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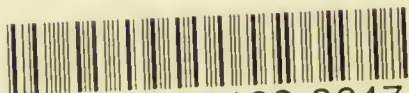
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THE
Young Woman's Guide -
TO
VIRTUE, ECONOMY, & HAPPINESS.



NEWCASTLE UPON TYNE.

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THE YOUNG WOMAN'S GUIDE

TO
Virtue, Economy, and Happiness ;

Being an improved and pleasant Directory

FOR
CULTIVATING THE HEART AND UNDERSTANDING ;

WITH
A COMPLETE AND ELEGANT SYSTEM OF
DOMESTIC COOKERY,

Formed upon Principles of Economy ;

ALSO,

The Art of Carving and Decorating a
Table, explained by Engravings.
Confectionary in all its Branches.
Proper Directions for Marketting, and
Bills of Fare for every Day in the
Year.

Best Method of Brewing for large or
small Families.
Making and managing British Wines.
Valuable Medical Directions.
A great Variety of useful Family Re-
ceipts.

TO WHICH ARE ADDED,

Instructions to Female Servants in every Situation ;
APPROVED RULES FOR NURSING AND EDUCATING CHILDREN,

AND FOR
PROMOTING MATRIMONIAL HAPPINESS :

ILLUSTRATED

By interesting Tales and Memoirs of celebrated Females ;

The whole combining all that is essential to the Attainment of

EVERY

DOMESTIC, ELEGANT,
AND
INTELLECTUAL ACCOMPLISHMENT.

BY MR. JOHN ARMSTRONG,

And Assistants of unquestionable Experience in Medicine, Cookery, Brewing, and
all the Branches of Domestic Economy.

Embellished and illustrated with twelve appropriate Engravings.

FOURTH EDITION.

Newcastle upon Tyne :

PRINTED AND PUBLISHED BY MACKENZIE AND DENT, ST. NICHOLAS'
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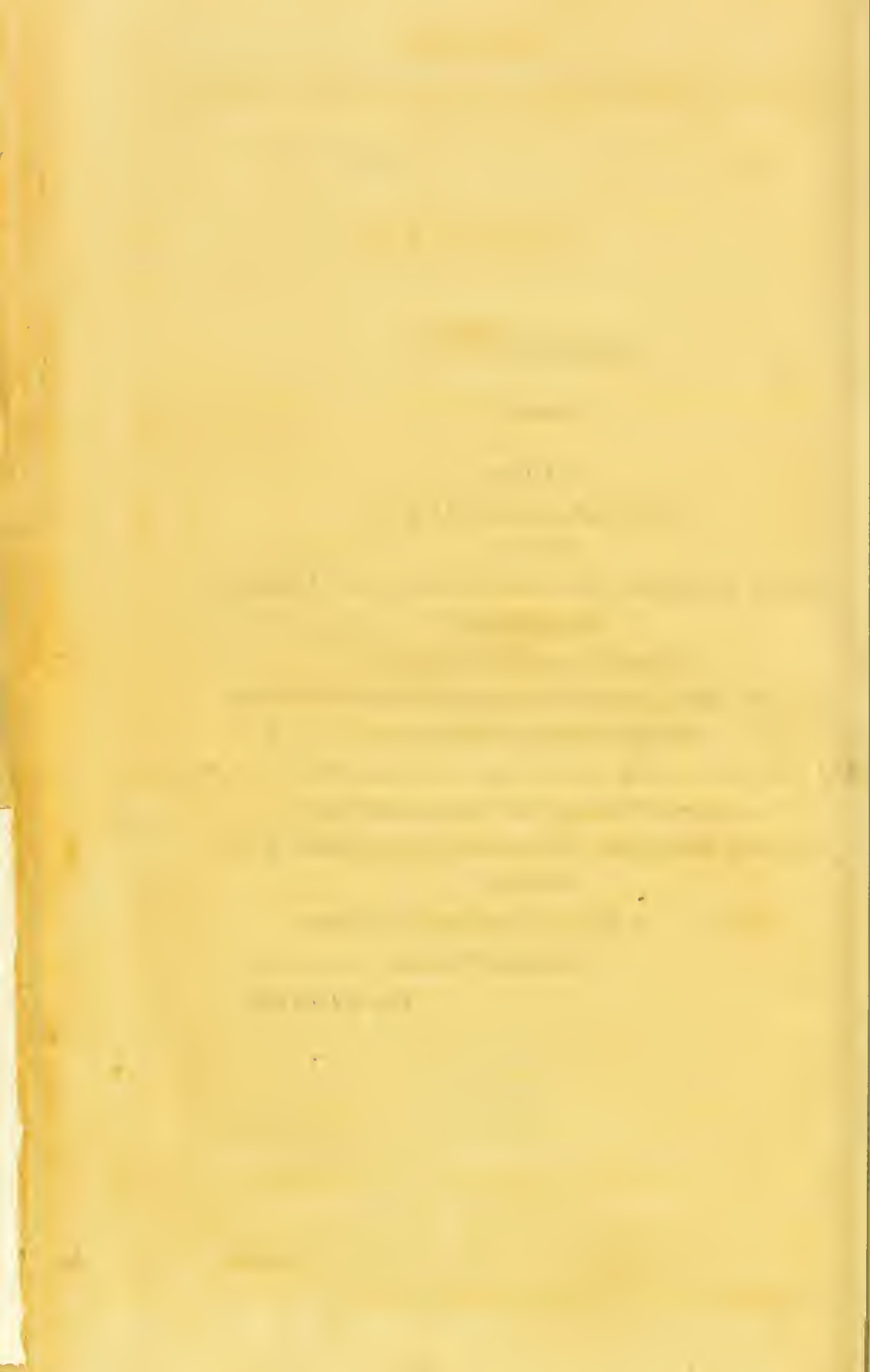
TO THE
YOUNG FEMALES
OF THE

United Kingdom of Great Britain and Ireland,
THIS WORK

*Is most respectfully inscribed,
As a new, safe, and pleasant Guide to the purest and most
lasting Sources of Happiness,
And which essentially depend on a just performance of the
various Duties of their Sex, whether as
Servants, Daughters, Wives, Mothers, or Mistresses of
Families,*

*By their obedient and devoted
humble Servant,*

The EDITOR.



PREFACE.

THIS work is adapted principally to the instruction of the FAIR SEX, and will be found a proper and almost indispensable companion to every young woman, who is solicitous to discharge the many important and pleasing duties which her peculiar station requires, either with credit to herself, or with satisfaction to others.

In the variety of female acquirements, domestic occupations are too frequently neglected, the attention being absorbed by mere ornamental accomplishments. Girls, whose families move in the higher circles of life, frequently despise family arrangements, conceiving themselves born to be the envied ornaments of fashionable life. On the other hand, those, belonging to the lower orders of middling life, are encouraged to devote themselves to those high and polished branches of education, which are utterly inconsistent with the circumstances of their families. This error of making what should be only the embellishment, the main business of life, has become very general, and is productive of much human misery; and this is the more to be lamented, as it is certainly not difficult to unite, in the female character, cultivation of talents with habits of usefulness.

‘No woman,’ observes Dr. Hunter, ‘Should think it beneath her to pay attention to economy. In every station an economist is a respectable character; and no prudent woman will spend that time in visiting and amusements, that ought to be

laid out in examining the accounts, regulating the operations, and watching over the interests of her family. Gentlemen of moderate fortunes, merchants, and tradesmen, who marry women uninstructed in cooking and the management of a family, are objects of singular compassion. Mothers have much to answer for who neglect these things, and have often to bear the deep and silent reproaches of their ruined daughters; whereas young women of economical habits, when married, can scarce ever fail to animate the application, excite the generosity, and heighten the confidence of a husband.'

Another celebrated writer, in advising respecting the choice of a wife, expresses himself thus: 'This bear always in mind, that if she is not frugal, if she is not what is called a good manager, if she does not prize herself on her knowledge of family affairs, and laying out her money to the best advantage; let her be ever so sweetly tempered, gracefully made, or elegantly accomplished, she is no wife for a man in trade. All those otherwise amiable talents will but just open so many roads to ruin.'

Those young women who are stationed in servitude will also find it productive of advantage, in every respect, to be frugal, honest, and attentive to their duties. Idle and extravagant servants are ill prepared for the industry and sobriety on which their future welfare so much depends. It was indeed the observation of a sensible and experienced woman, that she could always read the fate of her servants who married; those who had been faithful and industrious in her service, continued their good habits in their own families, and became respectable members of the community: those who were the contrary never were successful, and not unfrequently were reduced to the parish.

Few young females are so circumstanced as to acquire the more shewy and fashionable accomplishments, but it is a great

comfort that the higher duties of life are within the reach of the most humble ; and those who carefully attend to the valuable instructions contained in this work, cannot fail to discharge them with propriety. The fair reader, whether she be rich or poor, a mistress or a servant, a virgin or a matron, will find it to correspond with its title, in being **A COMPLETE AND PLEASANT GUIDE TO VIRTUE, ECONOMY, AND HAPPINESS.**

Books of this description are usually filled with meagre and defective systems of grammar, arithmetic, and geography ; and which are merely an untelligible assemblage of hard names and abstruse rules, without either proper examples or illustrations. In this work such errors have been carefully avoided. The editor does not address children ; but has adapted his instructions for young females, who have acquired the first rudiments of education : he has rejected every article that might be superfluous and unedifying, and has studiously combined whatever appeared essential in forming the mind and character for the sober pursuits and rational enjoyments of life. Even young ladies of splendid fortunes, or of high intellectual attainments, will find the matter of this volume neither unproductive of pleasure nor of profit.

The rules for *reading* with propriety, and for conducting *epistolary* correspondences, will be found brief, simple, and useful.

The sketches of *history*, *geography*, and *astronomy*, contain an invaluable fund of instruction and amusement ; and will furnish materials for useful reflection and pleasing conversation.

The *memoirs of illustrious females* exhibit the most brilliant and amiable characters to the admiration and imitation of the fair reader ; and the *history of women* in different ages and countries, will be found highly interesting and instructive ; and will, it is hoped, gratify that ardent curiosity which is felt

relative to many important points, which are often neglected by the general historian.

Those *popular prejudices* and *vulgar errors* which always indicate an uncultivated mind, and frequently poison the very spring of the most innocent pleasures, are fully examined and exposed; whilst such views of *Nature* and *Providence* are exhibited, as may effectually save the ingenuous fair one from the ridicule or contempt of men of sense and discernment.

Courtesy and *good-breeding* are such delightful qualifications, so universally admired and respected, and so necessary to set even virtue in an advantageous light, that those young women who study and practise the rules given on these subjects, will be amply rewarded in the esteem and affection of all who approach them.

Perhaps few branches of female education are so useful as great readiness in figures. Those who are unfortunately ignorant of this subject, are often decoyed to ruin, or unable to fulfil satisfactorily the duties of their peculiar station. However, the directions here given for *domestic book-keeping* are few and easy, and will enable any one to calculate the expences of a family with sufficient accuracy.

The *cooking* department of this work will be found to comprehend only what is useful and elegant. Nothing that is decidedly unwholesome, or highly extravagant, has been admitted. Such articles are left to those 'who live in kings' houses, or feast with Dives.'

Cookery for the poor may be read with advantage by those who occupy the humble stations of life, and who, from ignorance of the *culinary art*, are frequently deprived of the enjoyment of many cheap, nutritious, and savoury dishes. The tender, affectionate, and judicious nurse will refer with anxious pleasure to the approved directions under the article of *cookery for the sick*.

The editor is indeed confident that no book of the same kind ever contained a more truly valuable and complete system of *domestic cookery*. Health, economy, and elegance, constitute its leading principles. The whole has been revised by an experienced cook of much celebrity, and who has communicated several modern improvements.

Ample directions are given respecting the *mode of covering the table*. This is a matter of considerable concern, and one that admits of much taste and judgment. 'It is not the multiplicity of things, but the choice, the dressing, and the neat pleasing look of the whole, which gives respectability to her who presides.'

The *art of carving* is a necessary branch of information. It not only enables a woman to do the honours of the table, but makes a considerable difference in the consumption of a family. Some people haggle meat so as to give it the appearance of being gnawed by dogs. Habit alone can make good carvers; but the proper mode of carving each joint, bird, or fish, with neatness and dexterity are given, with a reference to plates; an attention to which will greatly facilitate the acquisition of this useful and elegant art.

The respective branches of *pastry* and *confectionary*, with the best methods of *potting*, *pickling*, *preserving*, &c. are given in the clearest and most intelligible manner.

Bills of fare are given in sufficient variety to enable the cook to diversify the table throughout the year; and the *marketing directions* will be found to contain much highly useful information respecting the quality of different articles of provisions.

The instructions for *brewing malt liquor* are the result of much experience, and are adapted to families in various circumstances.

The mode of *making choice British wines* has lately become an object of attention, since foreign wines became so extremely

expensive. The directions given will qualify the thrifty female to excel in making and managing these elegant luxuries of life. Several excellent receipts are also given for *making compound, imperial, and highly flavoured waters.*

The articles on *perfumery, dyeing, dress, &c.* will be found to combine utility with entertainment.

The *advice to female servants* is adapted to all the various situations which they can occupy ; and contains such valuable information, as may qualify them to discharge the duties of their situation with credit to themselves and satisfaction to their mistresses.

The choice of a husband is a matter of such high and unequalled importance, that a little advice on this subject cannot be deemed impertinent. It may avert numerous and various evils ; and produce much solid and permanent happiness.

The new situations and duties of *matrimonial engagements* require some friendly instructions, an attention to which will ensure domestic happiness.

Every female who enters the married state is ambitious to become a mother. The editor has therefore given some easy directions, in familiar language, to the young but conscientious parent, who feels a laudable solicitude for the health, virtue, and happiness of her offspring. This is a most interesting subject, and has received an attention commensurate to its importance.

‘The more I reflect on the situation of mothers, ‘observes that sensible philanthropist, the late Dr. Buchan, ‘the more I am struck with the extent of her powers, and the inestimable value of her services. In the language of love, women are called angels, but this is a weak and silly compliment ; they approach nearer to our ideas of the Deity : they not only create, but sustain their creation, and hold its future destiny in their hands : every man is what his mother has made him,

and to her he must be indebted for the greatest blessings in life, a healthy and vigorous constitution.'

But mothers not only contribute to promote the health and vigour of their offspring; but upon them principally depends the proper culture of the heart and understanding. 'Never,' observed a man of acknowledged sense and penetration, 'never have I known a man remarkable for wisdom and virtue, *who was the son of a foolish mother*;' and the history of man abounds with convincing proofs of the truth of this assertion.

The articles which relate to *family medicine* will tend to explode many old, absurd, and fatal errors: to destroy confidence in pernicious nostrums; and to teach the properest mode of preserving health. The directions given in case of *accidents*, which demand immediate assistance, ought to be possessed by every family.

The mode of preserving and improving the *beauty*, both of the *shape* and *countenance*, will be found easy and successful. The pernicious effects produced by many creams, pastes, powders, and lotions, used to bleach the skin, or to produce artificial red and white, are also pointed out to the credulous and inexperienced fair one; who by using improper cosmetics, from the laudable desire of appearing agreeable, are subjected to cramps, spasms, convulsions, colics, and the incurable train of nervous and consumptive complaints. On many of these important subjects, the editor has availed himself of the observations of the most celebrated physicians.

It is no part of the writer's plan to make *fine ladies*: but every young woman desirous of learning the proper management of a family; of improving her charms and her understanding; and of preserving the love and esteem of her lover, or her husband, will find in this work an *invaluable companion*, which will neither flatter nor deceive; but whose

assistance will be useful in every situation and circumstance of life.

In short, this work comprises almost every interesting point that regards life and manners, that can promote the honour or happiness of women, and that can render them most respectable, and most amiable in the eyes of the other sex. Females are also considered in a just and honourable point of view; not as domestic drudges, or the slaves of men's pleasures; but as their companions and equals, as designed to soften their hearts and polish their manners, and, as Thomson finely says,

‘To raise the virtues, animate the bliss,
And sweeten all the toils of human life,’

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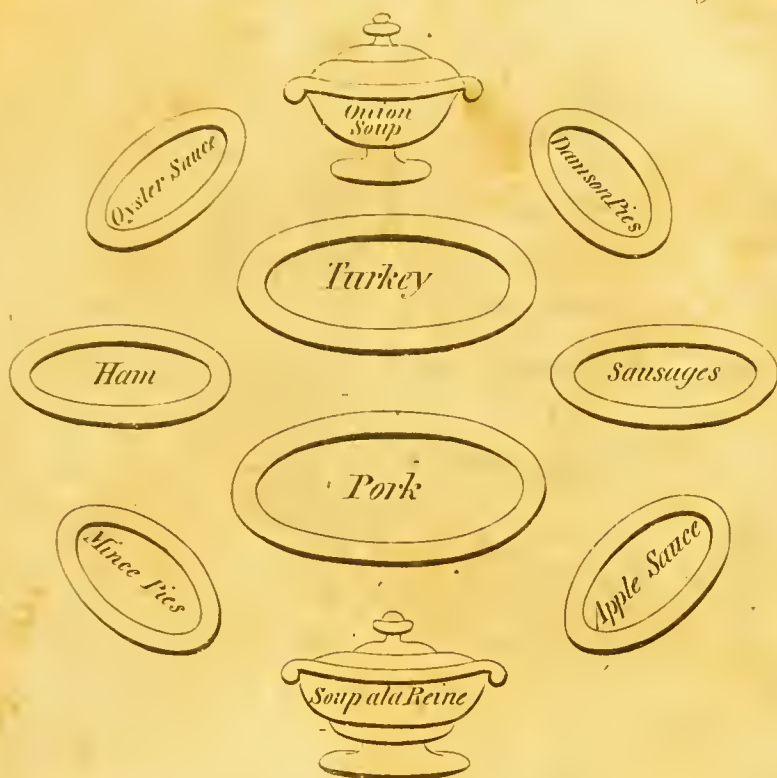
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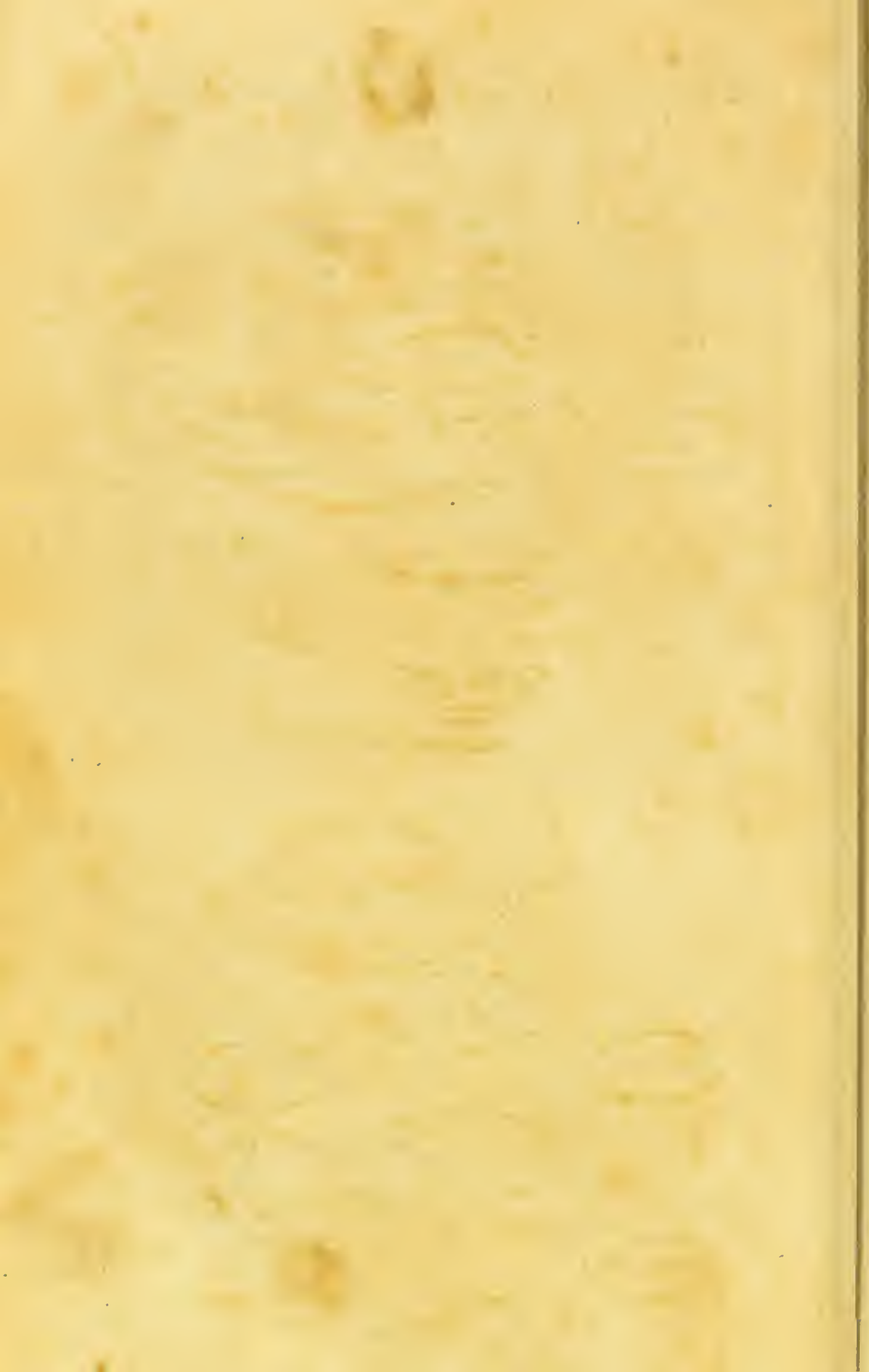
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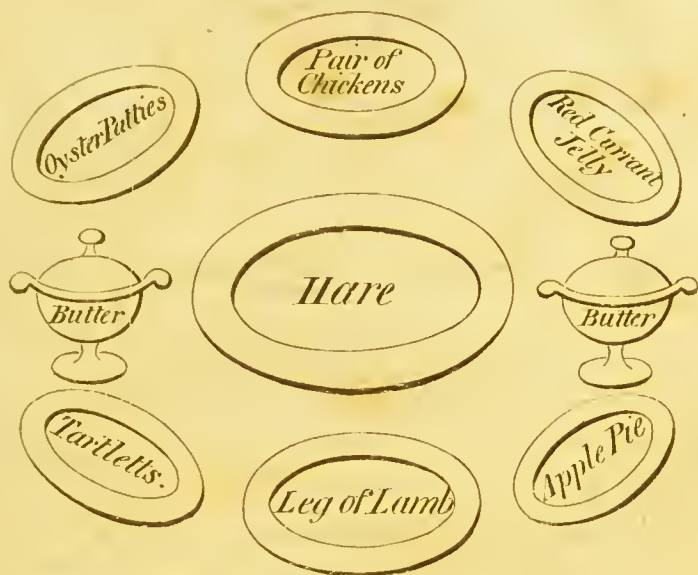


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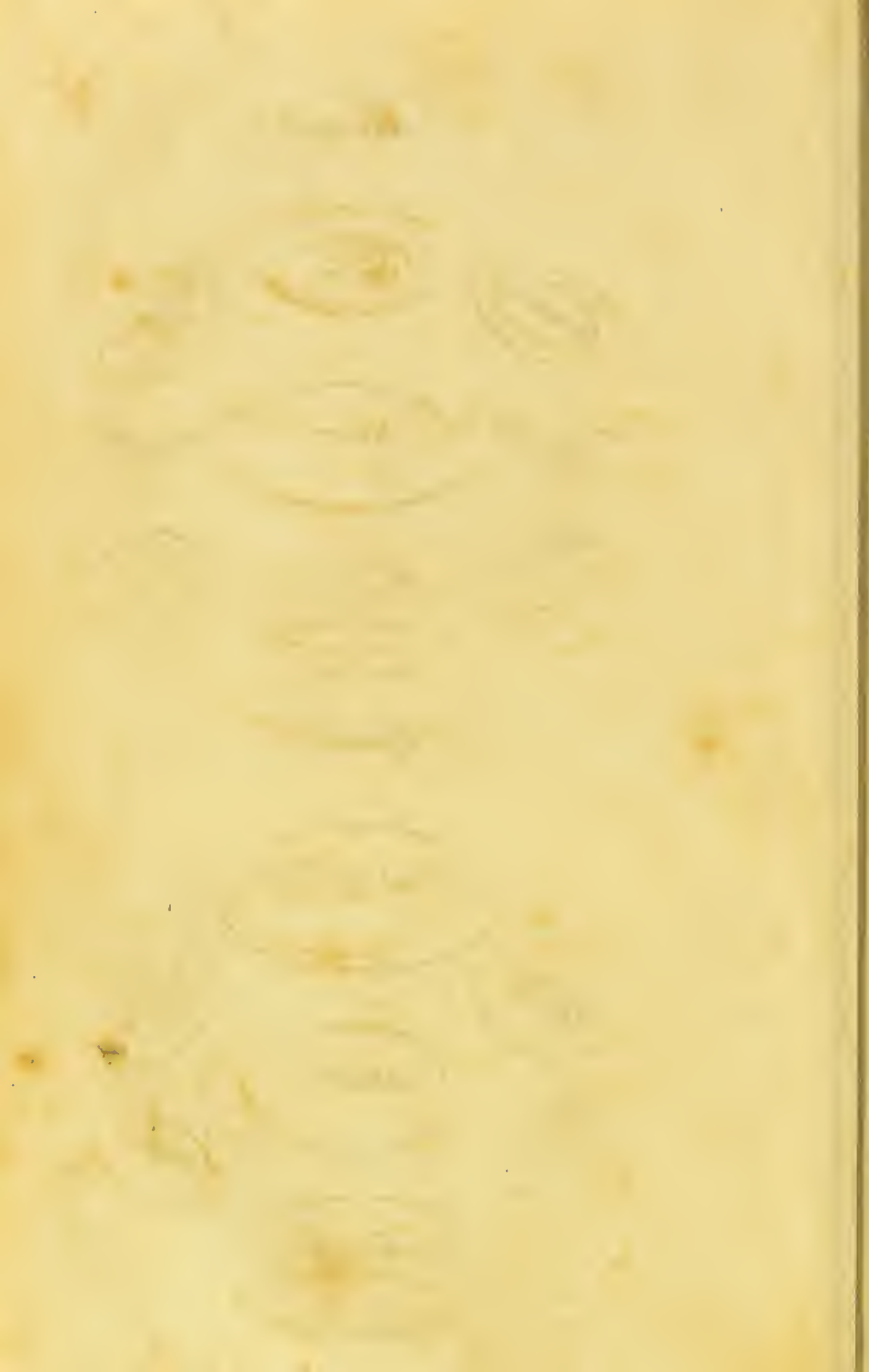


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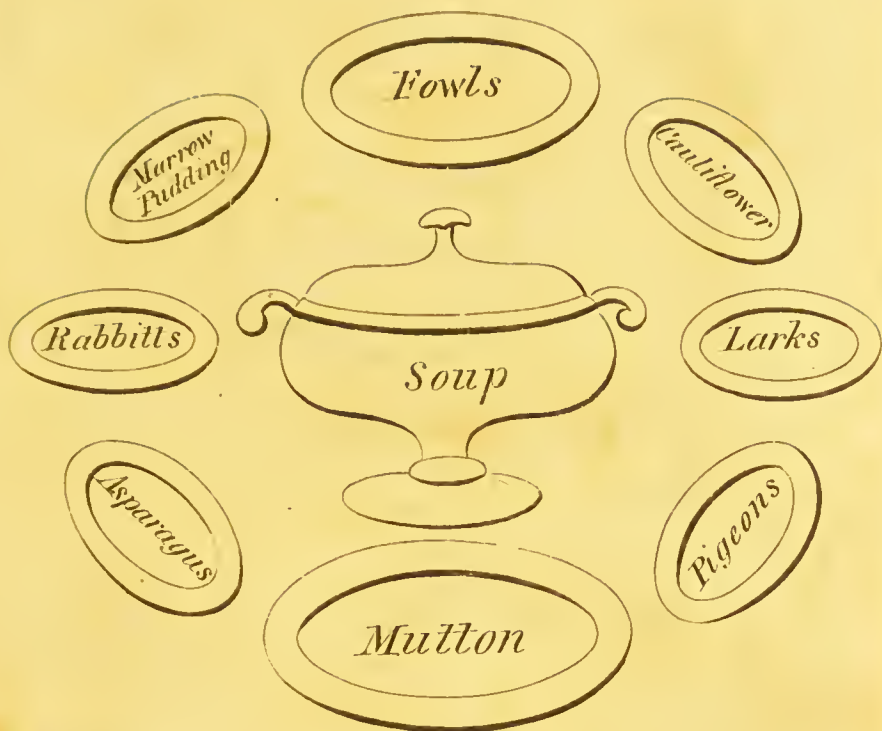


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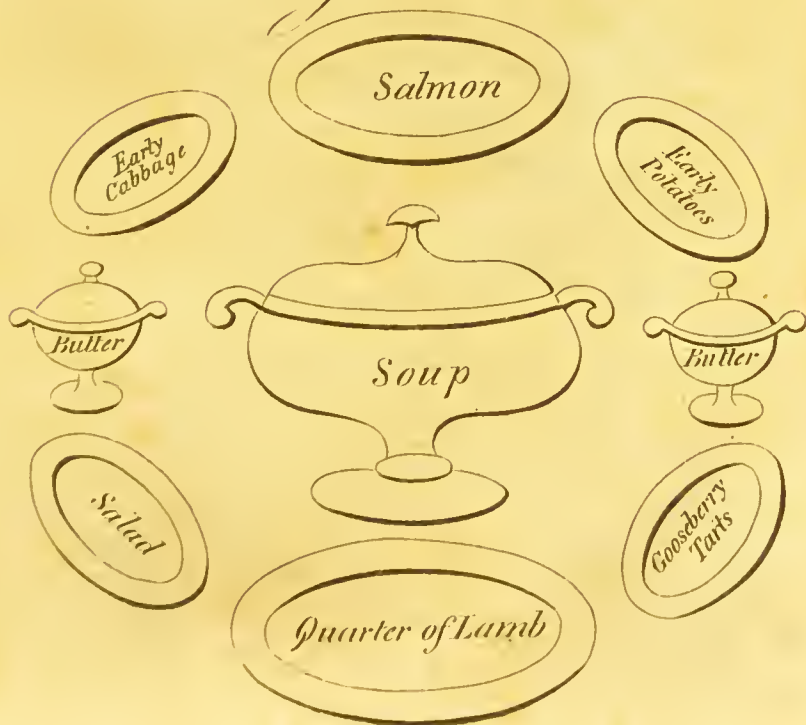




May.



June?





July



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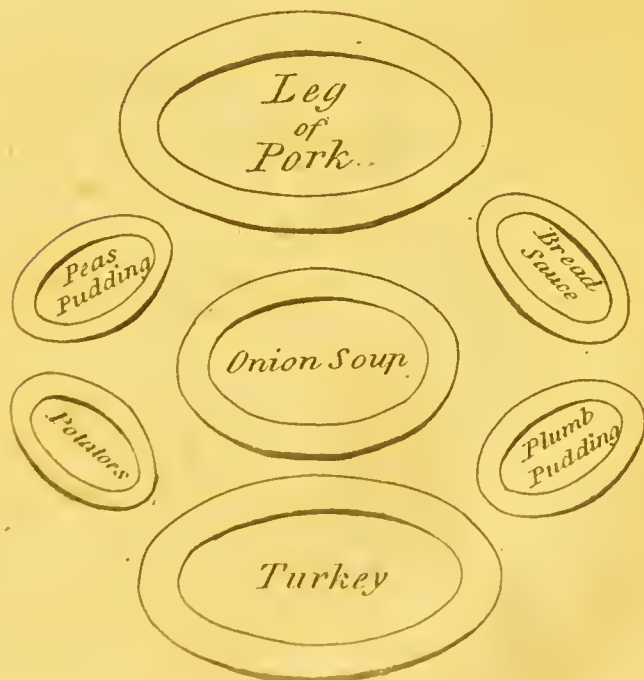


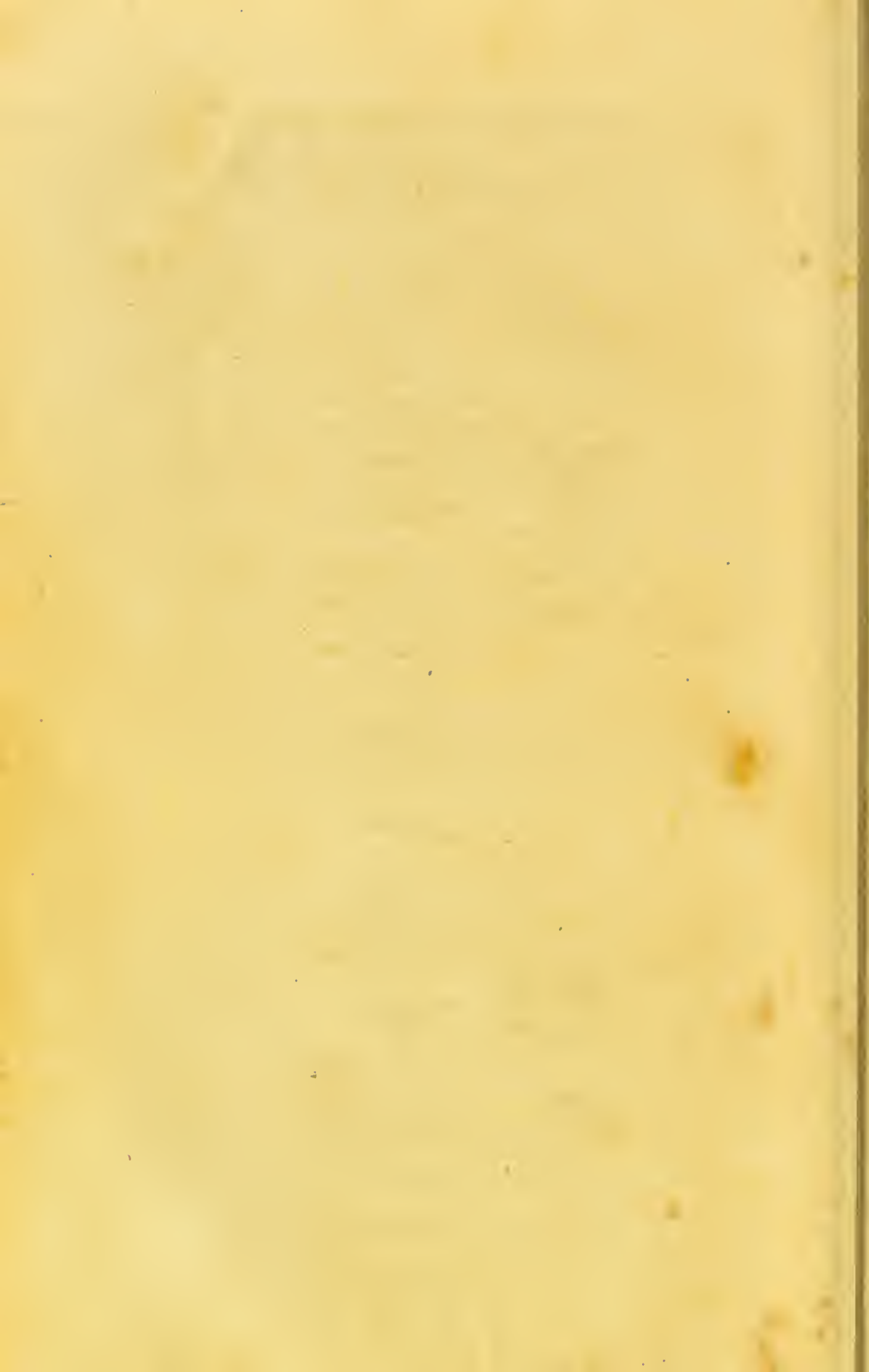


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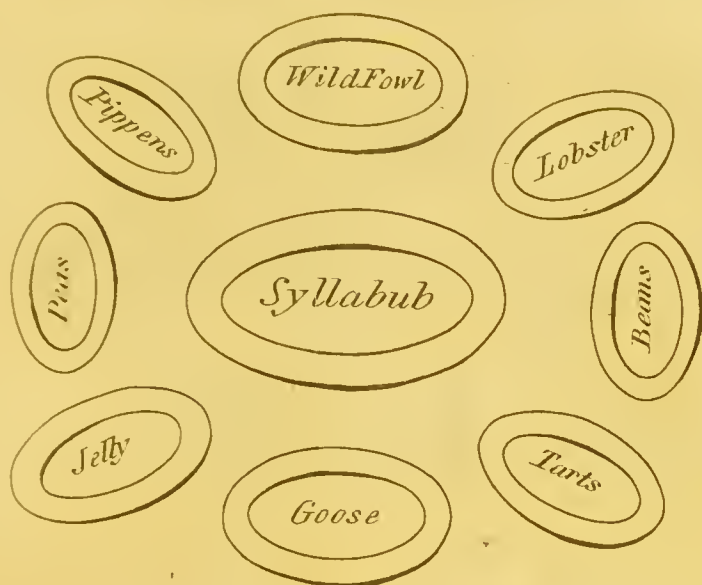


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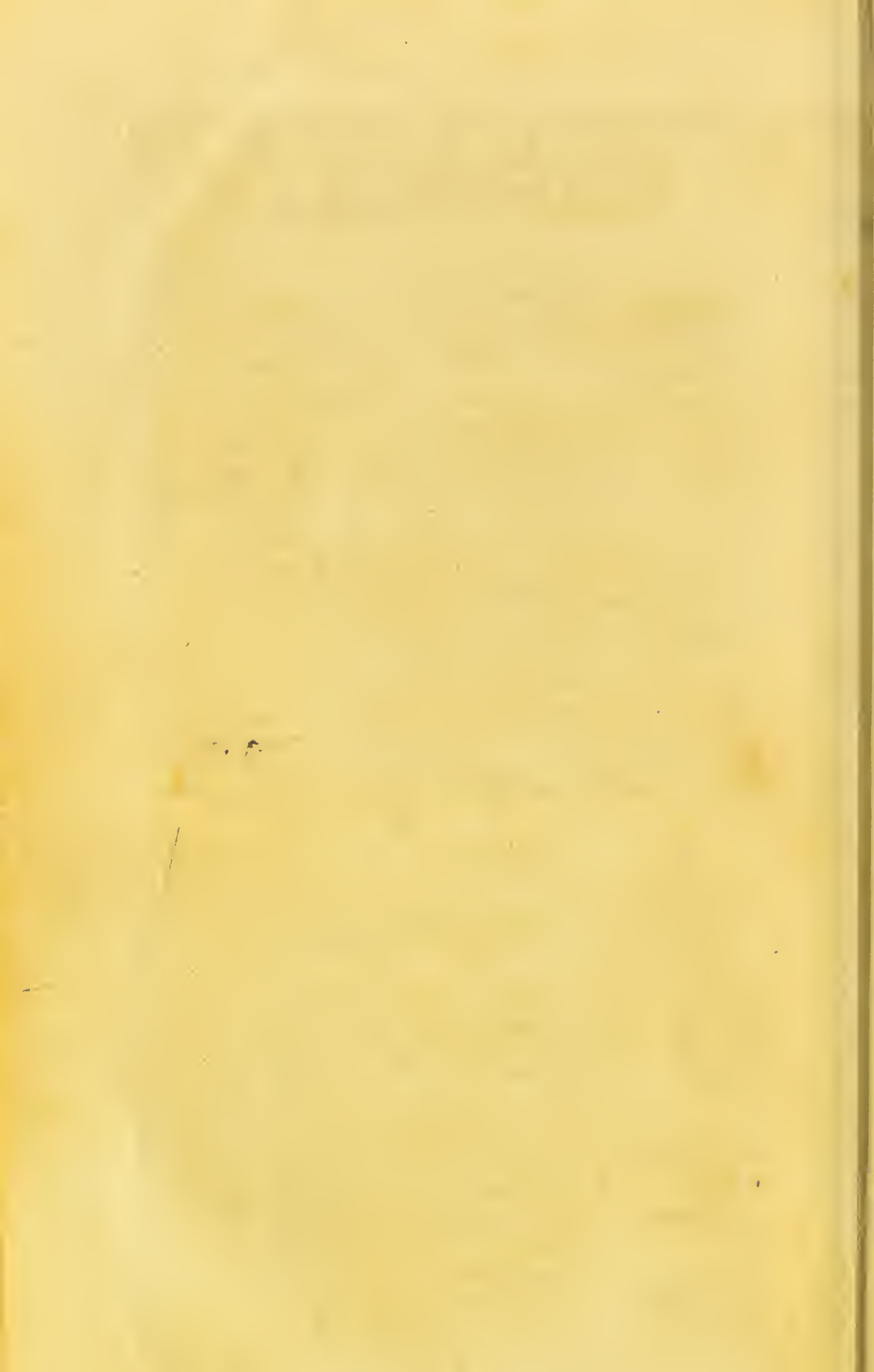


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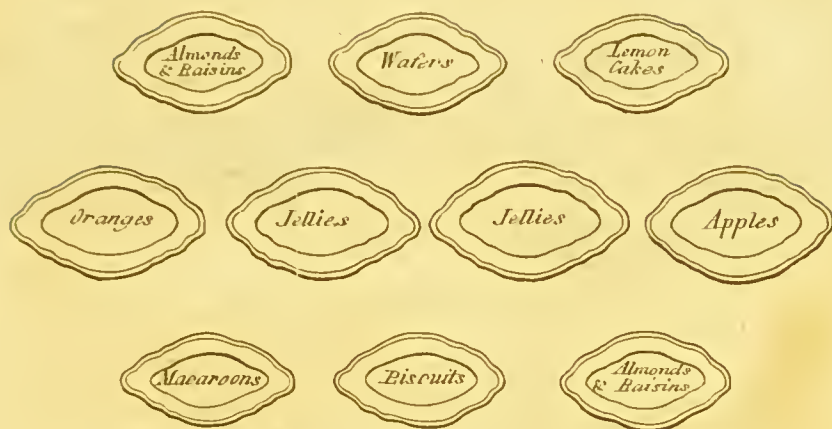


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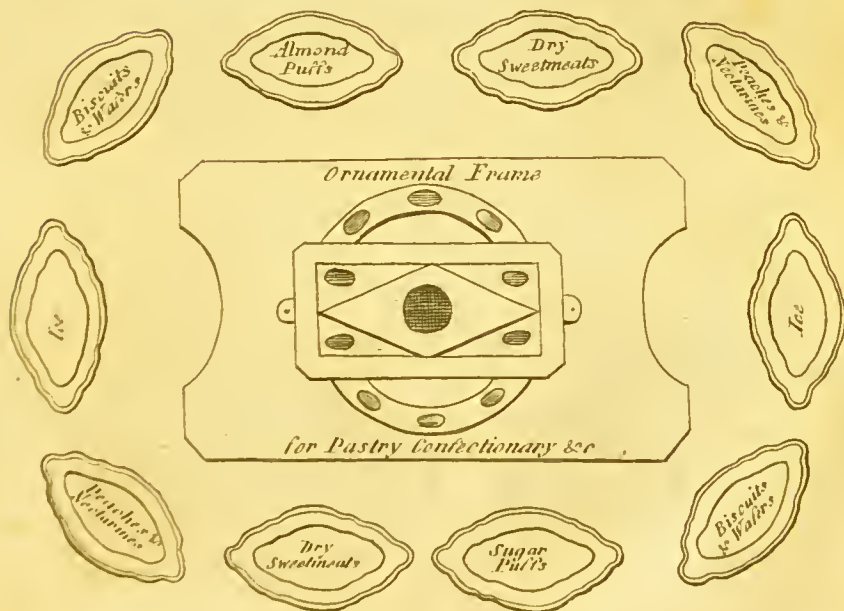




DESERT FOR WINTER

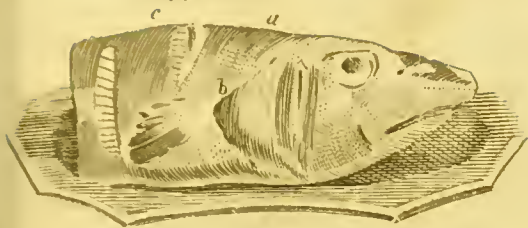


DESERT FOR SUMMER

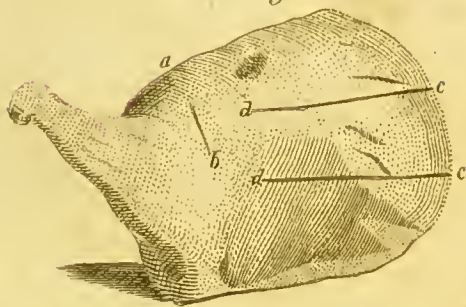




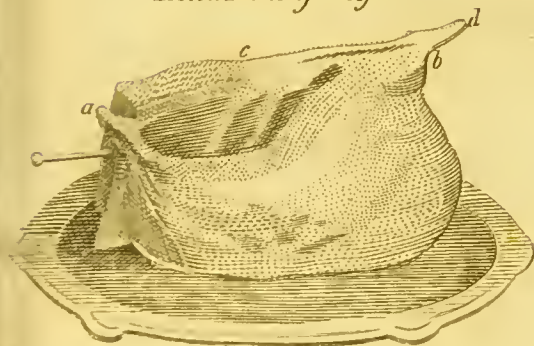
Cods Head.



Shoulder of Mutton.



Arch Bone of Beef.



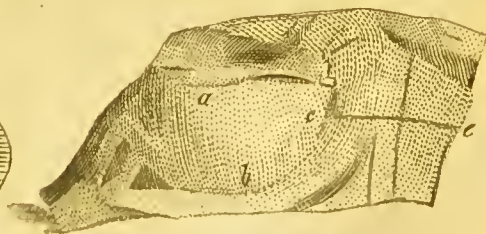
Leg of Mutton.



Half a Calfs Head.

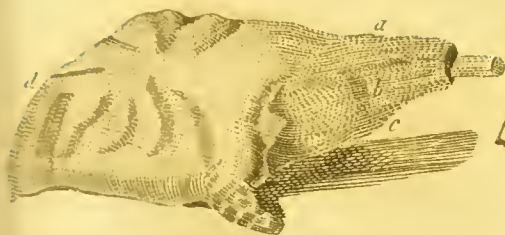


Quarter of Lamb.

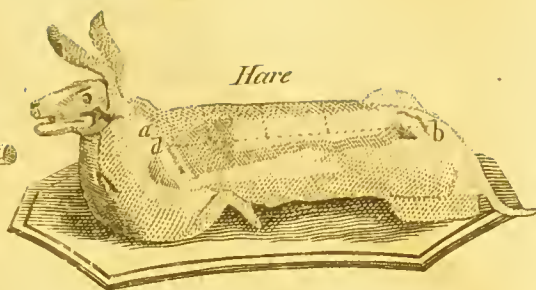




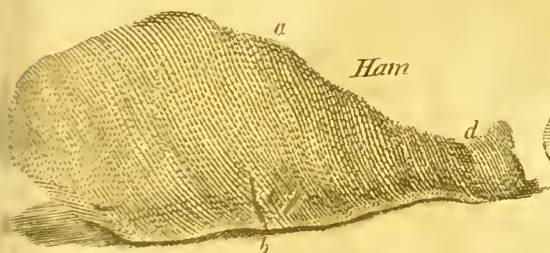
Haunch of Venison



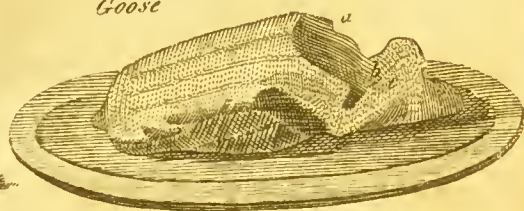
Hare



Ham



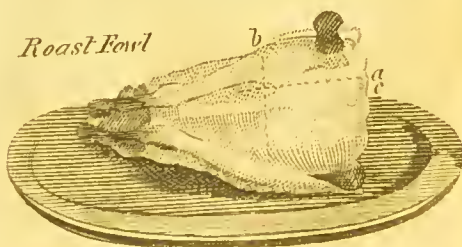
Goose

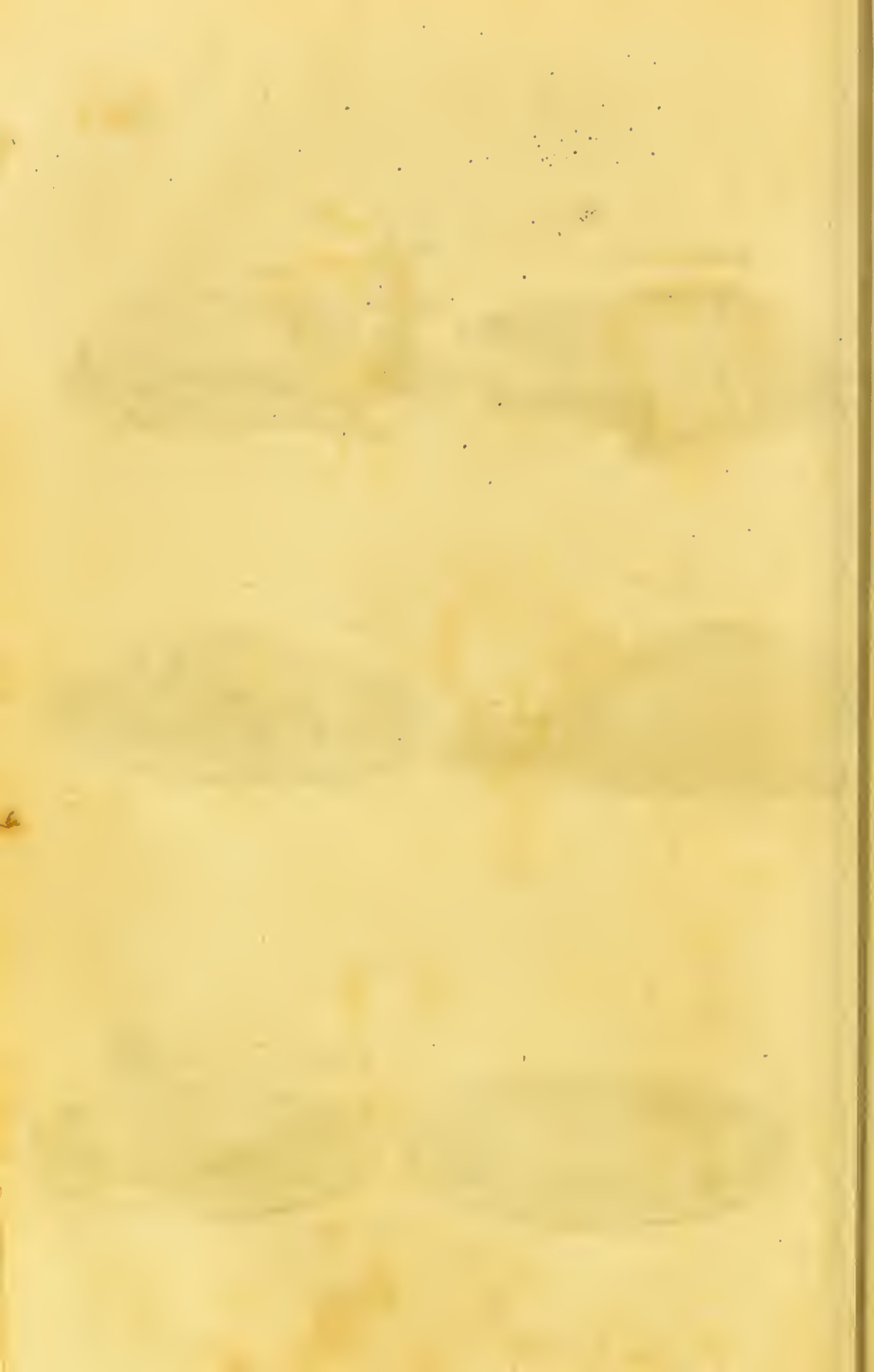


Pig



Roast Fowl

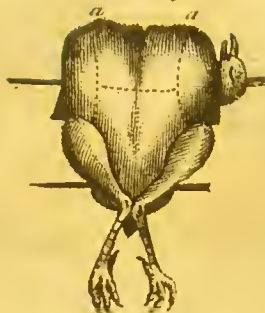




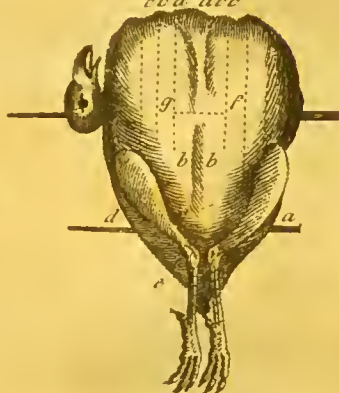
Bonill Fowl



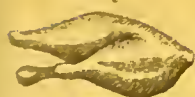
Partridge



Pheasant
cca acc



Leg



Wing



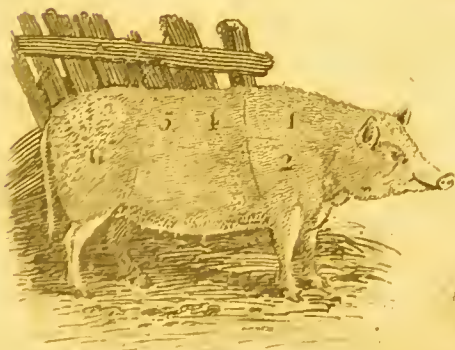
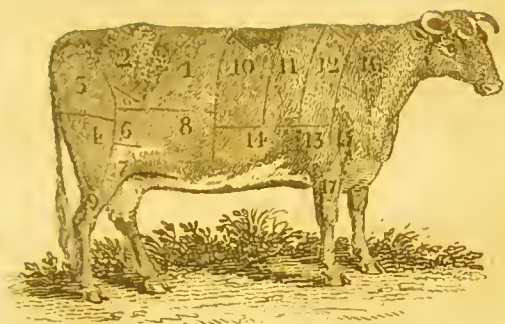
Neck Bone



Pigeons









THE YOUNG WOMAN'S GUIDE

TO
VIRTUE, ECONOMY, AND HAPPINESS.

The Art of Reading and Writing.

THE invention of letters has been productive of more varied, more numerous, and more important blessings to mankind, than any other art that ever was invented. It adds the experience of the past to the present, and provides a rich store of knowledge for all succeeding generations. By reading we acquire the wisdom of ancient times, enjoy the conversation of the best and most excellent sages, and accompany the adventurous traveller through distant and barbarous regions, without danger or fatigue. By this art also we can peruse the pages of Divine Revelation, and learn the proper way to virtue and happiness; in short, it is from the extensive diffusion of this incomparable art, that we must look for any considerable diminution of the evils which continue to afflict humanity.

Good reading is a pleasing and important acquirement; productive of improvement both to the heart and the understanding. It is essential to a complete reader that she minutely perceives the ideas, and enters into the feelings of the author; for it is impossible to represent clearly to others, what we have but faint or inaccurate conceptions of ourselves. The necessity of attentively considering the meaning of what we read, in order to read well, will produce benefits sufficient to compensate for all the labour we can bestow on the subject. The following valuable observations are principally drawn from the esteemed writings of Dr. Blair.

Every one has three pitches in her voice; the HIGH, the MIDDLE, and the LOW one. The high, is that which she uses in calling aloud to some person at a distance. The low is, when she approaches to a whisper. The middle is, that which

she employs in common conversation, and which she should generally use in reading to others. For it is a great mistake to imagine that one must take the highest pitch of her voice, in order to be well heard in a large company. This is confounding two things which are different, loudness or strength of sound, with the key or note on which we speak. There is a variety of sound, within the compass of each key. A speaker may therefore render her voice louder, without altering the key: and we shall always be able to give most body, most persevering force of sound, to that pitch of voice, to which in conversation we are accustomed. Whereas, by setting out on our highest pitch or key, we certainly allow ourselves less compass, and are likely to strain our voice before we have done. We shall fatigue ourselves, and read with pain; and whenever a person speaks with pain to herself, she is always heard with pain by her audience. By the habit of reading, when young, in a loud and vehement manner, the voice becomes fixed in a strained and unnatural key; and is rendered incapable of that variety of elevation and depression, which constitutes the true harmony of utterance, and affords ease to the reader, and pleasure to the audience.

In the next place to being well heard and clearly understood, distinctness of articulation contributes more than mere loudness of sound. The quantity of sound necessary to fill even a large space is smaller than is commonly imagined; and, with distinct articulation, a person with a weak voice will make it reach farther than the strongest voice can reach without it. To this, therefore, every reader ought to pay great attention.

In order to express ourselves distinctly, moderation is requisite with regard to the speed of pronouncing. Precipitancy of speech confounds all articulation, and all meaning. It is scarcely necessary to observe, that there may be also an extreme on the opposite side. It is obvious that a lifeless, drawing manner of reading, which allows the minds of the hearers to be always outrunning the speaker, must render every such performance insipid and fatiguing. But the extreme of reading too fast is much more common; and requires the more to be guarded against, because, when it has grown into a habit, few errors are more difficult to be corrected.

The young reader must, in the next place, study propriety of pronunciation; or, giving to every word which she utters, that sound which the best usage of the language appropriates to it; in opposition to broad, vulgar, or provincial pronunciation. Sheridan and Walker have published dictionaries, for ascertaining the true and best pronunciation of the words of our language. By attentively consulting them, particularly

‘Walker’s Pronouncing Dictionary,’ the young reader will be much assisted in her endeavours to attain a correct pronunciation of the words belonging to the English language.

Attention must also be paid to emphasis, which is a stronger and fuller sound of voice, by which a particular word of the sentence is distinguished, and on the right management of which depends the life of pronunciation. If no emphasis be placed on any words, not only is discourse rendered heavy and lifeless, but the meaning left often ambiguous. If the emphasis be placed wrong, we pervert and confound the meaning wholly.

A good reader must also be attentive to her tones, or in the notes and variations of sound which she employs, in the expression of her sentiments. Emphasis affects particular words and phrases, with a degree of tone or inflection of voice; but tones, peculiarly so called, affect sentences, paragraphs, and sometimes even the whole of a discourse. There is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which has not its peculiar tone, or note of the voice, by which it is to be expressed; and which is suited exactly to the degree of internal feeling. It is chiefly in the proper use of these tones, that the life, spirit, beauty, and harmony of delivery consists.

The next thing to be considered is pauses or rests, which are a total cessation of the voice, during a perceptible, and, in many cases, a measurable space of time. Pauses are equally necessary to the speaker and the hearer. To the speaker, that she may take breath, without which she cannot proceed far in delivery; and that she may, by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

Many a sentence is miserably mangled, and the force of the emphasis totally lost, by divisions being made in the wrong place. To avoid this, every one, while she is reading, should be very careful to provide a full supply of breath, for what she is to utter. It is a great mistake to imagine, that the breath must be drawn only at the end of a period when the voice is allowed to fall. Though, in reading, great attention should be paid to the stops, yet a greater should be given to the sense; and their correspondent times occasionally lengthened beyond what is usual in common speech.

Young women, it is hoped, will carefully attend to these remarks, and attentively study select sentences, in order to

discover the emphatic words, and the proper tones and pauses. This will improve their judgment and taste, prevent the practice of reading without attention to the subject, and establish a habit of readily discovering the meaning, force, and beauty of every sentence they peruse. Thus the fair reader may acquire the power of using the instrument of speech with grace and precision, and avoid the imputation of ignorance, or want of genius and education.

The Art of Writing is also exceedingly useful. By this means we supply the defects of the memory, and give permanency to our ideas; we communicate our wants, our sorrows, and our joys to the most distant parts of the world; and by this invaluable art, the wealth and grandeur of Great Britain is maintained. Girls should never be forbidden to learn the use of the pen, since it would be found very advantageous in almost all circumstances of life, even in the very lowest rank of servitude or hard labour. Those who have acquired a knowledge of writing should endeavour to preserve it, by taking every occasion to exercise it; and also to acquire a habit of spelling correctly, the want of which is one reason why so many of them are ashamed to write; and yet they are often not ashamed to own and declare this, as though it were a just and sufficient excuse for neglecting and losing the use of the pen.

INSTRUCTIONS FOR LEARNING TO WRITE.

It is necessary to be provided with good pens, ink, and paper, likewise a flat ruler for sureness, and a round one for dispatch; with a leaden plummet or pencil to rule lines.

The principal things to be aimed at, in order to write well, are these two; first, to get an exact idea of a good letter, which may be done by frequent observation of a good specimen: the other is, to gain such a command of hand, as to be able to express, with readiness, the idea upon the paper; which is only attained by careful and constant practice. It will be necessary now to mention more particularly some things to be always observed in writing.

1. The essential properties of a good piece of writing are, a due proportion of characters throughout the whole; a just distance between the letters themselves, as well as the words; a natural leaning or inclination of the letters one to another; together with a clean smooth stroke, performed with a masterly boldness and freedom.

The proportion of the several letters, in most hands, is generally regulated by the *o* and *n*; therefore let the making of them be the first of your care and practice; and the other letters must be of the same fulness of stroke as they are.

The proportion and shape of the letters in any hand ought to be the same, whether they are written in a large or small size: therefore let every hand be first learned in a large character; which will not only fix the idea of a good letter sooner in your mind, but also give you a much greater freedom, and in a shorter time, than writing in smaller characters. It is certain, that the lesser is always contained in the greater; and she who attains to write any hand large, may soon write it as small as she pleases.

2. Hold your pen between the two fore fingers extended almost straight, and the thumb bending a little outward, and in your right hand, with the hollow side of your pen downwards, and the nib flat upon the paper: let it rest between the two upper joints of the fore finger, and upon the end of the middle one, about an inch from the nib of the pen; the end of the little finger, and that which is next to it, bent in towards the palm of the hand, about half an inch distant from the end of the middle finger. Let your book or paper lie directly before you, and your hand rest only on the tip of your little finger; let no other part of your arm or wrist touch the paper or desk; let your elbow be almost close to your side, and the pen pointed toward the outer part of the right shoulder; rest your left arm very lightly between the wrist and elbow, keeping your body upright, and from touching the desk. And for the slope hands, turn your left side a little towards the desk; but in the upright ones, let the body be directly before it, and the right elbow turned outward from your side.

To make a Pen.

Scrape off the thin rind of the quill with the back edge of your penknife, and hold it in your left hand, with the feather end from you; then enter the back thereof sloping, and cut off in length twice the circumference of the quill, and then cut off as much from the inside. Then turn the quill and enter your penknife into the middle of the back, taking care that the blade, in making the slit, shall not incline to the one side nor to the other. Then put in the peg of your penknife handle, or the end of a whole quill, and with a sudden twitch force up the slit, holding your left thumb on the back of the quill, to prevent the slit from going too far. Then enter your knife, sloping, on the other side above the slit, about twice the breadth of the quill, and cut away the cradle piece; then turn the back upwards, and cut down to the end of the cheek or shoulder-pieces, and in so doing turn the knife on both sides towards the back. Then place the inside of the end or nib of the pen upon the nail of your left thumb, holding the quill

fast between the fore and middle fingers of that hand. To finish the nib, enter the edge of the knife on the back, and near the end thereof, sloping; and immediately turning the edge almost directly downward, cut it off.

To make the best black Ink.

To six quarts of rain water put one pound and a half of fresh blue galls of Aleppo, bruised small; eight ounces of copperas, clean, rocky, and green; eight ounces of gum-arabic; and two ounces of roche-alum. Let these stand together in a large stone bottle: shake it well once every day, and you will have fine ink in about a month's time: and the older it grows the better it will be for use.

Ingredients for a Quart.—One quart of water, four ounces of galls, two ounces of copperas, and two ounces of gum, mixed and stirred as above.

To make red Ink.

Take three pints of vinegar, and four ounces of ground Brazil wood, simmer them together for half an hour; then put in four ounces of roche-alum; and these three are to simmer together for half an hour; then strain it through a flannel, and bottle it up, well stopped, for use.

A second Method.—Take half a pound of quicklime and two quarts of water; mix them together, and let them stand a day and a night; then pour off the clean water, and put a pound of Brazil wood shavings into it: boil it half away, or till upon trial the red liquor is strong enough to write with; this done, put in two ounces of gum-arabic, and an ounce of alum: when these are dissolved, strain off the liquor, and keep it for use.

A third Method.—Take a pint of stale beer, two ounces of shavings of Brazil wood, half a quarter of an ounce of cochineal, two ounces of roche-alum; boil them together, pour off the clear liquid, and add thereto an ounce of gum-arabic.

To keep Ink from Freezing, or growing mouldy.

In hard frosty weather ink will be apt to freeze, which if it does, it will be good for nothing; for it takes away all its blackness and beauty; to prevent which, if you have not the convenience of keeping it from the cold, put a few drops of brandy, or other spirits, into it, and it will not freeze: and to hinder it from growing mouldy, put a little salt into it.

DIRECTIONS

FOR

WRITING LETTERS.

EPISTOLARY writing, by which a great part of the commerce of human life is carried on, was esteemed by the Romans a liberal and polite accomplishment; and Cicero, the father of eloquence, and master of style, speaks with great pleasure, in his epistles to Atticus, of his son's genius in this particular. Among them, it was undoubtedly a part of their education; and, in the opinion of Mr. Locke, it well deserves a share in ours. 'The writing letters,' says this great genius, 'enters so much into all the concerns of life, that no gentleman can avoid showing himself in compositions of this kind. Occurrences will daily force him to make this use of his pen; which lays open his breeding, his sense, and his abilities, to a severer examination than any oral discourse.'

When you sit down to write a letter, remember that this sort of writing should be like conversation. Observe this, and you will be no more at a loss to write, than you will be to speak to the person were he present; and this is nature without affectation, which, generally speaking, always pleases. As to subject, you are allowed in writing letters the utmost liberty; whatsoever has been done, or seen, or heard, or thought of, your own observations on what you know, your inquiries about what you do not know, the *time*, the *place*, the *weather*, every thing about you stands ready for a subject; and the more variety you intermix, if not rudely thrown together, the better. Set discourses require a dignity or formality of style suitable to the subject; whereas, letter-writing rejects all pomp of words, and is most agreeable when most familiar. But, though lofty phrases are here improper, the style should not be low and mean; and, to avoid it, let an easy complaisance, an open sincerity, and unaffected good nature, appear in all you say; for a fine letter does not consist in saying fine things, but in expressing ordinary ones with elegance and propriety; so as to please while it informs, and charm even in giving advice.

It should always wear an honest, cheerful countenance, like one who truly esteems, and is glad to see his friend, and not like a fop, admiring his own dress, and seemingly pleased with nothing but himself.

Express your meaning as freely as possible. Long periods may please the ear, but they perplex the understanding; a short style and plain strikes the mind, and fixes an impression; a tedious one is seldom clearly understood, and never long remembered. But there is still something requisite beyond all this towards the writing of a polite and agreeable letter, and that is, an air of good breeding and humanity, which ought constantly to appear in every expression, and that will give a beauty to the whole. By this we should not be supposed to mean overstrained or affected compliments, or any thing that way tending; but an easy, genteel, and obliging manner of address, in a choice of words that bear the most civil meanings, with a thought generous, and good natured disposition.

But, in familiar letters of the common concerns of life, elegance is not required, nor is it the thing we ought to aim at; for, when attempted, the labour is often seen, and the end perverted by the very means. Ease and clearness are the only beauties we need to study.

Never be in pain about familiarity in the style to those with whom you are acquainted; for that very pain will make it awkward and stiff, in spite of all your endeavours to the contrary.

Write freely, but not hastily; let your words drop from your pen as they would from your tongue when speaking deliberately on a subject, of which you are master, and to a person with whom you are intimate.

Accustom yourself to think justly, and you will not be at a loss to write clearly: for, while there is confusion at the fountain-head, the brook will never be clear.

Before you *begin* to write, think what you are *going* to write. However unnecessary this caution may seem, we will venture to say that ten appear ridiculous on paper, through hurry and want of thought, for one that is so through want of understanding.

A man that begins a speech before he is determined what to say, will undoubtedly find himself bewildered before he gets to the end, not in sentiment only, but in grammar. To avoid this, before you begin a sentence, have the whole of it in your head, and make use of the first words that offer themselves to express your meaning; for, be assured, they are the most natural, and will, generally speaking, (we cannot say always) best answer your purpose; for to stand searching after expressions, breaks in upon the natural diction: and, for a word, that perhaps is not a jot more expressive, you make the whole sentence stiff and awkward. But, of all things, learn to be correct, and never omit a careful perusal of what you have written, which, whoever neglects, must have many inaccuracies;

and these are not only a reflection on the writer, but a rudeness to the person to whom they are written. Never be ashamed of having found something amiss, which you confess that you did by mending it; for in that confession you cancel the fault; and, if you have not time to transcribe it, let it pass; for a blot is by no means so bad as a blunder; and, by accustoming yourself to correct what is amiss, you will be less liable to future mistakes.

In regard to the form and superscription of letters, especially of the politer sort, it may be necessary to observe,

That, when you write to a person of distinction, or gentleman, let it be on gilt paper; and without sealing the letter itself, inclose it in a cover, which you are to seal over it, and write the superscription thereon.

Begin your letter about two inches below the top of your paper, and leave about an inch of margin on the left hand; and what compliments, or services, you send in the letter, insert them rather in the body or conclusion of it than by way of postscript, as is too often done, but is neither so affectionate nor polite; for it not only savours of levity to your friends, but has the appearance of your having almost forgot them.

It is usual among the polite to sign their names at a considerable distance below the conclusion of the letter, and thereby leave a larger vacant space over the names; which, though customary, we would by all means advise you to avoid; because it is putting in the power of any one, who has your letter, to write what he pleases over your name, and to make you in all appearance to have signed a writing that you would by no means have set your hand to.

In directing your letters to persons who are well known it is best not to be too particular; because it is lessening the person you direct to by supposing him to be obscure and not easily found.

We will close our observations on this subject with the following important directions, which ought always to be attended to.

1. When you are writing to your superior, be not prolix, but let your letter be as short as the subject or occasion you write on will permit; especially such wherein favours are requested; and be particularly careful in not omitting any letter belonging to the words you write, as *I've, can't, don't, shou'd, wou'd, &c.*, instead of *I have, can not, do not, should, would, &c.*, for contractions appear disrespectful, and too familiar.

2. When you write to your superiors, never make a postscript; and, if possible, avoid it in letters to your equals, especially complimentary postscripts to any of the person's

family or relations to whom you write, as it shows disrespect in your neglecting such persons in the body of your letter.

3. When you write to your inferiors, you are at liberty to act as you think proper as to the last caution; and take care that you are not too familiar or free in your style, lest it should make you contemptible.

4. If your letter consists of several paragraphs, begin every fresh or new one at the same distance from the left hand margin of the paper, as when you began the subject of your letter; always remembering, as you write on, to make your proper stops, or no person will be able to come at the sense or meaning of your letter; which neglect very often causes mistakes and misunderstandings; and be careful to put a period or full stop at the end of every paragraph.

5. When the subject of your letter is finished, conclude it with the same address as at first, as, *Sir*; *Madam*, or, *May it please your Grace*; *Lordship*; *Ladyship*, &c., and always subscribe your name in a larger hand than the body part of your letter.

6. Letters should be wrote on *quarto* fine gilt post paper, to superiors; if to your equals or inferiors, you are at your own option to use what sort or size you please; but take care never to seal your letter with a wafer, unless to the *latter*.

7. When your letter is sealed, you must write the superscription, if it be to your superior or equal, in the following manner, viz., Write the word *To* by itself, as nigh the left hand upper angle or corner of your letter, as is convenient; then begin the title or name of the person about an inch lower, and almost in the middle or centre of it, according to the length of the person's name, or title; and write the place of his abode in a line by itself at the bottom, in a large character, thus,

To

Her Grace The

Duchess of Northumberland,

Sion House,

Middlesex.

ORTHOGRAPHICAL DIRECTIONS FOR WRITING CORRECTLY.

1. Let the first word of every book, epistle, note, bill, verse, (whether it be in prose, rhyme, or blank verse) begin with a capital.

2. Let proper names of persons, places, ships, rivers, mountains, things personified, &c. begin with a capital, also all appellations, names of profession, &c.

3. None but substantives, whether common, proper, or personal, must begin with a capital; except in the beginning, or immediately after a full stop. Such words as begin or come immediately after a period, never fail to begin with a capital.

4. If any notable saying or passage of an author be quoted in his own words, it begins with a capital, though not immediately after a period.

5. Let not a capital be written in the middle of a word among small letters.

6. Where capitals are used in whole words and sentences, something is expressed extraordinarily great. They are also used in titles of books for ornament's sake.

7. The pronoun I, and the exclamation O, must be written with a capital.

8. The letter *g* is never used without the letter *u* next following.

9. The long *f* must never be inserted immediately after the short *s*, nor at the end of a word.

SPECIMENS OF LETTER-WRITING.

From a Lady to her Daughter.

Dear child,

ALTHOUGH we are separated in person, yet you are never absent from my thoughts; and it is my continual practice to recommend you to the care of that Being, whose eyes are on all his creatures, and to whom the secrets of all hearts are open; but I have been lately somewhat alarmed, because your two last letters do not run in that strain of unaffected piety as formerly. What, my dear, is this owing to? Does virtue appear to you unpleasant? Is your beneficent Creator a hard master, or are you resolved to embark in the fashionable follies of a gay unthinking world? Excuse me,

my dear, I am a mother, and my concern for your happiness is inseparably connected with my own. Perhaps I am mistaken, and what I have considered as a fault may be only the effusions of youthful gaiety. I shall consider it in that light, and be extremely glad, yea happy, to find it so. Useful instructions are never too often inculcated, and therefore give me leave again to put you in mind of that duty, both in time and in eternity.

Religion, my dear, is a dedication of the whole soul to the will of God, and virtue is the actual operation of that truth, which diffuses itself through every part of our conduct; its consequences are equally beneficial as its promises: 'Her ways are ways of pleasantness, and all her paths are peace.'

Whilst the gay, unthinking part of youth are devoting the whole of their time to fashionable pleasures, how happy shall I be to hear, that my child is religious without hypocritical austerity, and even gay with innocence. Let me beg that you will spend at least one hour each day in perusing your Bible, and some of our best English writers; and do not imagine that religion is such a gloomy thing as some enthusiasts have represented; no it indulges you in every rational amusement, so far as it is consistent with morality;—it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate mother.

The Daughter's Answer to the above.

Honoured Madam,

I AM so much affected by the perusal of your really parental advice, that I can scarcely hold the pen to write an answer; but duty to the best of parents obliges me to make you easy in your mind, before I take any rest to myself. That levity, so conspicuous in my former letters, is too true to be denied, nor do I desire to draw a veil over my own folly. No, Madam, I freely confess it; but, with the greatest sincerity, I must at the same time declare, that they were written in a careless manner, without considering the character of the person to whom they were addressed: I am fully sensible of my error, and, on all future occasions, shall endeavour to avoid giving the least offence. The advice you sent me in your valuable letter wants no encomium, all that I desire is, to have it engraven on my heart. My dear Madam, I love religion, I love virtue, and I hope no consideration will ever lead me

from those duties, in which alone I expect future happiness. Let me beg to hear from you often, and I hope that my whole future conduct will convince the best of parents, that I am what she wishes me to be.

I am, honoured Madam,

Your dutiful daughter.

From an aged Lady in the Country, to her Niece in London, cautioning her against keeping Company with a Gentleman of bad Character.

Dear niece,

THE sincere love and affection which I may have for your indulgent father, and ever had for your virtuous mother, when she was alive, together with the tender regard I have for your future happiness and welfare, have prevailed on me rather to inform you by letter than by word of mouth, concerning what I have heard of your unguarded conduct, and the too great freedoms you take with Mr. Lovelace. You have been seen with him at both the playhouses, in St. James' park, Ranelagh, and Vauxhall. Do not imagine, niece, that I write this from a principle of ill nature; it is on purpose to save you from ruin; for, let me tell you, your familiarity with him gives me no small concern, as his character is extremely bad, and as he has acted in the most ungenerous manner to two or three virtuous young ladies of my acquaintance, who entertained too favourable an opinion of his honour. It is possible, as you have no great fortune to expect, and he has an uncle from whom he expects a considerable estate, that you may be tempted to imagine his addresses contribute to your advantage; but I have heard that he is much in debt, as also that he is privately engaged to a rich old widow at Chelsea. In short, my dear, he is a perfect libertine, and is ever boasting of favours from our weak sex, whose fondness and frailty are the constant topics of his railing and ridicule.

Let me prevail on you, dear niece, to avoid his company, as you would do that of a madman; for, notwithstanding that I still hope you are strictly virtuous, yet your good name may be irreparably lost by such open acts of imprudence. I have no other motive but an unaffected zeal for your interest and welfare: I flatter myself you will not be offended with the liberty here taken, by

Your sincere friend,

And affectionate aunt.

From a young Woman just gone to Place at Edinburgh, to her Parents in the Country.

Edinburgh, October 30, 1817.

Dear father and mother,

YOU will no doubt have been expecting this letter for some time past. On coming into this city, I was struck with surprise at the height and beauty of the houses, and the crowds of people passing and repassing. The place that my aunt has procured for me is in Princes-street, at the house of a merchant named Mr. C——. The family consists of my master and mistress, four children, and two servants beside myself. My master is a good natured man, and very little at home, having so much business to attend to. My mistress is a hasty tempered, but clever orderly woman. As for the four children, I see little of them, as they have a maid to attend upon them. The cook appears to be a favourite. The child's maid is quite young, and is a very pleasant well-behaved girl. We keep late hours, but live well, and I still retain my health. I am much obliged to you for the kind advice you gave me before I left home, and I hope that by being attentive and behaving well in this place, I will soon be able to occupy a higher situation. I assure you of my strictest attention to the rules of propriety, which you recommended so earnestly. Let me hear from you as often as possible. My aunt joins me in kind love to you and all friends.

I remain, your most dutiful daughter.

From a young Lady to her Father, acquainting him with a Proposal of Marriage made to her.

Honoured Sir,

AS young Mr. Lovewell, whose father, I am sensible, is one of your intimate acquaintance, has, during your absence in the country, made an open declaration of his passion for me, and pressed me closely to comply with his overtures of marriage, I thought it my duty to decline all offers of that nature, however advantageous they may seem to be, till I had your thoughts on so important an affair; and I am absolutely determined either to discourage his addresses, or to keep him at least in suspense, till your return, as I shall be directed by your superior judgment. I beg leave, however, with due submission, to acquaint you of the idea I have entertained of him, and hope I am not too blind, nor partial in his favour. He seems to me to be perfectly honourable in his intentions.

and to be nowise inferior to any gentleman of my acquaintance hitherto, in regard to good sense or good manners.---I frankly own, Sir, I could admit of his addresses with pleasure, were they attended with your consent and approbation. Be assured, however, that I am not so far engaged, as to act with precipitation, or comply with any offers inconsistent with that filial duty, which, in gratitude to your paternal indulgence, I shall ever owe you. Your speedy instructions therefore, in so momentous an article, will prove the greatest satisfaction imaginable to,

Honoured Sir, your most dutiful daughter.

From a young Lady to a Gentleman who courts her, and whom she suspects of Infidelity.

Sir,

THE freedom and sincerity with which I have at all times laid open my heart to you, ought to have some weight in my claim to a return of the same confidence; but I have reason to fear, that the best of men do not act always as they ought. I write to you what it would be impossible to speak; but, before I see you, I desire you will either explain your conduct last night, or confess that you have used me not as I have deserved of you.

It is in vain to deny that you took pains to recommend yourself to Miss Peacock; your earnestness of discourse also showed me that you were no stranger to her. I desire to know, Sir, what sort of acquaintance you can wish to have with another person of character, after making me believe that you wished to be married to me. I write very plainly to you, because I expect a plain answer. I am not apt to be suspicious, but this was too particular; and I must be either blind or indifferent to overlook it. Sir, I am neither; though perhaps it would be better for me if I were one or the other.

I am yours, &c.

Miss J. to Miss Lovelace, on the present Letter-writers, and her opinion of a well wrote Letter.

WANT of time is, I think, the general complaint of all letter-writers; and yours in haste includes wit, business, every thing. For my own part, my whole life is little more than a perpetual hurry of doing nothing; and, I think, I never had more business of that sort upon my hands than now. But as I can generally find time to do any thing I have a mind to do, so can always contrive to be at leisure to pay my respects to Miss L.

But the most universal complaint among scribblers of my rank is want of sense. These generally begin with an apology for their long silence, and end with that moving petition, Excuse this nonsense. This is modest indeed; but though I am excessively good-natured, I am resolved, for the future, not to pardon it entirely in any one but myself.

I have often thought there never was a letter wrote well, but what was wrote easily; and if I had not some private reasons for being of a contrary opinion at this time, should conclude this to be a master-piece of this kind, both in easiness, in thought, and facility of expression. And in this easiness of writing (which Mr. Wycherly says is easily wrote) methinks I excel even Mr. Pope himself, who is too elaborate and ornamental, even in some of his best letters; though it must be confessed, he outdoes me in some few trifles of another sort, such as spirit, taste, and sense. But let me tell Mr. Pope, that letters, like beauties, may be overdrest. There is a becoming negligence in both; and if Mr. Pope could only contrive to write without a genius, I don't know any one so likely to hit off my manner as himself. But he insists upon it, that genius is as necessary towards writing, as straw towards making bricks; whereas, it is notorious that the Israelites made bricks without that material as well as with it.

The conclusion of the whole matter is this: I never had more inclination to write to you, and never fewer materials at hand to write with; therefore have fled for refuge to my old companion, Dulness, who is ever at hand to assist me; and have made use of all those genuine expressions of herself, which are included under the notion of want of time, want of spirit, and in short, want of every thing, but the most unfeigned regard for that lady, whose most devoted

I remain, &c.

From Dr. Franklin to Miss Hubbard, on the Death of Relatives.

Philadelphia, Feb. 22, 1756.

I CONDOLE with you. We have lost a most dear and valuable relation. But it is the will of God and nature, that these mortal bodies be laid aside, when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he be dead. Why then should we grieve, that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or doing

good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an in-eunibrance, and answer none of the intentions for which they were given, it is equally kind and benevolent, that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it: and he who quits the whole body parts at once with all pains, and possibilities of pains and diseases, it was liable to, or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chair was ready first, and he is gone before us. We could not all conveniently start together: and why should you and I be grieved at this, since we are soon to follow, and know where to find him?

Adieu.

B. FRANKLIN.

A few short and intelligent Forms of Messages for Cards and Billets, which may be varied at Pleasure, so as to serve all Occasions.

Mr. and Mrs. Cecil's compliments to Mr. and Mrs. Howard, and desire the favour of their company on Wednesday next, to drink tea, and spend the evening.

Monday morning.

Mr. and Mrs. Howard return their compliments to Mr. and Mrs. Cecil, and will certainly do themselves the pleasure to wait on them.

Monday noon.

Mr. and Mrs. Howard return their compliments, and are sorry it happens that a pre-engagement will not permit them the pleasure of waiting on Mr. and Mrs. Cecil, which they would otherwise have readily done.

Monday afternoon.

Mr. and Mrs. Compton's compliments to Mr. and Mrs. Stanley; and if they are disengaged this afternoon, will take the pleasure of waiting on them.

Tuesday morning.

Mr. and Mrs. Stanley are perfectly disengaged, beg their compliments, and will be extremely glad of Mr. and Mrs. Compton's agreeable company.

Tuesday noon.

Mr. and Mrs. Stanley are very sorry it so happens that they are engaged this afternoon and evening; but beg their compliments, and any other time that shall be agreeable to Mr. and Mrs. Compton, will be proud of the pleasure of their company.

Tuesday noon.

Mrs. Wyndham presents her compliments to Mrs. Pemberton; hopes she is well, and to have the favour of her company to-morrow evening, with a small but agreeable party at friendly whist.

Thursday afternoon.

Mrs. Pemberton is not quite so well as she could wish, but much at Mrs. Wyndham's service, and will endeavour to wait on her.

Thursday evening.

Mr. Lambert's compliments wait on Miss Norris, to beg the very great favour of being her partner to-morrow evening at an assembly.

Friday morning.

Miss Norris' compliments to Mr. Lambert, and she is engaged.

Friday.

Miss Norris' compliments: she is not certain of being at the assembly, and undetermined about dancing; so Mr. Lambert must not absolutely depend on her for a partner.

Friday noon.

Miss Wansey is sorry to trouble Miss Cooper on so trifling an occasion, as how to direct to her aunt Waterland; begs her compliments and a line of information by the bearer.

Sunday evening.

Proper Directions for addressing Persons of every Rank or Denomination, at the beginning of Letters, and the Superscriptions.

BEGINNING OF LETTERS.

To the KING. *Sire*; or, *Sir*; or, *Most gracious Sovereign*; or, *May it please your MAJESTY*.

To the QUEEN. *Madam*; or, *Most gracious Sovereign*; &c.

To the PRINCE of WALES. *Sir*; or, *May it please your Royal Highness*.

To the PRINCESS of WALES. *Madam*; or, *May it please, &c.*

To the PRINCESS DOWAGER. Ditto.

Note. All sovereigns' sons and daughters, and brothers and sisters, are entitled to *Royal Highness*.

And to the rest of the Royal Family. *Highness*.

To a Duke. *May it please your Grace*.

To a Duchess. Ditto.

To a Marquis, Earl, Viscount, Lord. *My Lord*; or, *May it please your Lordship*.

To a Marchioness, an Earl's wife, Viscountess, or a Lord's wife. *May it please your Ladyship*.

To the Archbishops. *May it please your Grace*; or, *My Lord*.

To the rest of the Bishops. *My Lord*; or, *May it please your Lordship*.

To the rest of the clergy. *Reverend Sir*.

Note. All younger sons of a marquis, earl, and viscount, and lord's sons, are styled *Honourable*, and are *Esquires*.

To either of these, *Sir*; or, *Honoured Sir*; or, *May it please your Honour*.

Also the title of *Lady* is given to the daughters of dukes, marquesses, and earls: *Madam*; or, *May it please your Ladyship*.

To a Member of parliament. *May it please your Honour*.

To the Right Honourable the Lord-mayor of London. *My Lord*; *May it please your Lordship*.

Note. That Generals, Admirals, and Colonels, and all Field Officers, are *Honourable*.

All other Officers, either in the army or navy, have only the title of the commission they bear, set first on the superscription of the letter, and at the beginning, *Sir*; or, *Honoured Sir*; or, *May it please your Honour*.

An Ambassador, *May it please your Excellency*; or, *Sir*.

All Privy-counsellors, and Judges that are Privy-counsellors, are *Right Honourable*; and the whole Privy-council, taken together, are styled *Most Honourable*.

Baronets are *Honourable*.

Justices of the Peace and Mayors are styled *Right Worshipful*.

Likewise Sheriffs of counties, &c.

All Governors under his majesty are styled *Excellency*.

SUPERSCRPTIONS OF LETTERS.

To his most sacred MAJESTY; or, *To the KING's Most Excellent MAJESTY*.

To her most sacred MAJESTY; or, *To the QUEEN's Most Excellent MAJESTY*.

To his Royal Highness the Prince of Wales.

To her Royal Highness the Princess of Wales.

To her Royal Highness the Princess Dowager of Wales.

Sovereigns' sons, daughters, brothers, and sisters. *To his, or her Royal Highness.*

To the rest of the Royal Family. Highness.

To his Grace the Duke of K-----n.

To her Grace the Duchess of K-----n.

To a marquis, Earl, Viscount, Lord. To the Right Honourable the Marquis of-----; Earl of-----; Lord Viscount F-----h; the Lord H-----w.

To a Marchioness. To the Right Honourable the Marchioness of-----; &c. An Earl or Viscount's wife. To the Right Honourable the Countess of-----; the Viscountess of-----; &c.

To a Lord's wife. To the Right Honourable the Lady, &c.

To the daughter of a duke, marquis, and earl. To the Right Honourable the Lady Ann Finch.

Note. The wives of lieutenant-generals, major-generals, and brigadier-generals, are *Honourables*.

Also the wives of vice and rear-admirals, ambassadors, &c.

To the Right Honourable Mrs.-----

To an Archbishop. To his Grace the Archbishop of Canterbury.

To other Bishops. To the Right Reverend Father in God, John Lord Bishop of-----, &c.

EASY MODE

OF KEEPING

A FAMILY ACCOUNT.

IT is indispensable that every young woman should have a knowledge of the art of computing by numbers. Without some acquaintance with this useful science, she must forego many of the advantages and pleasures which others enjoy, and be exposed to the mistakes of the ignorant, or submit to the impositions of the designing. Its utility is in fact so general, that there is no situation in which females can be placed, where the benefits to be derived from it are not evident. Many, however, acquire a knowledge of the rudiments of arithmetic at school, and are yet unable to apply them to any of the ordinary purposes of life. To such the following plain and simple mode of keeping a family account must be extremely useful.

Table of Expenses, Income, or Wages, by the Year, calendar Month, Week, and Day, from £1, to £2,000, per Year, how much per Month, Week, or Day.

Per Year.	Per Month.			Per Week.			Per Day.			
£.	£.	s.	d.	£.	s.	d.	£.	s.	d.	
1	0	1	8	0	0	4 $\frac{1}{2}$	0	0	0 $\frac{5}{4}$	
2	0	3	4	0	0	9 $\frac{1}{4}$	0	0	1 $\frac{1}{4}$	
3	0	5	0	0	1	1 $\frac{3}{4}$	0	0	2	
4	0	6	8	0	1	6 $\frac{1}{2}$	0	0	2 $\frac{5}{4}$	
5	0	8	4	0	1	11	0	0	3 $\frac{1}{4}$	
6	0	10	0	0	2	3 $\frac{3}{4}$	0	0	4	
7	0	11	8	0	2	8 $\frac{1}{4}$	0	0	4 $\frac{1}{2}$	
8	0	13	4	0	3	1	0	0	5 $\frac{1}{4}$	
9	0	15	0	0	3	5 $\frac{1}{2}$	0	0	6	
10	0	16	8	0	3	10	0	0	6 $\frac{1}{2}$	
20	1	13	4	0	7	8	0	1	1 $\frac{1}{4}$	
30	2	10	0	0	11	6	0	1	7 $\frac{1}{2}$	
40	is	3	6	8	0	15	4 $\frac{1}{2}$	0	2	2 $\frac{1}{4}$
50		4	3	4	0	19	3	0	2	9
60		5	0	0	1	3	0 $\frac{3}{4}$	0	3	3 $\frac{1}{2}$
70		5	16	8	1	6	11	0	3	10
80		6	13	4	1	10	9	0	4	4 $\frac{1}{2}$
90		7	10	0	1	14	7 $\frac{1}{4}$	0	4	11
100		8	6	8	1	18	5 $\frac{1}{2}$	0	5	5 $\frac{5}{4}$
200		16	13	4	3	16	11	0	10	11 $\frac{1}{2}$
300		25	0	0	5	15	4 $\frac{1}{2}$	0	16	5 $\frac{1}{4}$
400		33	6	8	7	13	10	1	1	11
500		41	13	4	9	12	3 $\frac{1}{2}$	1	7	4 $\frac{3}{4}$
600		50	0	0	11	10	9	1	12	10 $\frac{1}{2}$
700		58	6	8	13	9	2 $\frac{3}{4}$	1	18	4 $\frac{1}{4}$
800		66	13	4	15	7	8 $\frac{1}{4}$	2	3	10
900		75	0	0	17	6	1 $\frac{3}{4}$	2	9	3 $\frac{3}{4}$
1000		83	6	8	19	4	7 $\frac{1}{4}$	2	14	9 $\frac{1}{2}$
2000		166	13	4	38	9	2 $\frac{1}{2}$	5	9	7

This table is applicable to various purposes. If a servant's wages be £6, per annum, then look in the first column for £6, and in the same line you will find it amounts to 10s. per month, 2s. 3 $\frac{1}{2}$ d. per week, and 4d. per day. Again, if a family has an income of £100, a year, then it appears from the opposite columns, that this is equal to £8, 6s. 8d. per month, £1, 18s. 5 $\frac{1}{2}$ d. per week, and 5s. 5 $\frac{3}{4}$ d. per day. Thus a good housewife may know daily how her expenditure corresponds with her income.

	Sunday 1.	Monday 2.	Tuesday 3.	Wednes. 4.	Thurs. 5.	Friday 6.	Saturday 7.
Apparel.....	L. s. d.	L. s. d.	L. s. d.	L. s. d.	L. s. d.	L. s. d.	L. s. d.
Bread and Flour....							
Butter and Cheese...							
Beer							
Candles.....							
Coals and Wood							
Cyder.....							
Eggs and Milk							
Fruit							
Fish							
Garden Stuff							
Malt and Hops							
Meat.....							
Oil, Vinegar, &c. ...							
Poultry.....							
Rates and Taxes....							
Salt, Pepper, &c....							

Servants' Wages.....
 Soap.....
 Sugar.....
 Tea, Coffee, &c.....
 Washing.....
 Wine, &c.....
 Carriage, &c.....
 Sand, Whitening, &c..

Sundries

Each Day's Expenses...

Memorandum.

Sunday
 Monday.....
 Tuesday.....
 Wednesday.....
 Thursday.....
 Friday.....
 Saturday.....
 1st Week's Expenses

SUMMARY OF EXPENSES IN EACH WEEK.

	DATE.	£	s.	d.	Brought up.	£	s.	d.
First Week,	Jan. 2				Twenty-7th do. July 3			
Second do.	- 9				Twenty-eighth do. 10			
Third do.	- 16				Twenty-ninth do. - 17			
Fourth do.	- 23				Thirtieth do. - 24			
Fifth do.	- 30				Thirty-first do. - 31			
Sixth do.	Feb. 6				Thirty-second, Aug. 7			
Seventh do.	- 13				Thirty-third do. - 14			
Eighth do.	- 20				Thirty-fourth do. - 21			
Ninth do.	- 27				Thirty-fifth do. - 28			
Tenth do.	Mar. 6				Thirty-sixth do. Sept. 4			
Eleventh do.	- 13				Thirty-seventh do. 11			
Twelfth do.	- 20				Thirty-eighth do. - 18			
Thirteenth do.	- 27				Thirty-ninth do. - 25			
<i>Expenses of 1st Qr.</i>					<i>Expenses of 3d. Qr.</i>			
Fourteenth do.	April 3				Fortieth do. Oct. 1			
Fifteenth do.	- 10				Forty-first do. - 8			
Sixteenth do.	- 17				Forty-second do. - 15			
Seventeenth do.	- 24				Forty-third do. - 22			
Eighteenth do.	May 1				Forty-fourth do. - 29			
Nineteenth do.	- 8				Forty-fifth do. Nov. 6			
Twentieth do.	- 15				Forty-sixth do. - 13			
Twenty-first do.	- 22				Forty-seventh do. - 20			
Twenty-second do.	29				Forty-eighth do. - 27			
Twenty-third,	June 5				Forty-ninth do. Dec. 3			
Twenty-fourth do.	12				Fiftieth do. - 10			
Twenty-fifth do.	- 19				Fifty-first do. - 17			
Twenty-sixth do.	- 26				Fifty-second do. - 24			
<i>Expenses of 2nd Qr.</i>					<i>Expenses of 4th Qr.</i>			

TOTAL AMOUNT.

			£.	s.	d.
Expenses of 1st Quarter	-	-			
_____ 2nd do.	-	-			
_____ 3rd do.	-	-			
_____ 4th do.	-	-			
Total					

Family account books, similar to the above specimen, may be either ruled in a common paper book, or bought ruled of any stationer. A blank line or two are left to insert any article that may not be enumerated in the list. At the end of every week, each day's expenses ought to be added up, from which the week's expense may be easily ascertained, and which ought to be copied into the table of summary expenses. In the space marked 'Memorandums,' at the bottom of the page, any extraordinary occurrence may be inserted. Such as, 'From having visitors this week the expenses have been great, but must try to recover by saving.'---Or, 'Wine bill paid this week :---This article has been used too freely: must be more saving in future, or will have to want more necessary things.' These memorandums are useful, and discover the prudent housekeeper.

Mothers of families should cause their daughters in succession to keep such a book of expenses. Nothing will so effectually teach them economy, and accustom them to those correct habits that constitute a good wife, or mistress. Many have been insensibly decoyed to ruin, from a want of this most essential branch of female education.

HOW TO WRITE OUT BILLS, RECEIPTS, AND PROMISSORY NOTES.

Young women, in certain situations of life, are frequently called upon to make out those little legal instruments of trade, by which most transactions are rendered valid; or else they have them presented for their signature; and those who are ignorant of the proper and established forms, not only betray

a want of necessary knowledge, but invite the cunning and unprincipled to practise their impositions upon them. To the following examples, the writer has subjoined some useful remarks.

Receipts of different Forms.

RECEIVED November 5th, 1817, of Mr. Thomas Atkinson, the sum of six pounds twelve shillings, for my father Robert Johnson.

Sarah Johnson.

£6, 12s. 0d.

RECEIVED December 13th, 1817, of Mrs. Ann Ferguson, twenty-five pounds, two shillings, and sixpence, in full of all demands.

Elizabeth Wilson.

£25, 2s. 6d.

Note. The sum received must always be expressed in words at length, and not in figures, in the body of the receipt; but it may, and ought to be, expressed in figures on the left hand of the name, at the bottom of the receipt, as well as in the body of the receipt. The name and surname, both of the payer and the receiver, ought to be written in full, without contraction.

Receipts in Part for Goods sold.

RECEIVED January 5th, 1818, of the Right Honourable the Lady Ann Howard, the sum of twenty pounds, in part for millinery sold her ladyship the 4th instant per me,

£20, 0s. 0d.

Margaret Macdonald.

RECEIVED March 24th, 1818, of Mr. John Thompson, twelve pounds, in part of a bill of thirty pounds, due the 12th instant.

Jane Maxwell.

£12, 0s. 0d.

Receipt for Rent.

RECEIVED the 15th of November, 1817, of Mr. William Robertson in money twelve pounds, and allowed him for repairs two pounds ten shillings, in all fourteen pounds ten shillings in full for half year's rent due the 11th instant.

£14, 10s. 0d.

Mary Ann Hume.

Receipt given with a Bill of Parcels.

FEBRUARY 25th, 1818, received ten pounds five shillings, being the amount of the annexed bill.

£10, 5s. 0d.

Hannah Campbell.

Promissory Notes.

Newcastle, January 26th, 1818.

I PROMISE to pay Mr. Robert Ramsay thirty-five pounds on demand, for value received in cotton goods.

£35, 0s. 0d.

Ann Murray.

London, March 27th, 1818.

THREE months after date I promise to pay to Messrs. Goldsmith and Bruce, or order, fifty pounds nine shillings, for value received.

£50, 9s. 0d.

Eleanor Watson.

A transferable Bill.

Edinburgh, March 25th, 1818.

£67.

TWO months after date pay to me, or my order, sixty-seven pounds, for value received.

Robert Morrison.

To Miss Mary Buchanan, }
Argyle-street, Glasgow. }

Accepted. Mary Buchanan.

Note. This bill of exchange is negotiable, and may be given in payment by Mr. Morrison, provided he endorses it, by signing his name on the back; but if Miss Buchanan does not pay the amount when the bill is presented to her for that purpose, at the end of two months, then Mr. Morrison must pay the amount to the person that received it from him. He is called the *drawer*, and Miss Buchanan the *acceptor*. The *drawer* first writes out the bill and sends it to his debtor for acceptance, who writes below the drawer's name the word 'Accepted,' and his or her name. The *drawer* must be particular in writing the bill on a proper stamp, according to the sum mentioned in the bill, and also to insert the words, 'for value received.'—When the bill is drawn to pay for any particular article, it is usual to specify it.

The acceptor of any bill is the absolute debtor to the person to whom the bill is payable, for the contents thereof. The

person to whom the bill is payable must demand the money the very day it becomes due, and if the acceptor dies before it becomes due, it must be demanded of the executor or administrator. The drawer of any bill must always give his correspondent a letter of advice that he has drawn such a bill on him for such a particular sum, &c. There is no obligation to pay a bill without such letter of advice. In England a bill is due the third day after the expiration of the time mentioned in the bill.

When the payment of a bill is refused, it is usually carried to a *notary public*, who draws up a *protest* according to law, which is to be returned to the drawer, or the person from whom he received it, within a limited time. The usual charge for noting a bill is 2s. 6d., and for protesting it 4s.

A Note given by two Persons.

Manchester, September 25th, 1818.

SIX months after date we either jointly, or separately, promise to pay Mr. Matthew Hardcastle, or his order, twenty-five pounds fourteen shillings for value received. Witness our hands.

£25, 14s. 0d.

Eliza Mitchell.

Witness, Joshua Lambert.

Dorothy Summerville.

A Bill for Money borrowed.

London, January 15, 1818.

SIX months after date I promise to pay to Mrs. Georgiana Greenwell, or order, the sum of one hundred and twenty pounds sterling, for value received in money, with interest for the same, at the rate of five per cent. per annum.

£120, 0s. 0d.

Phœbe Nelson.

A Bill of Debt.

KNOW all men by these presents, that I, Margery Nicholson, of Westminster, straw-hat manufacturer, do owe, and am indebted to Anthony Davidson, mercer, the sum of ninety-six pounds of lawful money of Great Britain; which sum I promise to pay to the said Anthony Davidson, his executors, administrators, or assigns, on or before the twenty-eighth day of August next ensuing the date hereof. Witness my hand and seal this fifth day of December, 1817.

Margery Nicholson.

Sealed and delivered in the presence }
of Alexander Patterson. }

ADVICE
TO
FEMALE SERVANTS.

THIS advice is addressed to female servants in general, as it is calculated to promote the utility and happiness of servants in every station. Even mistresses may also find in it some useful hints not unworthy of their attention.

The qualifications which are necessary to form the character of a *good* servant are many and various, for there is hardly a station of life which seems to require the combination of more opposite virtues. If we make our observations, we shall often find that in proportion as good temper is predominant in the mind of servants, negligence and carelessness are its attendants; and where a punctilious attention is paid to the duties of the station in which Providence may have placed them, it is so often accompanied by ill humour that the observation of the fact is quite proverbial. Nevertheless, it must be confessed, that one of the greatest and most advantageous qualifications in all servants (but particularly females) is that of good temper. Possessed with a strong desire of pleasing, you will seldom fail of doing it. A corresponding good temper will be charmed with your readiness, and a bad one disarmed of great part of its harshness; and though you may be somewhat deficient at first in executing the business in which you are employed, yet, when they see it is not occasioned by obstinacy or indolence, they will rather instruct you in what they find you ignorant, than be angry that you are so. On the contrary, though you may discharge your business with the greatest propriety, yet if you appear careless or indifferent whether you please or not, your services will lose great part of their merit. If you are fearful of offending, you can scarcely offend at all; because that very fearfulness is an indication of your respect for those you serve, and intimates a desire of deserving their approbation. In short, a good temper is the most valuable of female qualifications, and will infallibly conduct its possessors, with ease and tranquillity, through every stage of life.

Be careful to avoid talebearing, for that is a vice of the most pernicious nature, and generally, in the end, turns to the disadvantage of those who practise it. Many things, if heard from the mouth that first speaks them, would be wholly inof-

fensive; but they carry a different meaning when repeated by another. Those who cannot help telling all they hear, are very apt at (least are supposed by those who know them) to tell more than they hear. Neither ought you to interfere with what is not properly your province; do your duty and leave others to take care of theirs: by this means you will preserve peace, and acquire the love of all your fellow-servants, without running any danger of disobliging your master and mistress, who, however they may appear to countenance the tales you bring, will not, in their hearts, approve of your conduct.

Let an attachment to the words of truth be ever impressed on your minds. If at any time you are accused of a fault which you are conscious of having committed, never attempt to screen it with a falsehood: for the last fault is an addition to the former, and renders it more inexcusable. To acknowledge you have been to blame is the surest way both to merit and obtain forgiveness; and it will establish an opinion that you will be careful to avoid the like trespass for the future.

Humility and a modest deportment should be also observed, as they are not only becoming, but useful qualifications in all servants. If your mistress should be angry with you (even without a cause) never pretend to argue the case with her; but give her 'a soft answer,' for that, as Solomon says, 'puts away wrath.' If she is a discreet woman she will reflect, after her passion is over, and use you the more kindly; whereas if you endeavour to defend yourself by sharp and pert replies, it will give her a real occasion of offence, justify her ill humour, and make her more severely resent the like in future.

Above all things, preserve a strict attention to honesty. Let no temptation whatever prevail on you to part with this inestimable jewel. To cheat or defraud any one is base and wicked; but, where breach of trust is added, the crime is infinitely increased. It has been a maxim with many, to suppose themselves entitled to what is generally called the *market penny*; but this is an ill-judged and dishonest notion. To purloin or secret any part of what is put into your hands, in order to be laid out to the best advantage, is as evident a theft as if you took the money out of the pockets of those who entrust you; and in doing this you are guilty of a double wrong, first, to your master or mistress who sends you to market, by making them pay more than they ought; and to the tradesman from whom you buy, by making him appear as guilty of imposition in exacting a greater price than the commodity is worth. Imagine not, that, by taking pains to find out where you can buy cheapest, you are entitled to the overplus you must have given in another place; for this is no

more than your duty, and the time it takes to search out the best bargains is the property of those in whose service you are engaged. To obtain the character of a good market-woman is certainly a valuable acquisition, and far superior to those pitiful advantages, which cannot be continued long without a disgraceful discovery. You can live with very few who will not examine into the market prices; they will inquire of those who buy for themselves; and as some people have a foolish way of boasting of the bargains they make, those who pretend to buy the cheapest will be the most readily believed; so that, do the best you can, you will be able to give but very indifferent satisfaction. Buy, therefore, for your master or mistress as you would for yourself; and whatever money remains, immediately on your return deliver it to the owner.

Be not generous at the expence of your master and mistress's property, and your own honesty. Give not any thing away without their consent. When you find there is any thing to spare, and that it is in danger of being spoiled if kept longer, it is commendable in you to ask leave to dispose of it while fit for use. If such permission is refused, you have nothing to answer for on that account; but you must not give away the least morsel without the approbation of those to whom it belongs. Be careful also not to make any waste, for that is a crime of a much deeper die than is imagined by those who are guilty of it; and seldom goes without its punishment, by the severe want of that which they have so lavishly destroyed.

Never speak in a disrespectful manner of your master or mistress, nor listen to any idle stories related by others to their prejudice. Always vindicate their reputations from any open aspersions or malicious insinuations. Mention not their names in a familiar manner yourself, nor suffer others to speak of them with contempt. As far as you can, magnify their virtues; and what failings they may have, shadow them over as much as possible. When this is known, it will not only endear you to them, but also gain you the esteem of those who hear you talk; for though many people have the ill nature to be pleased with picking out what they can to the prejudice of their neighbours, yet none in their hearts approve of the person who makes the report. It is natural, at the same time we love the treason, to hate the traitor.

Avoid, as much as possible, entering into any dispute or quarrels with your fellow-servants. Let not every trifle ruffle you, or occasion you to treat them with grating reflections, even though they should be the first aggressors. It is better to put up with a small affront, than by returning it, provoke yet more, and raise a disturbance in the family. When

quarrels in the kitchen are loud enough to be heard in the parlour, both parties are blamed, and it is not always that the innocent person finds the most protection.

If you live in a considerable family, where there are many men-servants, you must be very circumspect in your behaviour to them. As they have in general little to do, they are for the most part saucy and pert where they dare, and are apt to take liberties on the least encouragement. You must therefore carry yourself at a distance towards them, though not with a proud or prudish air. You must neither look as if you thought yourself above them, nor seem as if you imagined every word they spoke intended as a design upon you. No: the one would make them hate and affront you; and the other would be turned into ridicule. On the contrary, you must behave with a civility mixed with seriousness; but on no account whatever suffer your civility to admit of too great familiarities.

If you live in a tradesman's family, where there are apprentices, your conduct to them must be of a different nature. If there be more than one, the oldest must be treated with the most respect; but at the same time you must not behave to the others in a haughty or imperious manner. You must remember that they are servants only to become masters, and should therefore be treated not only with civility but kindness. It may in time be in their power to recompence any little favour you do them, such as mending their linen, or other offices of that kind when you have a leisure hour; but this good-nature must not proceed too far as they advance in years, lest the vanity of youth should make them imagine you have other motives for it, to prevent which, you must behave with an open civility intermixed with a modest and serious reserve.

Whenever you have an opportunity attend public worship, and spend not the sabbath-day in mere idle gossiping and wandering about: or in loose talk and behaviour. Yet you must not, under pretence of keeping this day holy, refuse to do any necessary work; such as making fires and beds; dressing victuals for the family; milking cows; feeding cattle, or any work of necessity or mercy. 'The sabbath was made for man,' says our Saviour, 'not man for the sabbath.' It was made to do good to men; not to afflict or punish them, nor deprive them of any real comfort. But above all neglect not private prayer, and read the Bible diligently.

HINTS

TO

MISTRESSES OF FAMILIES.

THE mistress of a family should always remember that the welfare and good management of the house depend on the eye of the superior; and consequently that nothing is too trifling for her notice, whereby waste may be avoided; and this attention is of more importance now that the price of every necessary of life is increased to an enormous degree.

If a lady has never been accustomed, while single, to think of family management, let her not upon that account fear that she cannot attain it; she may consult others who are more experienced, and acquaint herself with the necessary quantities of the several articles of family expenditure, in proportion to the number it consists of, the proper prices to pay, &c.

A minute account of the annual income, and the times of payment, should be taken in writing; likewise an estimate of the supposed amount of each article of expence; and those who are early accustomed to calculations on domestic articles, will acquire so accurate a knowledge of what their establishment requires, as will give them the happy medium between prodigality and parsimony, without acquiring the character of meanness. Accounts should be regularly kept, and not the smallest article omitted to be entered; and if balanced every week and month, &c. the income and outgoings will be ascertained with facility, and their proportions to each other be duly observed. Some people fix on stated sums to be appropriated to each different article, and keep the money in separate purses; as house, clothes, pocket, education of children, &c. Whatever way accounts be entered, a certain mode should be adopted and strictly adhered to. Many women are unfortunately ignorant of the state of their husband's income; and others are only made acquainted with it, when some speculative project, or profitable transaction, leads them to make a false estimate of what can be afforded; and it too often happens that both parties, far from consulting each other, squander money in ways that they would often wish to forget; whereas marriage should be a state of perfect and mutual confidence, and similarity of pursuits, which would secure that happiness it was intended to bestow. There are so many valuable women

who excel as wives, that it is a fair inference there would be few extravagant ones, were they consulted by their husbands on subjects that concern the mutual interest of both parties. Many families have been reduced to poverty by the want of openness in the man on the subject of his affairs; and though on these occasions the women were blamed, it has afterwards appeared, that they never were allowed a voice of inquiry or suffered to reason upon what sometimes appeared to them imprudent.

Ready money should be paid for all such things as come not into weekly bills, and even for them a check is necessary. The best places for purchasing should be attended to. In some articles a discount of five per cent. is allowed for ready money in large cities, and those who thus pay are usually best served. Under the idea of buying cheap many go to new shops, but it is safest to deal with people of established credit, who do not dispose of goods by underselling. To make tradesmen wait for their money injures them greatly, besides that a higher price must be paid, and, in long bills, articles never bought are often charged. Perhaps the irregularity and failure of payment may have much evil influence on the price of various articles, and may contribute to the destruction of many families, from the highest to the lowest.

Thus regularly conducted, the exact state of money affairs will be known with ease; for it is delay of payment that occasions confusion. A common-place book should be always at hand, in which to enter such hints of useful knowledge, and other observations, as are given by sensible experienced people. Want of attention to what is advised, or supposing things too minute to be worth hearing, are the causes why so much ignorance prevails on necessary subjects, among those who are not backward in frivolous ones.

It is very necessary for a woman to be informed of the prices and goodness of all articles in common use, and of the best times as well at places for purchasing them. She should also be acquainted with the *comparative* prices of provisions, in order that she may be able to substitute those that are most reasonable, when they will answer as well for others of the same kind, but which are more costly. A false notion of economy leads many to purchase as bargains, what is not wanted, and sometimes never is used. Were this error avoided, more money would remain for other purposes. It is not unusual among lower dealers to put off a larger quantity of goods, by assurances that they are advancing in price; and many who supply fancy articles are so successful in persuasion, that purchasers not unfrequently go far beyond their original intention

even to their own future disquiet. Some things are better for keeping, and being in constant consumption, should be laid in accordingly ; such as paper, soap, and candles. Of these more hereafter. To give unvarying rules cannot be attempted ; for people ought to form their conduct on their circumstances, but it is presumed that a judicious arrangement according to them, will be found equally advantageous to all. The minutiae of management must be regulated according to each one's fortune and rank ; some ladies, not deficient in either, charge themselves with giving out, once in a month, to a superintending servant, such quantities of household articles, as by observation and calculation they know to be sufficient, reserving for their own key the large stock of things usually laid in for very large families in the country. Should there be several more visitors than usual, they can easily account for increase of consumption, and *vice versa*. Such a degree of judgment will be respectable even in the eye of domestics, if they are not interested in the ignorance of their employers ; and if they are, their services will not compensate for want of honesty.

By good hours, especially early breakfast, a family is more regular, and much time is saved. If orders be given soon in the morning, there will be more time to execute them ; and servants by doing their work with ease, will be more equal to it, and fewer will be necessary. It is worthy of notice that the general expence will be reduced, and much time saved, if every thing be kept in its proper place, applied to its proper use, and mended, when the nature of the accident will allow, as soon as broken. If the economy of time was duly considered, the useful affairs transacted before amusements were allowed, and a regular plan of employment was daily laid down, a great deal might be done without hurry or fatigue ; and it would be a most pleasant retrospect at the end of the year, were it possible to enumerate all the valuable acquirements made, and the good actions performed by an active woman.

If the subject of servants be thought unworthy the most vigilant attention, it must be by those who do not recollect that the regularity and good management of the heads will be insufficient, if not seconded by those who are to execute orders. It behoves every one to be extremely careful whom she takes into her service ; to be very minute in investigating the character she receives, and equally cautious and scrupulously just in giving one to others. Were this attended to, many bad people would be incapacitated for doing mischief, by abusing the trust reposed in them. It may be safely asserted that the robbery, or waste, which is but a milder epithet for the unfaithfulness of a servant, will be laid to the charge of

that mistress, who knowing, or having well-founded suspicions of such faults, is prevailed upon by false pity, or entreaty, to slide her into another place. There are, however, some who are unfortunately capricious, and often refuse to give a character because they are displeased that a servant leaves their service; but this is unpardonable, and an absolute robbery, servants having no inheritance, and depending on their fair name for employment. To refuse countenance to the evil, and to encourage the good servant, are actions due to society at large; and such as are honest, frugal, and attentive to their duties, should be liberally rewarded, which would encourage merit, and inspire servants with zeal to acquit themselves.

INSTRUCTIONS

TO HOUSEKEEPERS.

A GOOD housekeeper is invaluable: but the various and important duties of her station require such a combination of qualities, that very few are found to excel in every particular.

A housekeeper ought to be intimately connected with the duties of servants of every degree. She ought to be mild, firm, and vigilant. She should possess a competent knowledge of figures, without which she can scarcely keep a satisfactory account, and should, above all things, have proper ideas of *order*. Those who are ignorant of the means of managing, must not only waste many useful things, but also cause much chagrin to their master or mistress by their great irregularity. They are always in a bustle and always in confusion, their tempers get ruffled, and they then lose all proper command over the other servants. The following instructions will be found extremely useful to housekeepers, and may be read with advantage by their mistresses.

A proper quantity of household articles should be always ready, and more bought in before the others be consumed to prevent inconvenience, especially in the country. A bill of parcels and receipt should be required, even if the money be paid at the time of purchase; and to avoid mistakes, let the goods be compared with these when brought home.

Though it is very disagreeable to suspect any one's honesty, and perhaps mistakes have been unintentional, yet is prudent to weigh meat, sugars, &c. when brought in, and compare with

the charge. The butcher should be ordered to send the weight with the meat, and the cook to file those checks, to be examined when the weekly bill shall be delivered:

Much trouble and irregularity are saved when there is company, if servants are required to prepare the table and sideboard in similar order daily. All things likely to be wanted should be in readiness: sugars of different qualities kept broken, currants washed, picked, and perfectly dry; spices pounded, and kept in very small bottles closely corked; not more than will be used in four or five weeks should be pounded at a time. Much less is necessary than when boiled whole in gravies, &c.

Where noonings or suppers are served, (and in every house some preparation is necessary for accidental visitors) care should be taken to have such things in readiness as are proper for either; a change of which may be agreeable, and if duly managed, will be attended with little expense and much convenience.

A ticket should be exchanged by the cook for every loaf of bread, which when returned will shew the number to be paid for; as tallies may be altered unless one is kept by each party. Those who are served with brewer's beer, or any other articles not paid for weekly, or on delivery, should keep a book for entering the dates; which will not only serve to prevent overcharges, but will shew the whole year's consumption at one view. An inventory of furniture, linen, and china, should be kept, and the things examined by it twice a-year, or oftener, if there be a change of servants; into each of whose care the articles used by him or her should be entrusted, with a list as is done with plate. Tickets of parchment with the family name, numbered, and specifying what bed it belongs to, should be sewed on each feather bed, bolster, pillow, and blanket. Knives, forks, and house-clothes are often deficient: these accidents might be obviated, if an article at the head of every list required that the former should be produced whole or broken, and the marked part of the linen, though all the others should be worn out. The inducement to care of glass is in some measure removed, by the increased price given for old flint glass. Those who wish for trifle-dishes, butter-stands, &c. at a lower rate than cut glass, may buy them made in moulds, of which there is a great variety that look extremely well, if not placed near the more beautiful articles.

The price of starch depends upon that of flour; the best will keep good in a dry warm room for some years; therefore when bread is cheap it may be bought to advantage, and covered close.

Sugars being an article of considerable expense in all families, the purchase demands particular attention. The cheapest does not go so far as that more refined; and there is difference even in the degree of sweetness. The white should be chosen that is close, heavy, and shining. The best sort of brown has a bright gravelly look, and it is often to be bought pure as imported. East India sugars are finer for the price, but not so strong, consequently unfit for wines and sweetmeats, but do well for common purposes, if good of their kind. To prepare white sugar pounded, rolling it with a bottle, and sifting, wastes less than a mortar.

Candles made in cool weather are best; and when their price, and that of soap, which rise and fall together, is likely to be higher, it will be prudent to lay in the stock of both. This information the chandler can always give; they are better for keeping eight or ten months, and will not injure for two years, if properly placed in the cool; and there are few articles that better deserve care in buying, and allowing a due quantity of, according to the size of the family.

Paper, by keeping, improves in quality; and if bought by half or whole reams from large dealers, will be much cheaper than purchased by the quire. The surprising increase of the price of this article may be accounted for by the additional duties, and a large consumption, besides the monopoly of rags; of the latter it is said there is some scarcity, which might be obviated if an order were given to a servant in every family, to keep a bag to receive all the waste bits from cuttings-out, &c.

Every article should be kept in that place best suited to it, as much waste may thereby be avoided, viz.:—

Vegetables will keep best on a stone floor if the air be excluded.—Meat in a cold dry place.—Sugar and sweetmeats require a dry place; so does salt.—Candles cold, but not damp.—Dried meats, hams, &c. the same.—All sorts of seeds for puddings, saloop, rice, &c. should be closely covered to preserve from insects; but that will not preserve them, if long kept.

Bread is so heavy an article of expense, that all waste should be guarded against; and having it cut in the room will tend much to prevent it. It should not be cut until a day old. Earthen pans and covers keep it best.

Straw to lay apples on should be kept dry, to prevent a musty taste.

Large pears should be tied up by the stalk.

Basil, savoury, or knotted marjoram, or London thyme, to be used when herbs are ordered: but with discretion, as they are very pungent.

Some of the lemons and oranges used for juice should be pared first to preserve the peel dry ; some should be halved, and when squeezed, the pulp cut out, and the outsides dried for grating. If for boiling in any liquid, the first way is best. When these fruits are cheap, a proper quantity should be bought and prepared as above directed, especially by those who live in the country, where they cannot always be had ; and they are perpetually wanted in cookery.

When whites of eggs are used for jelly, or other purposes, contrive to have pudding, eustard, &c. to employ the yolks also. Should you not want them for several hours, beat them up with a little water, and put them in a cool place, or they will be hardened and useless. It was a mistake of old, to think that the whites made cakes and pudding heavy ; on the contrary, if beaten long and separately, they contribute greatly to give lightness, are an advantage to paste, and make a pretty dish beaten with fruit, to set in cream, &c.

Tin vessels, if kept damp, soon rust, which causes holes. Fenders, and tin linings of flower-pots, &c. should be painted every year or two.

Vegetables soon sour, and corrode metals and glazed red ware, by which a strong poison is produced. Some years ago, the death of several gentlemen was occasioned at Salt-hill, by the cook sending a ragout to table, which she had kept from the preceding day in in a copper vessel badly tinned.

Vinegar, by its acidity, does the same, the glazing being of lead or arsenic.

To cool liquors in hot weather, dip a cloth in cold water, and wrap it round the bottle two or three times, then place it in the sun ; renew the process once or twice.

The best way of scalding fruits, or boiling vinegar, is in a stone jar on a hot iron hearth ; or by putting the vessel into a saucepan of water, called a water-bath.

If chocolate, coffee, jelly, gruel, bark, &c. be suffered to boil over, the strength is lost.

Cold water thrown on east iron, when hot, will cause it to crack.

We will close these remarks by earnestly advising house-keepers to act with such prudence and gravity, as may ensure the respect of the servants, and to have as few people coming after them when the family is absent as possible, as it might induce the other servants to take improper liberties. When strangers come on a visit, let them be treated with the same respect as is shewn them by their lord and lady. Let it also be their constant study, however laborious, to be up in the morning before any of the servants, and let them never go to

bed until they have seen the doors and windows properly fastened. In reproving the servants let it be done with tenderness, and never exaggerate their faults. However, as the security of the house depends on the servants keeping good hours, it is proper to complain of this fault, when neither advice nor reproof has had any effect. In the choice of new servants let them be extremely cautious, and inquire strictly into their character.

If the housekeeper attend to these rules, all improper waste will be avoided, the honour and interest of her master will be protected, she will become an example to the younger servants, the family to which she is attached will be respected, and she will establish her own reputation on a firm and lasting basis.

INSTRUCTIONS

TO

THE LADY'S MAID.

NO one ought to pretend to be properly qualified to fill the office of lady's woman, unless her education has been tolerably good; for being obliged to be near her lady, she is often required to read, and to do some fine pieces of needle work. It is her duty to study her lady's temper, to answer civilly, and always to evince the most ready compliance with the orders she receives; she ought also on all occasions to defend her lady's character, to avoid repeating what may have been communicated in a moment of frankness, and not to do any thing that has the least appearance of countenancing an intrigue.

The proper method of performing the general business of her station, may be acquired by attending to the following approved methods of washing laces, muslins, gauzes, cambrics, also of cleaning gold and silver laces, stuffs, &c. which articles are usually under the lady-maid's care.

To wash Lace.

Take your lace and soap it well with soft soap, after which take a piece of plain deal board, sew a piece of cloth on it very tight, and roll your lace very smooth round it. After this sew another piece of cloth over it, and put it into a clean boiler of

water, and set it on the fire till the water is scalding hot; then shake out the lace, put it into a pan, and pour the water on it. When you have done this, rest one end of the board on the dresser or table, and with the other rub it well with a hard brush, dipping it at the same time into water, and pressing your hand downwards with the brush to squeeze out the soap and dirt. You must repeat this in a second kettle of water, pressing it with the brush as before; and when you have got the dirt all out, take some clean water, put some blue into it, and let it boil well: after which make some good starch, give the lace a gentle boil in it, and then squeeze it well out. When you have done this, hang the board up till the lace be thoroughly dry, and then take off the cloth. Then put the lace between some clean sheets of paper, and lay a heavy weight on it all night. Take off the weight in the morning, and your lace will look as well as when it was new.

To wash Blond Lace, Muslins, or Gauzes.

The same method for one of these will do for the whole. They must be washed in three different waters, each of which must be tolerably warm and well lathered. When you have done this, rinse them well in good blue water, then hang them up, and when they are dry let them be well starched and hung up again. After this is done, put half an ounce of isinglass into three pints of water, and let it boil till it be reduced to one, then dip the lace or gauze into it, squeeze it out well, and then iron it. Remember that the starch you use be made thoroughly stiff, and let it be well blued. The sooner you iron them after washing the better, more especially the gauzes. You must also observe, that after your muslins have been boiled in two lathers, you must then beat up a third very strong and well blued; then wash them out, rinse and starch as above, hang them up to dry, and then iron them. They must not be squeezed, but patted between the hands: lace will always look best by being ironed on the wrong side. It will not be amiss if, after you have starched your muslins and lace very stiff, and they are quite dry, you throw them into a little cold pump water, then squeeze them well out, clap them, wring them well, and iron them. This will help to make them look much clearer, and little inferior to new.

To wash Cambrics.

Let them be well soaped, and then washed in water pretty warm; then repeat the soaping, and wash them with the water quite hot. When you have done this, mix some soap and blue together, rub it on the clothes, lay them in a tub or

triller, and pour some boiling hot water on them. Let them lay in this situation for about two hours, then wash them well out, and rinse them in pump water well blued. When you iron them be careful to do it the right way, as you will otherwise be subject either to singe or fray them.—It is necessary to observe, that whenever you boil any small things, you first mix your soap and blue well together, and then pour it into the water to boil the clothes. This will keep the blue from settling, and make the clothes perfectly clean and white.

To clean gold or silver Lace, Stuffs, &c.

Take a three-penny stale loaf, rub the crumb of it well between your hands till it is quite fine, then put about a quarter of an ounce of powder blue to it, and mix the whole well together; lay it plentifully on the gold and silver, and rub it well with your hands, and it will soon become bright. When this is done, take a piece of clean flannel and dust the crumbs well off; then take a piece of crimson velvet, rub it gently, and it will look as well as when new.

To preserve Silver and Gold from Tarnishing.

First of all observe never to put gold or silver into a box that is made of deal, as that of wood is very prejudicial to it. After it is used, fold it up in fine India paper, over which wrap some fine whited brown paper thoroughly dry; then fold the whole in a piece of green baize well aired, and put them in your trunk, in which you should always keep some paper well stained with saffron.

PERFUMERY.

It is often necessary that a lady's maid should possess some knowledge of *hair-dressing*, which may be easily acquired by a little experience, taste, and observation. But in all cases an acquaintance with the art of *perfumery* is desirable, and the following approved receipts will be found to contain almost every thing of value on this subject. The proper use and nature of *cosmetics* will be treated of in another department of this work. We will only observe that the cosmetics and perfumes usually sold in shops, are highly injurious to health and beauty. The cheapest, as well as the safest way, is to prepare these articles of luxury at home. The garden generally affords such productions as will be found to answer the purpose of foreign aromatics. Jessamines, tube roses, lavender, and other odoriferous plants, may be so prepared as to form an agreeable variety, and yield abundance of fragrance without endangering the constitution by the use of foreign mixtures.

Pomade divine.

Clear a pound and a half of beef marrow from the strings and bone, put it into an earthen pan, or vessel of fresh water from the spring, and change the water night and morning for ten days; then steep it in rose water twenty-four hours; and drain it in a cloth till quite dry. Take an ounce of each of the following articles, namely, storax, gum-benjamin, odoriferous cypress-powder, or of Florence; half an ounce of cinnamon, two drams of cloves, and two drams of nutmeg, all finely powdered; mix them with the marrow above prepared; then put all the ingredients into a pewter pot, that holds three pints; make a paste of white of egg and flour, and lay it upon a piece of rag. Over that must be another piece of linen to cover the top of the pot very closely, that none of the steam may evaporate. Put the pot into a large copper pot, with water, observing to keep it steady, that it may not reach to the covering of the pot that holds the marrow. As the water shrinks, add more, boiling hot; for it must boil four hours without ceasing a moment. Strain the ointment through a linen cloth into small pots, and, when cold cover them. Don't touch it with any thing but silver. It will keep many years.

A fine pomatum may be made by putting half a pound of fresh marrow, prepared as above, and two ounces of hog's lard, on the ingredients; and then observing the same process as above.

To make soft Pomatum.

Beat half a pound of unsalted fresh lard in common water; then soak and beat it in two rose waters, drain it, and beat it with two spoonfuls of brandy; let it drain from this; add to it some essence of lemon, and keep it in small pots.

Another Way.—Soak half a pound of clear beef marrow, and a pound of unsalted fresh lard, in water two or three days, changing and beating it every day. Put it into a sieve; and when dry, into a jar, and the jar into a saucepan of water. When melted, pour it into a bason, and beat it with two spoonfuls of brandy; drain off the brandy; and then add essence of lemon, bergamot, or any other scent that is liked.

Hard Pomatum.

Prepare equal quantities of beef marrow and mutton suet as before, using the brandy to preserve it, and adding the scent; then pour it into moulds, or if you have none, into phials of the size you choose the rolls to be of. When cold, break the bottles, clear away the glass carefully, and put paper round the rolls.

Pot Pourri.

Put into a large China jar the following ingredients in layers, with bay-salt strewed between the layers; two pecks of damask roses, part in buds and part blown; violets, orange flowers, and jasmine, a handful of each; orris-root sliced, benjamin and storax, two ounces of each; a quarter of an ounce of musk; a quarter of a pound of angelica-root sliced; a quart of the red parts of clove-gillyflowers; two handfuls of lavender flowers; half a handful of rosemary flowers; bay and laurel leaves, half a handful of each; three Seville oranges, stuck as full of cloves as possible, dried in a cool oven, and pounded; half a handful of knotted marjoram; and two handfuls of balm of Gilead dried. Cover all quite close. When the pot is uncovered, the perfume is very fine.

A quicker Sort of sweet Pot.

Take three handfuls of orange flowers, three of clove-gillyflowers, three of damask roses, one of knotted marjoram, one of lemon thyme, six bay leaves, a handful of rosemary, one of myrtle, half one of mint, one of lavender, the rind of a lemon, and a quarter of an ounce of cloves. Chop all; and put them in layers, with pounded bay-salt between, up to the top of the jar.—If all the ingredients cannot be got at once, put them in as you get them; always throwing in salt with every new article.

To make Wash-balls.

Shave thin two pounds of new white soap into about a tea-cupful of rose water; then pour as much boiling water on as will soften it. Put into a brass pan a pint of sweet oil, four penny-worth of oil of almonds, half a pound of spermaceti, and set all over the fire till dissolved; then add the soap, and half an ounce of camphire, that has been first reduced to powder by rubbing it in a mortar with a few drops of spirit of wine, or lavender water, or any other scent. Boil ten minutes; then pour it into a bason, and stir till it is quite thick enough to roll up into hard balls, which must then be done as soon as possible. If essence is used, stir it in quick after it is taken off the fire, that the flavour may not fly off.

Paste for chopped Hands, and which will preserve them smooth by constant Use.

Mix a quarter of a pound of unsalted hog's lard, which has been washed in common and then rose water, with the yolks of two new-laid eggs, and a large spoonful of honey. Add as much fine oatmeal, or almond paste, as will work into a paste,

For chopped Lips.

Put a quarter of an ounce of gum-benjamin, storax, and spermaceti, two penny-worth of alkanet root, a large juicy apple chopped, a bunch of black grapes bruised, a quarter of a pound of unsalted butter, and two ounces of bees' wax, into a new tin saucepan. Simmer gently till the wax, &c., are dissolved, and then strain it through a linen. When cold melt it again, and pour it into small pots or boxes; or, if to make cakes, use the bottom of tea-cups.

Hungary Water.

To one pint of highly rectified spirit of wine, put an ounce of oil of rosemary, and two drams of essence of ambergris; shake the bottle well several times, then let the cork remain out twenty-four hours. After a month, during which time shake it daily, put the water into small bottles.

Honey Water.

Take a pint of spirit as above, and three drams of essence of ambergris; shake them well daily.

Lavender Water.

Take a pint of spirit as above, essential oil of lavender one ounce, essence of ambergris two drams; put all into a quart bottle, and shake it extremely well.

Essence of Flowers.

Select a quantity of the petals of any flowers which have an agreeable fragrance, lay them in an earthen vessel, and sprinkle a little fine salt upon them: then dip some cotton into the best Florence oil, and lay it thin upon the flowers, continuing a layer of flowers and a layer of cotton till the vessel is full. It is then to be cleansed down with a bladder, and exposed to the heat of the sun; in about a fortnight a fragrant oil may be squeezed away from the whole mass, which will yield a rich perfume.

Essence of Lavender.

Take the blossoms from the stalks in warm weather, and spread them in the shade for twenty-four hours on a linen cloth, then bruise and put them into warm water, and leave them closely covered in a still for four or five hours near the fire. After this, the blossoms may be distilled in the usual way.

Milk of Roses.

Mix an ounce of oil of almonds with a pint of rose water and then add ten drops of the oil of tartar.

Rose Water.

When the roses are full blown, pick off the leaves carefully, and allow a peck of them to a quart of water. Put them into a cold still over a slow fire, and distil it very gradually: bottle the water, and cork it up in two or three days.

Wash.

An infusion of horse-radish in milk makes one of the safest and best washes for the skin; or the fresh juice of house-leek, mixed with an equal quantity of new milk or cream. Honey water made rather thick, so as to form a kind of varnish on the skin, is a useful application in frosty weather, when the skin is liable to be chipped, and if it occasions any irritation or uneasiness, a little fine flour or pure hair powder should be dusted on the hands or face. A more elegant wash may be made of four ounces of potash, four of rose water, two ounces of brandy, and two of lemon juice, mixed in two quarts of water. A spoonful or two of this mixture put into the bason, will scent and soften the waters intended to be used.

An excellent water to prevent Hair from falling off, and to thicken it.

Put four pounds of unadulterated honey into a still, with twelve handfuls of the tendrils of vines, and the same quantity of rosemary-tops. Distil as cool and slowly as possible. The liquor may be allowed to drop till it begins to taste sour.

If a lady's maid should be required to draw patterns, the following will be found an easy and exact method of doing it.

Black Paper for drawing Patterns.

Mix and smooth lamp-black and sweet oil; with a bit of flannel, cover a sheet or two of large writing paper with this mixture; then daub the paper dry with a bit of fine linen, and keep it for using, in the following manner:—

Put the black side on another sheet of paper, and fasten the corners together with a small pin. Lay on the back of the black paper the pattern to be drawn, and go over it with the point of a steel pencil; the black paper will then leave the impression of the pattern on the under sheet, on which you must now draw it with ink.

If you draw patterns on cloth, or muslin, do it with a pen dipped in a bit of stone blue, a bit of sugar, and a little water mixed smooth in a tea-cup, in which it will be always ready for use; if fresh, wet to a due consistence as wanted.

INSTRUCTIONS

TO CHAMBERMAIDS.

THE chambermaid's first consideration must be to attend properly to the care and management of her mistress's clothes; for as it is always uncertain at what time she may want them, so it is essentially necessary they should be ever in readiness. Let her clothes, either for dress or undress, be deposited in their proper places; so that, if you should be hastily called upon for either, it will be more convenient to you, and more pleasing to your mistress. Be particularly careful to preserve the linen clean and nice, and be sure always to let it be well aired.

When your mistress has undressed, examine all her clothes with great niceness, and if you discover any spots on them, let them be immediately taken out; after which fold them up carefully, and put them in their proper places.

In order to make the chambermaid complete mistress of the character she assumes, we shall here add a number of useful receipts, which, if properly attended to, will enable her to discharge her office with satisfaction to her mistress, and reputation to herself.

To take Spots out of Silk.

Scrape a piece of chalk very fine, lay some of it on the spot, and rub it gently, and you will soon find it disappear. But the most effectual application is spirits of turpentine; for this, be the spots ever so numerous, will infallibly take them out. If the first application should not entirely effect it, the second will.

To clean Silks of all Sorts.

After you have thoroughly taken out the spots, take about a peck of bran, dry it well by the fire, then spread your silks on a convenient place, and rub them well with the bran while it is warm; after which shake it well off, and rub them with a piece of clean, soft, dry cloth.

If the silks be flowered, take the crumb of a stale three-penny loaf, mix with it about a quarter of an ounce of powder blue, crumble them well together, rub it gently over the silk with your hands, and then with a piece of clean cloth, as for plain silks.

To keep Silks from Staining in Washing.

Warm some rain water in a saucepan till it be pretty hot, then put into it some Castile soap, and dissolve it well. Take it off the fire, and when it is almost cold sprinkle into it a small quantity of fuller's earth, and then scour your silks with it. Don't let them be on heaps, but spread them, and clap them between dry cloths, and they will be as fresh as when new.

To take Spots out of Linen.

There are several methods of taking spots out of linen; but the most effectual are the following. Take some juice of sorrel, heat it well over the fire, and dip the parts affected into it; then rub it gently, and the spots will vanish. If it be summer-time, and the sun very powerful, soap the places where the spots are, and hang it in the sun, and when it is dry the spots will be gone. Or, rub some salt and vinegar well on them, after which squeeze it well out, and then let it dry gently by the fire. If the linen be stained with paint, rub some butter over the spot, hang it in the sun to dry, then wash it well, and it will all come out.

To take Spots out of crimson Velvet.

Take some very strong aqua vitæ, and rub it well on the parts where the spots are, and then take the white of a new laid egg, spread it over the aqua vitæ, and put it in the sun to dry. When this is done, wash it in clean water, and wring it thoroughly dry. You need not be afraid, as it will not do the least injury to the colour.

To take Spots out of Stuffs, or cloth.

Take some of the clearest and whitest fuller's earth you can meet with, let it be well dried by the fire, after which pound it in a mortar till it be very fine; then mix some spirits of turpentine with it, and form it into round balls, which you may keep by you to use as occasion shall require. Take a piece of one of these balls, put it into a cup or pan, mix a little boiling water with it, and lay it on the parts that are spotted. When it is dry, rub it with a little hard brush, and when the spots are out, take a clean bit of cloth, and rub it gently till you have taken the fuller's earth out also.

To take Spots out of Scarlet.

Take the juice of the herb called laneria (which may be had at any apothecary's) and lay it on the spotted part: let it continue there about three hours, and then wash it in warm water. If it should not answer your expectations the first time, repeat it, adding a little soap to the juice, and it will effectually take it out.

To take Spots out of Cloth in Grain.

Take of roche-alum water, tartar of tonnes, and white soap, about three ounces each, and make them into a fine powder. Put the alum water into an earthen pipkin on the fire, and when it begins to simmer, take two ox galls, and stir them in with a stick, and by degrees the powders. Let it boil till it be reduced to about one-third, and then wash the spots with it three or four times, drying it between each; after which wash it in clean water, and the spots will be entirely eradicated.

To take out Grease, or oily Spots.

Take a quart of clear soft water, about four ounces of alumen fecis burnt, two scruples of camphire, and the gall of an ox; mix all together, put it into a pan or pipkin over a slow fire, and let it simmer till it be reduced to about half the quantity; then strain it, and use it when it is about lukewarm. Wet the cloth on both sides where the spots are, then wash them with cold water, and the spots will disappear.

To take Spots of Ink or Wine out of Cloth, or Linen.

Take the juice of lemons and rub it well on the spots, and when it is dry, wash it in warm water. Repeat this a second time, and the spots will disappear. If it be linen, put some boiling water into a pewter pot, take that part that has the spot, and hold it tight round the pot, then rub it hard with lemon juice, and it will take the spot quite out. Or if you take a little essential salt of lemons, and put a little over the part stained, with a tea spoon, while over the boiling water, it will effectually take out spots of ink, iron-moulds, &c. Be careful not to let this touch any thing coloured, as it will destroy the colour.

To take out all Sorts of Spots or Stains from the Hands, &c.

Take a small quantity of bay salt, mix it with some lemon juice, wash the parts that are stained, and let them dry gradually. Repeat it some time after, and the stains will be quite gone.

To take Iron-moulds out of Linen.

Take some sorrel, bruise it well in a mortar, squeeze it through a cloth, bottle it, and keep it for use. Take a little of the above juice in a tin saucepan, and boil it over a lamp; as it boils dip the iron-mould into it; do not rub, but only squeeze it. When you find the iron-mould is out, throw it into cold water.

Another Receipt for the Same.—Take the juice of a lemon, warm it with a little powder of alum dissolved in it; then wet the spot, and dry it with a spoon wherein is a live coal, and so continue to do for the space of two hours, and the spot or iron-mould in once or twice washing will disappear. This will also take out spots of ink, fruit, &c.

To make Linen White that is turned Yellow.

Take two quarts of milk, heat it over the fire, and scrape into it half a pound of cake soap. When the soap is thoroughly dissolved, put the linen in, and when they have boiled for some time, take them out, put them into a lather of hot water, and wash them out.

To keep Linen not used from receiving any Damage.

When you have washed and well dried it, fold it up, and scatter in the folding the powder of cedar-wood, or cedar ground small, having first perfumed your chest with storax; by which means not only dampness is prevented, but worms, moths, &c.

The best Method of Whitening any Sort of Cloth.

First, let your cloth be well bucked, then spread it on the grass, and sprinkle it with alum water. Let it continue in this situation for three or four days; then buck it again with soap and fuller's earth, and use it as before; by which means it will not only grow white but swell in its substance.

To clean Hangings and Tapestry that have faded.

First, beat the dust out of them as clean as possible, then rub them well over with a dry brush, and make a good lather of Castile or cake soap, and rub them well over with a hard brush; then take some fair water, and with it wash off the froth, and make a water with alum, and wash them over with it, and you will find, when dry, most of the colours restored in a short time; and those that are yet too faint, you must assist by a pencil dipped in proper colour. It will not be amiss if you rub over the whole piece in the same manner, with water

colours mixed with weak gum water, and it will cause it, if well done, to look at a distance like new.

To clean Ribbons.

First, sprinkle them moderately with a little clean water, and then lay them on a carpet or clean cloth at full breadth, and having made a thin lather of Castile soap, rub them gently with a brush, or fine woollen cloth. Then take some water, mix with it a little alum and white tartar, and rub them well with it. This will make them not only clean, but the colour will be fixed from further fading. You must dry them in the shade, and smooth them with a glass slick-stone.

To wash silk Stockings.

These must not be laid in soak before washing, as it will entirely destroy their colour. They must be washed in cold water with two lathers, the latter of which must be well blued. They must not be rinsed, but turn them often, then press them, and when they are thoroughly dry, put them up for use.

To wash silk Handkerchiefs.

These must also be first washed in cold water; and the second lather must be only lukewarm. After the second washing, rinse them in cold water, dry them gently, and then fold them up.

To wash black and white Sarcenets.

First, lay them smooth on a board or carpet, spreading a little soap over the dirty place; then make a lather with Castile soap, and having an indifferently fine brush, dip it therein, and rub over the silks the right way, viz., longways, and repeat this till you find that side is sufficiently scoured; then turn the other, and use it in the same manner; after which put it into clean water scalding hot. When it has been in this some time, mix a small quantity of gum arabic in some cold water, and rinse them well; then take them out and fold them, clapping or pressing out the water with your hands on a carpet that is dry; when you find the wet pretty well out, in case of the white, you must have some brimstone ready to smoke, or dry it over, till it be ready for smoothing, which must be done on the right side with an iron moderately hot.

The best Method of making and using Starch.

Take such a quantity of starch as you think proportionable to the things you have to use it for, just moisten it with a little water, and then mix a small quantity of powder blue with it,

after which put it into about half a pint of water, and stir it well together. Have about a quart of water boiling on the fire, and when your starch and blue is sufficiently stirred up, put it into the water as it boils. Let it boil for about a quarter of an hour, and be sure to keep it stirring all the while. The more it is stirred the stiffer it will be, and your linen will look the better.

Those things you would have most stiffened must be dipped in first; you must not rub the starch too strong, you may weaken it by the addition of a little water; and before you use it be sure to let it be well strained.

You should always boil your starch in a copper vessel, because as it requires a deal of boiling, tin is very apt to make it burn too.

There are various things which different people mix with their starch, such as alum, gum arabic, and tallow; but if you do put any thing in, let it be a little isinglass, for that is by far the best. About an ounce to a quarter of a pound of starch will be sufficient.

To wash thread and cotton Stockings.

Both these must have two lathers and a boil, and the water must be well blued. When this is done, wash them out of the boil, after which fold them up very smooth without rinsing, and press them under a weight for about half an hour: then hang them up, and when they are thoroughly dry, roll them up without ironing, and they will look as well as when new.

Worsted stockings must be washed in two cool lathers till they are quite clean, but do not put any soap on them: when you have done this, rinse them well, hang them up, and as soon as they are dry, fold them up for use.

To wash black Silks.

Warm a little small beer, and mix it with ink, then wash the silk in it, and it will have a fine black colour.

To wash scarlet Cloaks.

Take a little fuller's earth and boil it in water: when you take it off, let it stand till it is only lukewarm: then wash the cloaks in it, and when they are clean, rinse them in cold pump water.

To clean silk Furniture.

Brush it clean, until all the spots are taken out, at least so many as will come out by the brush; then take as much bran at the size of the cloth requires, and when it has been properly

dried before the fire, put to it an ounce of powder blue, and lay the cloth on a proper place; rub them till they are clean, and then hang them up to dry; when properly dried, let them be brushed three different times, and they will look as well as at first.

To clean damask Curtains, and other Sorts of worsted Furniture.

Take some dry fuller's earth of the whitest sort you can procure; when it is well dried before the fire, pour boiling water upon it, until it is quite soft; then put to it two penny-worth of the spirit of turpentine, and when they are all properly mixed, lay your curtains or other cloth on a large square table, and rub it upon them as hard as you can, remembering always to rub them first on the inside, and then on the out; rub every place over, and then hang them up on a line, either in the air, or before the fire: when they are quite dry, brush them with a hard brush, and then with two softer ones, and the curtains will look extremely well.

To wash fine Muslins.

Let the muslins be folded into four, and put into clean water, not very hot, otherwise they are apt to be yellow, and when you have strained the water, through a fine cloth, take a piece of the finest soap and beat it to a lather with a stick turned very smooth, for if the stick is of soft wood, or has any flaws about it, some splinters will be apt to remain in the water. Then put in the muslins, and wash them one by one, then let them lie in the water for the dirt to soak out. When you take them out, wash them in milk-warm water, and squeeze them as hard as possible, lest any of the dirt should be left in; then shake them, and lay them into an earthen dish. Let them lie there till you have made a second lather in the same manner as the first, only that the water must be more hot than the first, but not boiling, otherwise it will injure them. Put a little water to as much powder blue as is necessary, and then pour it into the scalding water, stirring it about until it appear blue; then make a lather in the same manner as before, and when you have put in your muslins, let them be covered over with a fine clean cloth. It will be better that they stand all night in the water, and in the morning let the blue be washed clean out; then lay them in cold pump water till you starch them.

To rinse Muslins before you starch them.

Take a cup of powder blue, and mix it with some pump water in a clean pan; when you have shaken it about for some

time till it be properly mixed, then put to it a cup more of cold pump water, and squeeze your muslins through it one by one, never putting more than one in at a time, otherwise you will be apt to spoil them by giving them a yellowish colour. If the remains of the blue settle upon them, rub them in the water with your hand very slightly, but if any of them appear yellow, you must put more blue to the water, as the only means of making them change their colour. When you have rinsed them clean, let them be squeezed as hard as they can bear without hurting them, because, unless the water is quite out, they will never take the starch so well. Let your hands be very dry when you pull them out, and then let them be laid on a fine dry cloth, by which you will be able to see whether any wet is left in them.

To starch fine Muslins.

Take a clean skillit, and put in it a pint of pump water, mixed with a quarter of a pound of starch, and keep it over a slow fire till it be lukewarm; keep stirring till it boil, then take it off, and when it has stood about a minute, let it be poured into a clean earthen dish, and covered up with a delf plate until it be cold; then mix a handful of it with half as much blue, and take your muslin, spread it out double, so as to lay the starch upon it, but do not let it be too thick. Lay it first over the one side and then the other, but do not let it be opened out, because it will soak through sufficiently to answer the end. Let it be laid on the finest muslins first, and afterwards on those that are thicker, for that which is laid upon the fine ones will serve to do the others, and most sorts of coarser clothes made of muslin may be done with the same starch. When you have done starching them, let them be laid in a clean earthen dish, and keep pressing them till the starch begins to stick to your hands. Then wring it out of them, and when you have wiped them with a clean dry cloth, open them out and rub them gently.

To clap Muslins before they are ironed.

After you have opened them, rub them through your hands, and then clap them together, holding them by the ends in your hands, until they are hard; but if you perceive any wet or starch upon your hands, then wash them, and keep them as dry as possible, otherwise the muslin will never look well. You must pull them with your hands both ways, which is the best method that can be used to prevent fraying; and when they are dry enough, spread them out and hold them between you and the light, by which you will see whether any of the starch

remains in them. The best way to know if any of the starch remains in them, is to look through and see if any thing shines, which, if it does, it is starch, and you must rub it again with your hands. If none is left, they will fly asunder when you clap them, but they must be clapped as fast as possible, lest they become too soft, and lose their colour. It is also necessary to observe, that they must not be clapped singly, otherwise they will fray and tear; but always keep two or three in your hand, and the colour will be much better.

The proper Method of ironing Muslins.

When you have clapped the muslins and dried them as well as you can, pull them out double on a very smooth board, laying about five or six on each other. Then heat your iron and put it into the box, and when the box is properly heated, take that which is lowest, because it will be more dry than the others, by which method you will not only prevent them from fraying, but also make them look extremely well. Plain muslins must be done upon a woollen cloth very soft and clean, but coarse ones may be done on a cloth that is more damp than the other, or upon the under-side of that first used.

To starch Lawns.

They must be washed and rinsed in the same manner as muslins, and the starch must be as thin as possible. When you have dipped them in it, take them out and squeeze them hard, in order to force out the wet, and then dry them with a fine cloth. Take care that they be clapped properly between your hands, otherwise they will be apt to receive damage. When you have folded them up, put them into a clean pan, but do not touch them with any wet, otherwise they will not look so well. Let the cloth upon which you iron them be clean and smooth, but take great care that the iron be not too hot, because it spoils the colours, and gives them a yellowish appearance. The starch must be made for the purpose, for that used for muslin will not be proper, but rather do the lawns an injury.

DIRECTIONS TO HOUSEMAIDS.

THE business of the housemaid is to look after and keep the furniture clean, in the execution of which she is to take her instructions from the housekeeper; and if she would

wish to acquire reputation, she must be industrious and cleanly.

Every morning her first business must be, in summer, to rub the stoves and fire irons with scouring paper, and to clean the hearths. In winter, she must first rake out the ashes, and sweep the grate very clean; she must then clean the irons, which, if the common sort, may be done by rubbing them, first, with a rag dipped in vinegar and the ashes, then with an oily rag, after that with scouring paper, rotten stone, or white brick. If there be fine steel stoves and fenders, they should be first rubbed with oil, then with emery, till clear and bright, and next with scouring paper. This is also an excellent paper to rub irons with that are not in constant use, every two or three days, as it will take off any spots they may have got in that time. When she has thus prepared the stove, she may light the fire, and wash the hearth and chimney-piece. If the latter be marble, washing it once a week is sufficient, which should be done with a piece of flannel dipped in a lather of hot water and soap. The hearth ought to be cleaned every morning. Hearths and chimney-sides of steel must be cleaned in the same manner as fine steel stoves.

After the fireplace, the housemaid's next business is to clean the locks of the doors. In doing this she must have a piece of pasteboard for each, with a hole cut in it just big enough for slipping over the lock, to preserve the doors, to which the same side of the pasteboard should always be applied, for the dirty side would spoil them. The locks may be cleaned by rubbing them with an oily rag, and next with rotten stone or white brick; but she must be very careful not to let any of the two last get into the keyhole. Lacked locks want no other cleaning but rubbing with a piece of clean leather or woollen cloth; for oil, or any thing damp, hurts their colour.

The housemaid's next attention should be to the carpets, which she may sweep with a common broom, or brush with a whisk broom, and then fold them back; after which she ought to sweep the room, having first strewed it with sand pretty damp. But, before she sweeps the rooms, she should brush and clean the window curtains, and with a broom sweep the windows, and behind the shutters. She must not apply a brush or broom to any pictures or frames, but only blow the dust off with a pair of bellows; though she may now and then dust them with a very soft duster, or piece of flannel; and she should also blow off the dust from the wainscot, china, and stucco work.

When she has swept the room, and taken up the dust, her next business is, to rub the wainscot from the top to the bottom

with a duster, and do the same to the windows. She must then sweep the stairs, after which she must dust the wainscot and balusters directly, and also the tops of the doors.

As soon as the family is up, the housemaid should set open the windows of the bed-chamber, and uncover the beds to sweeten and air them, which will be a great help against bugs and fleas. In making the beds, she should begin with that first aired, taking off the several things singly, and laying them on two chairs, without letting them touch the floor. She should shake the beds well every day, and if there be a mattrass, let her turn it at least once a week. The cleaning of the head of the bed, the vallances, and curtains, with a brush or whisk, is not to be omitted; neither should she forget to sweep clean behind and under the bedsteads.

Having said thus much, with respect to the business of the housemaid, we shall now give directions for the method of executing other matter that come under her province.

To preserve Iron from Rust.

Dissolve a quarter of an ounce of camphire and half a pound of hog's lard together over a very slow fire, and taking off the scum, mix as much black-lead as will bring them to an iron colour. Spread this composition over the steel and iron stoves, as also the fire-irons. Let it lie on them for twenty-four hours, after which rub them with a dry linen cloth, and they will keep without rust for six months.

Another approved Method.—Melt fresh mutton suet, smear the irons over with it while hot; then dust it well with unslacked lime pounded and tied up in a piece of muslin. With using this preparation, irons will keep many months. Use no oil for them at any time, except salad oil; there being water in all others.

Fire-irons should be kept wrapt in baize, in a dry place, when not used.

Another Way.—Beat into three pounds of unsalted hog's lard, two drachms of camphire sliced thin, till it is dissolved; then take as much black-lead as will make it of the colour of broken steel. Dip a rag into it, and rub it thick. By this means steel will never rust, even if wetted. When wanted to be used, the grease should be washed off with hot water, and the steel dried before polishing.

To take Rust out of Steel.

Cover with sweet oil well rubbed on it; in forty-eight hours use unslacked lime, powdered very thin. Rub it till the rust disappears.

To take the Black off bright Bars of polished Stoves in a few Minutes.

Boil slowly one pound of soft soap in two quarts of water to one. Of this jelly take three or four spoonfuls, and mix to a consistence with emery. Rub the bars well with the mixture on a bit of broad cloth; when the dirt is removed, wipe them clean, and polish with glass, not sand paper.

To prepare Black-lead for cleaning Cast-iron, &c.

Mix black-lead powder with a little common gin, or the dregs of red Port wine; lay it on the stove with a piece of linen rag; then, with a clean, dry, and close, but not too hard brush, dipped in dried black-lead powder, rub it till of a beautiful brightness. This will produce a much finer and richer black varnish on the cast iron, than either boiling the black-lead with small beer and soap, or mixing it with white of egg, &c., which are the methods commonly practised.

To clean Hearths of Freestone.

First scour them clean with cold water, soap, and sand, then take two pennyworth of black lead, and a quarter of a pound of coarse brown sugar; which, being well mixed, put into half a pint of small beer, and set on a fire, stirring the whole with a stick till well boiled. Then with a little brush black the sides and bottom of the hearth at least twice over; and next day, when they are quite dry, rub them well with a hard brush, and if they be smooth and not broke, they will look like steel. The bottom on which the grate stands will require more frequent repetition, as the blacking wears sooner off than on the sides, which will keep bright for some weeks, or perhaps months.

To clean brick Hearths.

Mix some milk with brickdust, and lay it upon a coarse woollen cloth, then take it and rub the hearth, and it will have a fine appearance.

To clean marble Chimneypieces, &c.

Take a bullock's gall, a gill of soap-lees, half a gill of turpentine, and make it into a paste with pipe-clay; then apply it to the marble, and let it dry a day or two; then rub it off; and if not clean apply it a second or third time, until it thoroughly succeeds.

Another Way.—Mix finely pulverized pumice-stone with verjuice, rather more than sufficient to cover it; and, after it

has stood an hour or more, dip a sponge in the composition, rub it well over the marble or alabaster which requires cleaning, wash it off with warm water, and dry it with clean soft cloths.

To take inky Stains out of Marble.

Mix unslacked lime, in very fine powder, with strong soap lye; make it pretty thick, and with a painter's brush lay it on the marble, and let it continue on for a few days; then wash it off, and have ready a fine thick lather of soft soap, boiled in soft water; dip a brush in, and scour the marble with the powder, not as common cleaning. This, by good rubbing, will give it a beautiful polish. Clear off the soap, and finish with a smooth hard brush till the end be effected.

To take iron Stains out of Marble.

Take an equal quantity of fresh spirit of vitriol and lemon juice, mixed together in a bottle; shake it well, wet the spots, and in a few minutes rub with soft linen till they disappear.

To blacken the Fronts of stone Chimneypieces.

Mix some oil varnish, with lamp-black, and a little spirits of turpentine, with which make it of the consistence of paint. Wash the stone with soap and water quite clean; then sponge it with clear water; when quite dry, brush it twice over with the colour, letting it dry between the times.

The best Way to clean a Room.

Rub both the brush and mop with the grain, that is, with the length of the board, and not across the breadth, neither let the boards be wet too much, because it soaks in and hurts them. Rub then hard with fine dry sand, and take care not to wet too much of the room at one time, and the sooner you have done it the better. When too much water is thrown on the boards, it takes up more time to clean it than if a small part was wetted at once, and the boards will always look more black and spungy. When you intend to dry-rub it, let it first be quite dry, and then take a cloth and rub it clean, throwing over it some fine sand, and sweep it as clean as possible. Let the skirting boards be rubbed with a piece of oily flannel, and they will look as if newly painted; but no part of the floor, for that will spoil it. Neither fuller's earth nor common sand ought to be used, as they are sure to make some impression.

To clean Paint.

Never use a cloth; take off the dust with a little long-haired brush, after blowing off the loose parts with the bellows.

With care paint will look well for a long time. When soiled, dip a sponge or bit of flannel into soda and water, and wash it off quickly, and dry it immediately, or the strength of the soda will eat off the colour.

When wainscot is scoured, it should be done from the top downwards; the suds should be prevented from running as much as possible, or it will make marks that cannot be got out. One person should dry with soft linen cloths as fast as the other has scoured off the dirt, and washed the soda off.

To clean Stairs.

Stairs are to be cleaned in the same manner as rooms, only it is necessary to observe, that if you keep your face always to the ascent, they will have a much better appearance, and you will be more able to do them soon and well. Let the haircloth be swept once every day, and once a week taken up, and the dust shaken out of it; then scour them down, and when dry, lay the cloth on again. When the stairs are of stone, let them be scoured with sand and water, but boards must be rubbed with a piece of oily flannel, and they will look as if newly painted.

To clean Windows.

To do this properly, there must be two persons, one without and another within; rub them over with a thick damp cloth, and then with a dry one; and if any spots remain, do them over with whiting, and when they are clean and dry they will look extremely well.

To keep Stairs, Tables, and Boards Clean, and of a brownish Colour, without Washing.

Take a few handfuls of balm, tansey, and mint, and strew them on the floor or table after you have swept them clean; then take a long hard brush, and rub the greens against the boards till they appear bright; then sweep off the greens, and the floor will look like mahogany, without any washing, and the room will have a fine smell. Those herbs are best, and where they cannot be had, you may use fennel or any thing green, and the rooms will not only look fine and brown, but also have a fragrant smell.

To clean stone Stairs, Halls, &c.

Boil together half a pint each, of size and stone-blue water, with two table-spoonfuls of whiting, and two cakes of pipe-maker's clay, in about two quarts of water. Wash the stones over with a flannel wetted with the mixture; and, when dry,

rub them with a flannel and a brush. Some recommend beer, but water is preferable.

To clean Boards and give them a very nice Appearance.

After washing them well with soda and warm water, and a brush, wash them with a very large sponge and clean water. Both times, observe to leave no spot untouched; clean straight up and down, not crossing from board to board; dry with clean cloths, rubbing hard up and down in the same way.

Floors should not be often wetted, but very thoroughly when done; and once a week dry-rubbed with hot sand, and a heavy brush, the right way of the boards.

The sides of stairs or passages, on which are carpets, or floor cloths, should be washed with sponge instead of flannel or linen, and the edges will not be soiled. Different sponges should be kept for the above uses; and those and the brushes should be washed clean when done with, and kept in a dry place.

To clean Oil-cloths that are laid on Floors.

The best method of keeping these in proper order is, to dry-rub them every day, because it not only keeps them clean, but also preserves them better than any thing that can be mentioned, for when mops are used they soon wear out. Once every week let them be turned upside down; and once every month let them be rubbed over with milk, and hung out to dry, then let them be rubbed over with a cloth, and they will look as well as at the first.

To clean Floor-cloths.

Sweep and clean the floor-cloths with a broom and damp flannel, in the usual manner; then wet them all over with milk, and rub them till bright with a dry cloth. They will thus look as well as if they were rubbed with a waxed flannel, without being so slippery, or so soon clogging with dust or dirt.

Those floor-cloths should be chosen which are painted on fine cloth; that are well covered with colour, and in which the flowers do not rise much above the ground, as they wear out first. The durability of the cloth depends greatly on these things, but more particularly on the time that it has been painted, and the goodness of the colours. If they have not been allowed a sufficient time for becoming perfectly dry, a very little use will injure them. As they are very expensive, great care is necessary in preserving them from injuries.

It answers very well to keep them, some time before they are used, in a dry spare room. When they are taken up for

the winter, they should be rolled round a carpet roller; the edges should not be turned in too close, or it will crack the paint.

Old carpets answer very well painted; they should be seasoned some months before they are laid down. The width they are wished to be of, should be specified when they are sent to the painters.

To clean Carpets.

Take up the carpet, and let it be well beaten, then laid down, and brushed on both sides with a hand-brush; turn it the right side upwards, and scour it with gall and soap and water very clean, and dry it with linen cloths. Then lay it on the grass, or hang it up to dry.

To dust Carpets and Floors.

Sprinkle tea-leaves, then sweep carefully. Carpets should not be swept frequently with a whisk brush, as it wears them very fast; about once a week is sufficient; at other times use tea-leaves and a hair brush.

To clean Chairs.

Drop some linseed oil upon a woollen rag, and rub the chairs with it, and then rub them hard with a dry cloth until they appear bright; then rub some yellow wax on a hard brush, and brush them all over; then take a rough woollen cloth, and again rub them; and they will look as well as when new.

To clean Tables.

When you have rubbed them hard with a cloth, mix some brick with linseed oil; and rub them over as hard as you can, until they are quite clean; then rub some yellow wax on a hard brush, and brush them till they are so clean that you may see your face in them; then rub them with a flannel cloth, and they will have a fine appearance.

An useful Receipt to take Spots out of Boards and large Tables.

Make some lye of wood ashes, and mix it with a few galls, then put it on the spots the evening before you intend to clean them. In the morning rub the boards hard with a brush, and if it is a floor you must do it on your knees. Let it be with the grain, and take some fine sand at the second scouring; when they are dry, take a coarse woollen cloth, and rub them clean, until you see no spots remaining. When you have brought them to a right colour, and can distinguish the grain, then wash them with cold water and sand. Hot water must

not to be used, as it opens the grain of the boards, and hard water always spoils the colour.

To polish mahogany Tables, &c.

Take a quarter of an ounce of the finest white soap, grate it small, and put it into a new glazed earthen vessel, with a pint of water: hold it over the fire till the soap is dissolved, then add the same quantity of bleached wax cut into small pieces, and three ounces of common wax: as soon as the whole is incorporated, it is fit for use.

When you use it, clean the table well, dip a bit of flannel in the varnish while warm, and rub it on the table; let it stand a quarter of an hour, then apply the hard brush in all directions, and finish with a bit of clean dry flannel. This will produce a gloss like a mirror.

Another Way to polish Mahogany.—Cut a quarter of a pound of yellow wax into small pieces; and melting it in a pipkin, add an ounce of well pounded colophony. The wax and colophony being both melted, pour in, by degrees, quite warm, two ounces of oil or spirit of turpentine. When it is thoroughly mixed, pour it into a tin or earthen pot, and keep it covered for use. The method of using it is, by spreading a little of it on a piece of woollen cloth, and well rubbing the wood with it; and, in a few days, the gloss will be as firm and fast as varnish.

To take ink Stains out of Mahogany.

Put a few drops of spirit of sea-salt, or oil of vitriol, in a tea-spoonful of water: touch the stain or spot with a feather; and, on the ink's disappearing, rub it over immediately with a rag wetted in cold water, or there will be a white mark which will not be easily effaced.

To give a fine Colour to Mahogany.

Ink and other stains being removed, wash the furniture with vinegar, and then rub it all over with a red mixture made in the following manner:—Put into it a pint of cold-drawn linseed oil, four pennyworth of alkanet-root, and two of rose-pink; stir them well together in an earthen vessel, and let them remain all night, when the mixture, being again well stirred, will be immediately fit for use. After it has been left an hour on the furniture, it may be rubbed off with linen cloths till bright; it will soon have a beautiful colour as well as a glossy appearance.

To make Maple wood and Elm appear like Mahogany.

Wash over whatever is intended to appear like mahogany, with some aqua fortis diluted in common water. Then take

a few drams of dragon's blood, according to the quantity which may be wanted, half as much alkanet-root, and a quarter as much of aloes; digest these ingredients in four ounces of proof spirit to every dram of the dragon's blood. As soon as the boards are dry, varnish them over with this tincture, with a sponge or soft painter's brush; and they will ever after so wear the appearance of mahogany as to deceive the eye of any indifferent observer.

To give a Gloss to old Wainscot.

It should, if greasy, be washed with warm beer; after which, boil two quarts of strong beer, a bit of bees' wax the size of a walnut, and a large spoonful of sugar; wet it all over with a large brush, and when dry rub it till bright.

To clean old Pictures.

Take two ounces of borax, and a quarter of an ounce of Roman vitriol, beat them together till they are very small, then let them be sifted through a fine lawn sieve: when you have rubbed the dust off the picture, then lay it flat on the ground, and throw some of the powder over the canvas; dip a brush in water, and rub the picture over carefully until it is quite clean. Take no more water than will wet the powder, and when you find the picture begins to appear clean, wash off the dust with a wet brush, and set it up to dry in a place not too much exposed to the sun. Then take a little linseed oil, and when the picture begins to be dry, rub it over with a feather dipped in the oil. Don't let them dry too soon, for the longer they stand they will have the more transparent colour.

To clean and preserve Gilding.

It is quite impossible to prevent the flies from staining the gilding without covering it; before which, blow off the light dust, and let a feather or clean brush pass over it: then with stripes of paper cover the frames of your glasses, and do not remove it till the flies are gone.

Linen takes off the gilding, and deadens its brightness: it should therefore never be used to it.

Some means should be used to destroy the flies, as they injure furniture of every kind, as well as the paper. Bottles hung about with sugar and vinegar, or beer, will attract them. Or, fly-water, put into the bottom of a saucer, should be used.

To clean Looking-glasses.

Remove fly-stains, or any other soil, by a damp rag; then polish with woollen cloth and powder-blue.

To clean calico Furniture when taken down for the Summer.

Shake off the loose dust, and slightly brush it with a small long-haired furniture-brush; after which, wipe it with clean flannels, and rub it with dry bread.

If well done, the furniture will look nearly as well as at first. Fold it up, and lay it carefully by. While furniture remains up, it should be preserved as much as possible from sun and air, which greatly injure delicate colours; the dust may be blown off with bellows.

To clean paper Hangings.

Cut a quartern loaf, two days old, into eight half-quarters. Blow off the dust with a pair of bellows; begin with one of the pieces at the top of the room; hold the crust in your hand and wipe lightly downward with the crumb, about half a yard at each stroke, till the upper part of the hangings is completely cleaned all round. Then go round again, with the like sweeping stroke downward; always commencing each successive course a little higher than the upper stroke had extended, till the bottom be finished. This, if carefully done, will frequently make very old paper look almost equal to new. Great caution must be used not to rub the paper hard, nor to attempt cleaning it the cross or horizontal way. The dirty part of the bread, too, must be each time cut away, and the pieces renewed as soon as it is at all necessary.

To clean Plate.

Crumble four balls of good whiting, two pennyworth each of spirits of wine and camphire, spirits of hartshorn, and spirits of turpentine. Some use half an ounce of quicksilver, but this is considered to have a bad effect on the plate, and gives it a brittleness which renders it liable to be broken. If, however, it is used, it should be put into a phial, with about half the turpentine, and shaken till the quicksilver be killed; then mix all the ingredients together, and the whole is fit for use. The quicksilver and a little turpentine should be first beaten up with a skewer in a large cup, till as thick as salve; and, after it is thus made, suffered to grow dry, a little of it being wetted with water when used. The mixture should be rubbed on the plate with soft leather; which must be carefully kept as it gets the better for use.

To scour and take Stains out of silver Plate, &c.

Steep the plate in soap-lees for the space of four hours; then rub it over with whiting, wet with vinegar, so that it may

stick thick upon it, and dry it by a fire; after which rub off the whiting, and pass it over with dry bran, and the spots will not only disappear, but it will look exceedingly bright..

Plate Powder.

Whiting properly purified from sand, applied wet, and rubbed till dry, is one of the easiest, safest, and certainly cheapest, of all plate powders; jewellers and silversmiths, for trifling articles, seldom use any thing else. If, however, the plate be boiled a little in water, with an ounce of calcined hartshorn in powder to about three pints of water, then drained over the vessel in which it was hoiled, and dried by the fire, it will look better. Some soft linen rags should be boiled in the liquid till they have wholly imbibed it, and these rags will, when dry, not only help to clean the plate, which must afterwards be rubbed bright with leather, but also clean brass locks, finger plates, &c.

To clean block-tin Dish-covers, patent Pewter, &c.

Where the polish is gone off, first rub the article over the outside with a little sweet oil, on a piece of soft linen cloth; then clear it off with dry whiting, quite free from sand, on linen cloths, which will make them look as well as when new. The insides should be rubbed with rags moistened in wet whiting, but without oil. Always wiping these articles dry, when brought from table, and keeping them free from steam or other damp, greatly lessens the trouble of cleaning them. Where these cautions are disregarded long, particularly with regard to tin, the articles soon get beyond the power of being ever restored to their original brightness.

INSTRUCTIONS

TO LAUNDRY-MAIDS.

AS the laundry-maid is the person to whom the care of the linen is committed, it is most common for her to be brought up to it; but yet any young woman of tolerable abilities may soon learn it, as all women are more or less acquainted with washing. Where linen is either badly washed, or not properly got up, it soon wears; and one bad washing does more hurt than ten times using it. See that every part of the

linen be mended properly before you begin to wash, and when washed, let it be done up as soon as possible, otherwise it will be apt to assume a bad colour, so that your mistress will certainly complain. Be extremely regular in your stated days for washing, and never take a woman to assist you without leave from your mistress. Let all your tubs and other vessels be kept clean, and never waste soap or any other materials, but use them with the same frugality as if they had been purchased by yourself. It is the practice in many parts of England, for the laundry-maids to rise very early, and most certainly on the washing day it is best, because they will have the work over before the evening; but on the other days they may enjoy equal indulgence with their fellow servants.

Having said thus much relative to the laundry-maid, we shall now lay down such further directions as may easily assist her in the execution of her business.

To prepare Linen for Washing.

First look the linen carefully over, and then mend every place where you find it torn, otherwise if it is washed the rents will be much worse than before. When that is done, let it be carefully folded up, and put into a bag, to prevent its gathering more dirt, for the cleaner it is kept, the more easily it will wash, and also be the better for the linen; for as much has been lost by the carelessness of servants, or bad laundry-maids, as by wearing.

Concerning the Water.

Do not wash with any sort of water, unless it has stood two or three days, for when newly taken in, it is always thick and muddy; if it is from a stream that has a muddy bottom, it will be better to let it stand four days.

Concerning Soap.

New made soap always spoils the linen, therefore make choice of the oldest you can get, as it will be of much more service, and make the cloths look better.

Soda, by softening the the water, saves a great deal of soap. It should be melted in a large jug of water, some of which pour into the tubs and boiler; and when the lather becomes weak, add more. The new improvement in soft soap is, if properly used, a saving of near half in quantity; and though something dearer than the hard, reduces the price of washing considerably.

Many good laundresses advise soaping linen in warm water the night previous to washing, as facilitating the operation with less friction.

Soap should be cut with a wire or twine, in pieces that will make a long square, when first brought in, and kept out of the air two or three weeks; for if it dry quick, it will crack, and when wet, break. Put it on a shelf, leaving a space between, and let it grow hard gradually, Thus, it will save a full third in the consumption.

Directions concerning Washing.

When you have cleaned your copper, fill it to heat, and when you have sorted your clothes properly, let them be rubbed over with soap, taking care to put most on the dirty places, and then wash the finest first. Let not the water be too hot. When you have washed the fine linen, take it out and lay it on a clean place, then wash the coarse, which will take a good deal more washing than the other; then soap the linen over again, and let it be washed a second time in water more hot than the former.

To boil Linen.

As soon as you have put the water on, mix with it some stone blue, and when you have soaped the linen, let it be put in to boil; when it has boiled ten or fifteen minutes, according to the nature of the linen, for that which is coarse will take much more than the fine, then put the water with the linen into the tub, and let it stand till it is cold enough for you to hold your hand in it; then wash the linen quite clean, taking care not to leave any pieces of soap upon it, for if you do it will look greasy. As soon as you have washed the different pieces, let them be thrown into clear pump-water, mixed with stone blue, then rinse it perfectly clean, and when you have wrung it, hang up the different pieces of linen at a moderate distance from each other; and when they are dry, fold them carefully up until they are ironed, which must be as soon as you conveniently can.

Directions for Starching.

Get the best Poland starch, and when you have made it thin with water, put to it some powder-blue, according to the number of clothes, and when it has boiled long enough, put to it a few grains of isinglass; when it is very thin, put in your linen and rub it gently with your hands.

In all other matters let the laundry-maid keep herself extremely clean, and take care that none of the linen be lost or damaged.

Directions for Ironing.

If you use flat-irons, be sure to rub them smooth against a mat, until they are very bright, and then rub them with a

smooth flannel, which must be done every time they come to the fire. It will be better for the linen, that you use the iron as hot as you can, only take care to try it on a rag, lest it damage the linen. Sprinkle a few drops of water upon the linen before you begin to iron, always taking care to put more water to the fine than the coarse. The water makes it more pliable in ironing, and more stiff afterwards.

To take Stains made by Fruit out of Linen.

Take some fresh butter, and rub it over all the stains, then put it into a tub, and pour upon it scalding milk; when it is cold, let the stains be washed with the milk until they are perfectly out.

To take out Spots made by Ink.

Put the stained places in vinegar mixed with suet, where it must be all night; wash it in the morning in the vinegar, and you will see the spots become more dull and faint; then put more vinegar to it, and when it has laid another night, let it be washed in the same manner, and the spots will infallibly vanish.

To take out the Mildew.

Mix soft soap with starch powdered, half as much salt, and the juice of a lemon; lay it on the part on both sides with a painter's brush. Let it lie on the grass day and night till the stain comes out.

To make Flannels keep their Colour and not shrink.

Put them into a pail, and pour boiling water on, letting them lie till cold, the first time of washing.

INSTRUCTIONS TO COOK-MAIDS.

THE knowledge of cookery is essentially necessary to every woman, unless her station in life is of very elevated rank. She who undertakes to be cook in a family ought to be well acquainted with the qualities of provisions in general, and also of the most proper methods used in dressing them, which is first acquired by attending to proper directions laid down for that purpose, and then the reducing of those to practice. The importance of a good *kitchen doctress*, or *cook*, is clearly illus-

trated by the following interesting observations, from the pen of a celebrated physician :

‘The stomach,’ says Dr. Hunter, ‘is the chief organ of the human system, upon the state of which all the powers and feelings of the individual depend. The stomach is the kitchen that prepares our discordant food, and which, after due maceration, it delivers over, by a certain undulatory motion, to the intestines, when it receives a further concoction. Being now reduced into a white balmy fluid, it is sucked up by a set of small vessels, called lacteals, and carried to the thoracic duct. This duct runs up the back bone, and is in length about sixteen inches, but in diameter it hardly exceeds a crow-quill. Through this small tube the greater part of what is taken in at the mouth passes, and is discharged into the left subclavian vein, when mixing with the general mass of blood it becomes blood itself.’

A cook-maid ought to keep herself neat and clean, be careful in attending to her business, and never intrust any person with doing part of her work unless in her presence, that she may see that things are properly conducted ; for when any sort of victuals is spoiled, the cook is sure to be blamed. She knows how victuals are dressed when she sees them done, but she cannot answer for what is dressed out of her sight. She ought also to take great care of the meat, and never encourage people to come after her ; nor give any away unless she first obtain the consent of her lady or housekeeper. It is a sort of theft to give that away which is not her own ; but if she attend to the above rules she will acquire the good-will of all who know her, and on every future occasion have an unblemished character from her lady.

The cook should also be careful of coals and cinders ; for the latter there is a new contrivance to sift, without dispersing the dust of the ashes, by means of a covered tin bucket. Small coal wetted makes the strongest fire for the back, but must remain untouched until it cake. Cinders, lightly wet, give a great degree of heat, and are better than coal for furnaces, ironing-stoves, and ovens. She should take care of jelly-bags, tapes for the collared things, &c., which if not perfectly scalded, and kept dry, give an unpleasant flavour when next used.

Proper directions concerning all the different branches of cookery, will be found in a succeeding department of this work ; but here it may be observed that in all receipts, though the quantities may be as accurately directed as possible, yet much must be left to the discretion of the person who uses them. The different tastes of people require more or less of the flavour of spices, salt, garlick, butter, &c., which can never

be ordered by general rules; and if the cook has not a good taste, and attention to that of her employers, not all the ingredients which nature and art can furnish will give exquisite flavour to her dishes. The proper articles should be at hand, and she must proportion them until the true *zest* be obtained, and a variety of flavour be given to the different dishes served at the same time.

Those who require *maigre* dishes will find abundance in this work; and where they are not strictly so, by suet or bacon being directed into stuffings, the cook must use butter instead; and where meat gravies (or stock as they are called) are ordered, those made of fish must be adopted.

DIRECTIONS

TO

KITCHEN-MAIDS.

BY whatever means either man or woman procures a livelihood, if it is but in an honest way, they ought not to be treated with contempt: for we are all as so many links of the same chain; every one contributes to the support of his neighbour; and the woman who does the most servile work in a family, is entitled to respect in proportion as her service is laborious. Let the young woman, therefore, who is obliged to submit to that drudgery, be content with the station in which Providence has placed her, without repining, always remembering that humility is the road to preferment, and the more submissive she is in a low station, the better she will be qualified for an elevated one.

As the scullery-maid's business is to keep the different rooms, such as kitchen, pantry, wash-house, &c., clean, so it is her duty to take great care that nothing be lost from them, nor any stranger admitted; for if things be lost the blame will naturally fall on her, although she may be innocent. Let her take great care that all the dishes and other things committed to her care be kept in proper order, so that when the cook or any of the servants want them, they may always be clean, and ready for immediate use.

She must also be very careful of her coppers and brass vessels. These, immediately after use, should be filled with water, (which prevents the tinning from coming off) and afterwards

wiped and dried ; for if they be not, they gather, as well when empty as when fat is left in them, a green substance, which is rank poison, or at least causes terrible and lasting disorders, especially to those who eat first what is dressed in them. Copper and brass spoons, especially those called white metal spoons, should also be taken particular care of ; for they gather a greenish poison, and nothing should at any rate be warmed in them over a fire. Broths and soups should not be left longer standing in the porridge-pot than while dinner is taking up. Fixed coppers should have the fire drawn from under them as soon as they are used, and scoured with a brush and sand whilst hot. The outsides of tinned copper utensils should be also scoured with a brush and sand ; but not the insides, for the sand will take off the tin, from which any specks may be removed by scraping with the nails. The dressers should be scrubbed with water and soap, or wood ashes, either of them being preferable to sand or fuller's earth, on account of their grittiness ; and it should be a constant maxim not to throw the dirty waters down the sewers, if it can be conveniently carried into the street ; for it is very apt to stop the drains, and cause a disagreeable smell.

When the kitchen-maid has finished her work for the day, let her be sure to make herself clean, but never attempt to dress above her station or refuse her assistance to any of the other servants.

DIRECTIONS.

TO

NURSERY - MAIDS.

ALTHOUGH we have, for the sake of connexion and conveniency, placed the nursery-maid after those engaged in household work, yet the dignity of her situation ought to rank her very high in the esteem of her employers. Indeed, the nursing and rearing of children is a business of the highest importance, as their future health and happiness essentially depend on the judgment and attention of their nurses. You must therefore consider well the nature of the charge committed to your care, and always act with such caution, fidelity, and tenderness, as may secure the approbation of your own conscience, and the lasting esteem of those, whose minds first

received impressions of virtue and gratitude from your judicious instructions.

Nurses from ignorance are frequently betrayed into a variety of fatal mistakes, which we shall endeavour to point out. This important subject ought to be carefully studied by all conscientious nurses, as we are sure it will be perused with pleasure by every tender and rational mother.

Nurses should be endowed with such a portion of good sense, as may render them capable of profiting by observation and experience. Some dangerous though well-meaning creatures, follow implicitly the example and transmitted customs of their great-grandmothers, and firmly believe that certain herbs, roots, and drugs, possess strange unaccountable powers, and that some superstitious practices and ceremonies will infallibly produce the most miraculous effects. Those nurses who unfortunately give credit to these traditional prejudices, keep *dosing* poor infants with drugs upon every trifling occasion, and place more reliance upon some pernicious nostrum, than on their best endeavours. These medicines do mischief twenty times for once they do good; and ought never to be administered secretly, and without the order of the parents or of a regular physician.

Every thing is perfect, says Rousseau, as it comes out of the hands of God; but every thing degenerates in the hands of man. This is particularly true of the human species: for it appears from the best calculations, that at least one half of the children born die before they are twelve years old. Of the surviving half at that period, how many perish before they attain to maturity! How many others are stunted in their growth, distorted in their figure, or too much enfeebled ever to enjoy the real sweets of life! What a train of ills seems to await the precious charge, the moment it is taken out of the hands of nature! But most of these calamities are the consequences of mismanagement or neglect. 'It is ridiculous, observes Dr. Cadogan, 'to charge it upon nature, and suppose that infants are more subject to disease and death than grown persons; on the contrary, they bear pain and disease much better, and for the same reason that a twig is less hurt by a storm than an oak. In all the other productions of nature we see the greatest vigour and luxuriance of health, the nearer they are to the egg or the bud; they are indeed then most sensible of injury, and it is injury alone that destroys them. When was there a lamb, a bird, or a tree, that died because it was young! These are under the immediate nursing of unerring nature, and they thrive accordingly. Ought it not, therefore, to be the care of every nurse and every parent, not

only to protect their nurselings from injury, but to be well assured that their own officious services be not the greatest the helpless creatures can suffer?"

Nurses ought to know that every time we inspire or draw in the breath, a quantity of air passes down into the lungs. The air, thus inhaled, after imparting its vital properties to the whole frame, takes up the perspirable matter constantly issuing from the interior surface of the lungs, and carries off, on its expulsion, a considerable part of the noxious and superfluous humours of the body. Its purity is of course destroyed, and, in consequence of being frequently breathed, it becomes unfit for the purposes of respiration. In a confined place, therefore, it is not air we inhale, but our own effluvia; and every other cause, which tends to waste or pollute the air, renders it in the same degree injurious to the strength and health of those who breathe it. From this it will appear how necessary it is to have the nursery lofty and spacious, dry rather than warm, and exposed to the sun's morning rays. The upper sash in fine weather ought always to be let down, to admit fresh air. In almost all cases a child, when above a month old, should every day be carried from the nursery into green fields and upon sunny eminences. There he will drink, as it were, the vital stream pure from its source; he will draw in at every breath fresh supplies of strength and alacrity; while the bracing action of the air on the surface of his body, will give the degree of firmness unattainable by any other means.

In the course of a few months, the state of the weather need not be much regarded; and its unfavourable changes, unless the heat or cold be intense, must not operate as a check on those daily excursions from the nursery. Our climate is very fickle; and we shall suffer much from its rapid variations, if we are not freely exposed to them in early life; do not therefore sacrifice the future safety and comfort of the grown man, to mistaken tenderness for the infant. If the child be accustomed from the cradle to go out in all weathers, he will have nothing to fear from the bleak north or the sultry south, but will bear every change of season, of climate, and of atmosphere, not only without danger, but without pain or inconvenience.

The nurse or child's maid must however, be careful to keep the children in motion while abroad, and not to allow them to sit or lie on the damp ground. When they return, if the weather be cold, they should be encouraged to jump and run about; but on no account should they be suffered to run to the fire, a practice very hurtful in many respects.

A child's maid, or a nurse, must be careful never to bathe a child when cold, but rather when it feels above its usual

warmth. Bathing immediately after a meal, or with a full stomach, is highly improper; nor is it adviseable, in rough weather, to carry a child into the open air too soon after bathing. The most proper time for using the bath is in the evening, when the child can be removed to bed, as soon as he is completely dried. If immersion in the bath be quickly followed by a glow all over the body, and a perceptible liveliness in the child, we may be sure that the water has not been too cold for his constitution, and that we have proceeded with due care. But should it produce chillness, evident langour, and depression, we must make the water a little warmer next time, and not venture upon the cold bath till we are encouraged by more favourable appearances.

All the benefit of the bath depends upon the first shock, and the reaction of the system. In order to prevent a sudden and strong determination of the blood to the head, it is always adviseable to dip the child with this part foremost, and to be as expeditious as possible in washing away all impurities. The whole process should be accompanied with lively singing. It is of far greater importance than most people may be aware of, to associate in early life the idea of pleasure and cheerfulness with so salutary an operation.

During the use of the lukewarm bath, the whole body is to be immersed in it every night as well as morning. But, when recourse is had to cold bathing, it must be used in the manner above prescribed in the morning only. At night, it will be enough to wash the lower parts; and even for this purpose a little warm water may be added to the cold in severe weather. Every danger will thus be avoided: every benefit will be secured; and the habit of personal cleanliness, being rendered familiar in childhood, will be retained through life, and will contribute very much to its duration and enjoyment.

Dr. Buchan says, 'Grown persons have often experienced the fatal consequences of too long a stay in the water. What then must the effects of a second and third dip be upon the tender and delicate frame of an infant whose vital power is proportionably feeble? Besides the risk of extinguishing the faint sparks of life, an accumulation of humours in the head, stagnations of the blood in other parts, and convulsion fits, are very likely to take place. But though none of these melancholy circumstances should happen at the moment, a stoppage of growth, and puniness of habit, must certainly follow so inconsiderate an abuse of the very means best calculated, under proper management, to promote health, expansion, and vigour.'

A judicious and experienced German physician has made some valuable observations on this subject. 'I do not,' he

observes, 'hesitate to say, that the use of the cold bath, in reference to the treatment of children is dangerous. Its principal mode of operation is by contracting the whole surface of the body, and by causing a general repulsion of the fluids towards the internal parts. Hence in a young and infirm body, which has very little internal reaction, the necessary consequence of cold bathing will be an unequal distribution of the fluids, a partial or local stagnation of them; and, what is worst of all, an accumulation of vapours in the head, by which infants are frequently injured, before it is in their power to complain. The lukewarm bath, on the contrary, produces an uniform revolution and salutary purification of all the fluids. For these reasons, I consider the tepid both as in every respect preferable, since it may be used somewhat cooler for strong children, or warmer for those of a weakly constitution; so that the requisite degrees of heat may be regulated according to the increasing age and strength of the child. In summer, the water intended for bathing ought to be exposed the whole day to the rays of the sun, which will impart to it an agreeable and congenial warmth. Rain, or river water, is the most proper for this purpose; and if there be a necessity for using spring or well water, it should be previously softened with a small quantity of boiled water, in which a quarter of an ounce of soap has been dissolved, with an addition of a little bran or oatmeal; and if milk can be had, it will be found a still more useful ingredient. Here I would particularly recommend not to boil the *whole* quantity of the water to be used for bathing: as it would in that case be deprived of its aerial constituents, which are not without their importance in the bath. During the whole process of bathing, the body should not remain inactive, but be gently rubbed with the hand, and afterwards cleaned with a soft sponge. It is of consequence to attend to the point of time, when the child is taken out of the bath; for in almost every instance, when warm bathing disagrees with the child, it will be found owing to neglect in not wiping and drying the body with sufficient expedition at this particular period. Hence it is highly necessary to keep warm clothes in readiness, in which the child should be wrapped up, and dried, the very moment he is taken out of the bath.'

It is no part of a nurse or child-maid's duty *to assist nature in bringing the body to a proper shape*. The limbs require the utmost freedom of motion and expansion; and there is no fear they will grow weak or crooked for want of proper bandages. Tight pressure always weakens, and may sometimes suspend, with deadly effect, the action of the heart, the lungs and all the vital organs; it impedes the circulation of the blood.

and the equal distribution of nourishment to the different parts of the body : it distorts the pliant bones, cramps the muscular powers, prevents growth, and renders the whole frame equally feeble and mishapen. Hence the necessity of dressing children lightly, simply, and loosely, a mode which must be approved of by every judicious parent. You must also keep their heads cool and unencumbered, and their feet clean, dry, and warm.

In *feeding* children be sure not to cram them with unnatural mixtures. No spices or wine should at any time be mixed with their food or drink ; nor should their food ever be made sweeter, or given hotter, than their mother's milk. Some ignorant nurses act differently, in order to make a child's meat what they call palatable and nourishing, but which is sure to vitiate his natural taste, to inflame his blood, and to fill his stomach with slime and acidities.

Children during the *cutting of teeth*, carry every thing that that is put into their hands up to their mouths. Give them on such occasions crusts of bread, pieces of biscuit, dried fruits, or fresh liquorice-root, which they may suck and chew. Corals, glass, and the like hard bodies, are very improper, as they will either bruise the gums and cause an inflammation, or make them hard and callous by continual rubbing, so as to render the cutting of the teeth still more difficult, and the pain more acute and lasting.

Nurses have frequently some power to give directions respecting the food of the children under their care. In that case you ought not to confine them to one particular sort of food. The bill of fare may be gradually enlarged with the child's growth, provided always that it consists of an innocent variety. He may have bread and milk at one time, bread pudding at another, and bread sliced in broth, or in the gravy of roast meat, diluted with water, now and then, till at length his teeth being properly grown, and fit to chew meat itself, he may be allowed a little of it at dinner, with a due proportion of bread, and of wholesome vegetables. But all spices or seasoning, all sorts of pastry, butter in every form, unripe fruit, and fermented liquors, are the unfittest and heaviest food which can be given to children. You need not be apprehensive of giving too much animal food to the children as they grow up, for the error lies generally the contrary way. You must be careful to feed your charge at stated and regular periods ; perhaps three times a day is sufficient. Feeding children at night makes them fat and bloated. Never give them *tea* : for this shrub, formed in an abstract, has been known to kill in the quantity of a few grains. Dr. Reece relates that tea brokers, from being obliged to smell the boxes containing this

herb, generally fall victims to apoplexy ; and Dr. Beddoes, by a variety of experiments, found its effects equally fatal on small animals. How powerfully then must this plant effect the irritable habit of children ? You may, however, allow them any kind of mellow fruit, either raw, stewed, or baked ; roots of all sorts, and all the produce of the kitchen garden. ' These things,' says Dr. Buchan, ' are wholesome and good for them, notwithstanding the idle notion of their being windy, which they are *only* to very debauched stomachs ; and so is milk : but no man's blood wants the cleansing, refreshing power of milk more than he whose stomach, used to inflammatory things of high relish, will not bear the first chill of it. To children, all this kind of food, taken in moderation, is perfectly grateful and salutary.'

Nurses ought to avoid tossing infants on high, or rapidly *dancing* them, as it is called, before their little limbs have some degree of firmness. A great deal of the spine is gristly, and the breast entirely so. Consider then what may be the effect of the grasp or strong pressure of the hands against those places, in order to prevent the child from falling. As he advances in age, his bones acquire solidity, and his whole body becomes able to endure a little shock. Brisk, lively, and frequent exercise, will then be of the greatest service to him ; and you run no risk of laying the foundations of any disease, or of destroying any part of that admirable symmetry in the human frame, on which health and beauty alike depend. Dr. Armstrong recommends rubbing with the hand as the most useful exercise for very young infants. ' It cannot,' he says, be too often repeated, or continued too long at a time. They should be well rubbed all over, before the fire, twice a day at least, that is, morning and evening, when they are dressed and undressed ; and the rubbing should be repeated from the loins downwards, every time they are turned dry, unless they have a purging, when it might fatigue them too much to have it done so often. There is nothing that infants in general seem more delighted with than this exercise, and it were to be wished, that the nurses would indulge them more in it.'

Nothing can be more ridiculous than the numerous contrivances to teach children to walk. Let them roll freely on the dry grass, and, when in the nursery, upon the carpet. They are too near the ground and too light to hurt themselves by falling. Besides, the oftener they fall, the sooner they will learn, when down, to get up again : and the only way to make them sure-footed, is to accustom them betimes to trust more to the proper management of their own legs, than to any artificial support.

Nurses are too apt, for their own ease, or to gain time for other concerns, to cherish the sleepy disposition of infants, and to increase it by various things of a stupefactive quality. All these are extremely pernicious. Opiates, under the name of cordials or carminatives, or in any shape or form whatever, ought not to be administered to a child in health. The only composing means, which art may at any time be allowed to employ, are gentle motion and soft lullabies. The *cots* now in fashion are excellent. Feathers have a most relaxing tendency. Horse-hair cushions and mattresses are far preferable; but soft bran for children's beds and pillows are better than either. A child's bed should not be surrounded with close curtains, so as to obstruct the free communication of air, or to reverberate the exhalations from his lungs and body. Green window-blinds in the sleeping-room will answer the same purpose. Care should also be taken not to expose infants either in bed or out of bed to an oblique light, or they will become squint-eyed. They should be kept facing it, when up, and exactly the reverse, when laid down to rest.

There cannot be a greater error than to suppose that the faults of nurses may be repaired by drugs. Medicine, however skilfully administered, cannot supply the place of proper nursing; and when given without skill, which it is feared is too often the case, it must be productive of much mischief. If drugs do not directly produce infirmity, diseases, or death, these are sure to be ultimately the consequences of substituting medicine in the place of proper nursing, and foolishly supposing that the former can supply the defects of the latter. Art opens all her resources in vain: nor can the greatest efforts of human ingenuity make amends for the want of good air, cleanliness, healthy breast-milk, wholesome food, and proper exercise. The neglect of any of these essential points is attended with irreparable mischief; and, on the contrary, a due attention to these precludes the necessity of any medical aid. Yet so strangely addicted are some women to drench infants with drugs, that in spite of the remonstrances of those whose superior judgment advises a different treatment, they will give them privately to the children.

There is not any notion which is more difficult to root out, than that children abound with ill humours, and that these can be carried off only by purging medicines. If a spot appear on the skin, the child must have his guts scoured out to make the offensive pimple vanish. They little know, and can hardly be made to conceive, that all purgatives, however mild in their operation, throw the stomach into immediate disorder, weaken its digestive powers, vitiate the juices designed for the solution

of the food, and thus prevent the due preparation of the chyle whence the blood is formed. This is the sure way to generate noxious humours, instead of expelling them; and to taint or impoverish the vital stream, instead of purifying it.

A medical writer of high repute says, that 'a timely change in the diet and manner of life may prevent many dangerous disorders. The first tendency to disease may be observed in a child's breath. It is not enough the breath be inoffensive: it should be fresh and fragrant like a nosegay of fresh flowers, or a pail of new milk from a young cow that feeds upon the sweetest grass of the spring; and this as well at first waking in the morning, as all day long. It is always so with children that are in perfect delicate health. As soon, therefore, as a child's breath is found to be either hot, or strong, or sour, we may be assured that digestion and surfeit have fouled and disturbed the blood, and now is the time to apply a proper remedy, and prevent a train of impending evils. Let the child be restrained in his food; eat less; live upon milk or thin broth for a day or two; and be carried, or walk if he is able, a little more than usual in the open air.

'In this case a certain fine insipid powder, called *magnesia alba*, is recommended, which, at the same time it corrects and sweetens all sourness rather more effectually than the testaceous powders, is likewise a lenient purgative and keeps the body gently open; not that physic should be made familiar; but one dose administered now, would prevent the necessity of a great many that might afterwards be prescribed with much less good effect. If this first symptom of approaching illness be overlooked, the child, who, if it was healthy, would lie quiet as a log all night, will have disturbed terrifying dreams; will be talking, starting, kicking, and tumbling about; or smiling and laughing, as is common with very young children when they are griped; and the nurses say they see and converse with angels. After this will follow loss of appetite and complexion, check of growth, decay of strength, cough, consumption, or else colics, gripes, worms, fits, &c, diseases that require all the skill of a good physician; and happy for them, if the utmost he can employ will restore them to any degree of lasting health.'

Children are often lamed and maimed, and even lose their lives from the carelessness or ignorance of nurses. When a child's clothes catch fire, the nurse distracted by the frightful scene, and the cries of the sufferer, rushes to tear them off. But, before this can be effected, the mischief is done. The attempt, therefore, should never be made. The clothing, instead of being torn off, ought to be pressed close to the body, and whatever is at hand wrapped over it, so as to exclude the

air, upon which the blaze will go out. It is the action of the air that keeps it alive, and increases its vehemence. A carpet, a tablecloth, a blanket, any close wrapper, will instantly extinguish it.

It is adviseable to have children taught very early to dread the fire; and the best way of impressing their minds with the danger of coming too near it, is to suffer them to burn their fingers slightly, yet so as to give them some pain. This would have more effect than a thousand admonitions.

Great care should be taken that nothing that is hot be left within a child's reach; otherwise he will be apt to pull it over him; in which case, before the clothes can be got off, he may be scalded to death. Children are also apt to carry every thing to the mouth; and a very small quantity of any liquid, boiling hot, will occasion death, if taken into the stomach.

It would be tedious to enumerate all the dangers to which children are exposed, but a good nurse will foresee and provide against the most common, and she will never so far neglect her duty, as to permit them to wander alone without her careful protection.

Having thus offered such directions as are necessary in promoting the health of the body, we might next proceed to explain the means of cultivating the mind; but this highly important subject we will reserve until we address the mother, as to her most peculiarly belongs the improvement of the heart and understanding. Suffice it at present to observe, that a nurse should always speak truth to children, always perform her promise to them, and never terrify them with idle fears. She should never teach them to resent injuries, or to be proud of their clothes. She should neither be churlish, nor too fond, but always treat them with that cheerfulness and kindness, which they will soon learn to imitate.

DIRECTIONS

TO

DAIRY-MAIDS.

THE business of the dairy-maid is of the most beneficial nature, as by her knowledge and industry we are furnished with several of the most pleasant and essential articles of food.

We shall therefore give such directions, as may enable the inexperienced to become proper proficient in so valuable an employment.

ON THE MANAGEMENT OF THE DAIRY, COWS, &c.

The greatest possible attention must be paid to great cleanliness in a dairy. If a pump can be fixed in the place, or a stream of water conveyed through it, it will tend to preserve a continual freshness and purity of the air. The floor should be neatly paved with red brick or smooth stone, and laid with a proper descent, so that no water may stagnate: it should be well washed every day, and cold water thrown over every part of it very often, and all the utensils, shelves, and dressers kept with the strictest regard to cleanliness. Neither the cheese and rennet, nor the cheese-press, must be suffered to contract any taint; nor should the churns be scalded in the dairy, as the steam arising from hot water tends greatly to injure the milk. There should be shutters to keep out the sun and hot air. Meat hung in a dairy will spoil milk.

The utensils of the dairy should all be made of wood: lead, copper, and brass are poisonous, and cast iron gives a disagreeable taste to the productions of the dairy. *Milk-leads* in particular should be utterly abolished, and earthen pans well glazed used in their stead. Sour milk has a corroding tendency; and the well known effects of the poison of lead are bodily debility, palsy, and death! The best of all milk-vessels are flat wooden trays, about three inches deep, and wide enough to contain a full gallon of milk. These may be kept perfectly clean with good care, and washing and scalding them well with salt and water.

When the milk is brought into the dairy, it should be strained and emptied into clean pans immediately in winter, but not till cool in summer. White ware is preferable, as the red is porous, and cannot be so thoroughly scalded.

Cows should be carefully treated; if their teats are sore, they should be soaked in warm water twice a-day, and either be dressed with soft ointment, or done with spirits and water. If the former, great cleanliness is necessary. The milk, at these times, should be given to the pigs.

The cows should be milked at a regular and early hour, and the udders emptied, or the quantity will decrease. The quality of milk depends on many causes: as the goodness, breed, and health of the cow, the pasture, the length of time from calving, the having plenty of clean water in the field she feeds in, &c. A change of pasture will tend to increase it. People who attend properly to the dairy will feed the cows particularly

well two or three weeks before they calve, which makes the milk more abundant after. In gentlemen's dairies more attention is paid to the size and beauty of the cows than to their produce, which dairy-maids look most to.

For making cheese the cows should calve from Lady-day to May, that the large quantity of milk may come into use about the same time: but in gentlemen's families one or two should calve in August or September for a supply in winter. In good pastures, the average produce of a dairy is about three gallons a-day each cow, from Lady-day to Michaelmas, and from thence to Christmas one gallon a-day. Cows will be profitable milkers to fourteen or fifteen years of age, if a proper breed.

When a calf is to be reared, it should be taken from the cow in a week at farthest, or it will cause great trouble in rearing, because it will be difficult to make it take milk in a pan. Take it from the cow in the morning, and keep it without food till the next morning; and then, being hungry, it will drink without difficulty. Skimmed milk and fresh whey, just as warm as new milk, should be given twice a-day in such quantity as is required. If milk runs short, smooth gruel mixed with milk will do. At first, let the calf be out only by day, and feed it night and morning.

When the family is absent, or there is not a great call for cream, a careful dairy-maid seizes the opportunity to provide for the winter-store; she should have a book to keep an account, or get some one to write down for her the produce of every week, and set down what butter she pots. The weight the pot will hold should be marked on each in making at the pottery. In another part of the book should be stated the poultry reared in one leaf, and the weekly consumption in another part.

OBSERVATIONS RESPECTING CHEESE.

This well known article differs according to the pasture in which the cows feed. Various modes of preparing may effect a great deal; and it will be bad or good of its kind, by being in unskilful hands or the contrary; but much will still depend on the former circumstance. The same land rarely makes very fine butter, and remarkably fine cheese; yet due care may give one pretty good, where the other excels in quality. When one is not as fine as the other, attention and change of method may amend the inferior.

Cheese made on the same ground, of new, skimmed, or mixed milk, will differ greatly not in richness only, but also in taste. Those who direct a dairy in a gentlemen's family should consider in what way it can be managed to the best advantage.

Even with few cows, cheeses of value may be made from a tolerable pasture, by taking the whole of two meals of milk, and proportioning the *thickness* of the *vot* to the quantity, rather than having a wide and flat one, as the former will be more mellow. The addition of a pound of fresh made butter, of a good quality, will cause the cheese made on poor land to be of a very different quality from that usually produced by it.

A few cheeses thus made, when the weather is not extremely hot, and when the cows are in full feed, will be very advantageous for the use of the parlour. Cheese for common family use will be very well produced by two meals of skim, and one of new milk; or in good land, by skim milk only. Butter likewise should be made, and potted down for winter use, but not to interfere with the cheese as above, which will not take much time.

To prepare Rennet to turn the Milk.

Take out the stomach of a calf as soon as killed, and scour it inside and out with salt, after it is cleansed of the curd always found in it. Let it drain a few hours; then sew it up with two good handfuls of salt in it, or stretch it on a stick well salted; or keep it in the salt wet, and soak a bit, which will do over and over by fresh water.

Another Way.—Clean the maw as above; next day take two quarts of fresh spring-water, and put it into a handful of hawthorn-tops, a handful of sweet briar, a handful of rose-leaves, a stick of cinnamon, forty cloves, four blades of mace, a sprig of notted marjoram, and two large spoonfuls of salt. Let them boil gently to three pints of water; strain it off; and when only milk warm, pour it on the vell (that is, the maw). Slice a lemon into it; let it stand two days; strain it again, and bottle it for use. It will keep good at least twelve months, and has a very fine flavour. You may add any sweet aromatic herbs to the above. It must be pretty salt, but not brine. A little will do for turning. Salt the vell again for a week or two, and dry it stretched on sticks crossed, and it will be near as strong as ever. Don't keep it in a hot place when dry.

To make Cheesc.

Put the milk into a large tub, warming a part till it is of a degree of heat quite equal to new; if too hot the cheese will be tough. Put as much rennet as will turn it, and cover it over. Let it stand till completely turned; then strike the curd down several times with the skimming dish, and let it separate, still covering it. There are two modes of breaking the curd; and there will be a difference in the taste of the

cheese, according as either is observed; one is to gather it with the hands very gently towards the side of the tub, letting the whey pass through the fingers till it is cleared, and lading it off as it collects. The other is, to get the whey from it by early breaking the curd; the last method deprives it of many of its oily particles, and is therefore less proper.

Put the vat or ladder over the tub, and fill it with curd by the skimmer: press the curd close with your hand, and add more as it sinks: and it must be finally left two inches above the edge. Before the vat is filled, the cheese-cloth must be laid at the bottom; and when full, drawn smooth over on all sides.

There are too modes of salting cheese; one by mixing it in the curd while in the tub after the whey is out; and the other by putting it in the vat, and crumbling the curd all to pieces with it, after the first squeezing with the hands has dried it. The first method appears best on some accounts, but not on all, and therefore the custom of the country must direct. Put a board under and over the vat, and place it in the press: in two hours turn it out, and put a fresh cheese-cloth; press it again for eight or nine hours; then salt it all over, and turn it again in the vat, and let it stand in the press fourteen or sixteen hours; observing to put the cheeses last made undermost. Before putting them the last time into the vat, pare the edges if they do not look smooth. The vat should have holes at the sides and at the bottom to let all the whey pass through. Put on clean boards, and change and scald them.

To make Cheese sound.

Wash in warm whey, when you have any, and wipe it once a month, and keep it on a rack. If you want to ripen it, a damp cellar will bring it forward. When a whole cheese is cut, the larger quantity should be spread with butter inside, and the outside wiped, to preserve it. To keep those in daily use moist, let a clean cloth be wrung out from cold water, and wrapped round them when carried from table. Dry cheese may be used to advantage to grate for serving with macaroni, or eating without. These observations are made with a view to make the above articles less expensive, as in most families where much is used there is waste.

To make cream Cheese.

Put five quarts of strippings, that is, the last of the milk, into a pan, with two spoonfuls of rennet. When the curd is come, strike it down two or three times with the skimming-dish just to break it. Let it stand two hours, then spread a cheese-

cloth on a sieve; put the eurd on it, and let the whey drain; break the curd a little with your hand, and put it into a vat with a two pound weight upon it. Let it stand twelve hours, take it out, and bind a fillet round. Turn every day till dry, from one board to another; cover them with nettles, or clean doek-leaves, and put between two pewter plates to ripen. If the weather be warm, it will be ready in three weeks.

To make sage Cheese.

Prepare the eurd in the same manner as before, and squeeze as much of the juice out of sage and spinaeh as will give it a fine greenish colour; put it to the eurd, with which it must be properly mixed, then put it into the mould, and press it in a moderate manner; then put it by about six months, and it will eat fine.

To make Cheese as in Cheshire.

Instead of breaking the eurd, you must draw it gently to one side with your hands, and press it as softly as possible, that the whey may run out without hurting the milk. When you have got out the eurd, put it into a vat, and keep turning it, and mixing with it a great deal of salt; then mix the curd as small as possible, and put it into a mould eight inches deep. It must be pressed very hard, and when taken out let it be put upon a shelf and turned once every day for a month; then cut a hole in the middle and pour in half a pint of sack, which will immediately dissolve through the cheese, when you must put in the piece that was taken out so close that it may not be damaged; then set it in the cellar, and in a year it will be ready for use.

To make Cheese as in Gloucestershire.

When you have prepared the curd, let it be taken off gently, and put it into a vat covered with a clean linen cloth till it is dry. Then cut it into small pieces, and put it into boiling water mixed with salt; then take it out, and, having wrung it from the water, let it stand a day longer in another vat, only that you must turn it several times. Put it into the press, and when it has lain twenty-four hours, take it out and set it up. Turn it several times for a month, and in eight months it will be ready for use.

OBSERVATIONS RESPECTING BUTTER.

There is no one article of family consumption more in use, of greater variety in goodness, or that is of more consequence

to have of a superior quality than this, and the economising of which is more necessary. The sweetness of butter is not affected by the cream being turned, of which it is made. When cows are in turnips, or eat cabbages, the taste is very disagreeable; and the following ways have been tried with advantage to obviate it.

When the milk is strained into the pans, put to every six gallons one gallon of boiling water. Or dissolve one ounce of nitre in a pint of spring water, and put a quarter of a pint to every fifteen gallons of milk. Or when you churn, keep back a quarter of a pint of the sour cream, and put it into a well scalded pot, into which you are to gather the next cream; stir that well, and do so with every fresh addition.

To make Butter.

During summer, skim the milk when the sun has not heated the dairy; at that season it should stand for butter twenty-four hours without skimming, and forty-eight in winter. Deposit the cream-pot in a very cold cellar where a free air is admitted, if your dairy is not more so. If you cannot churn daily, change it into scalded fresh pots; but never omit churning twice a-week. If possible put the churn into a thorough air; and if not a barrel one, set it into a tub of water two feet deep, which will give firmness to the butter. When the butter is come, pour off the butter milk, and put the butter into a fresh scalded pan, or tubs which have afterwards been in cold water. Pour water on it, and let it lie to acquire some hardness before you work it; then change the water, and beat it with flat boards so perfectly that not the least taste of the butter milk remain, and that the water, which must be often changed, shall be quite clear in colour. Then work some salt into it, weigh, and make it into forms; throw them into cold water, in an earthen pan and cover of the queen's ware. You will then have very nice and cool butter in the hottest weather. It requires more working in hot than in cold weather; but it neither should be left with a particle of butter milk, or a sour taste, as is sometimes done.

To preserve Butter.

Take two parts of the best common salt, one part good loaf-sugar, and one part salt-petre; beat them well together. To sixteen ounces of butter thoroughly cleansed from the milk, put one ounce of this composition; work it well, and put down when become firm and cold.

The butter thus preserved is the better for keeping, and should not be used under a month. This article should be

kept from the air, and is best in pots of the best glazed earth, that will hold from ten to fourteen pounds each.

To manage Cream for whey Butter.

Set the whey one day and night, skim it, and so till you have enough; then boil it, and pour it into a pan or two of cold water. As the cream rises, skim it till no more comes; then churn it. Where new-milk cheese is made daily, whey butter for common and present use may be made to advantage.

Butter Milk,

If made of sweet cream, is a delicious and most wholesome food. Those who can relish sour butter milk, find it still more light; it is reckoned more beneficial in consumptive cases, and is often recommended in hectic fevers, for abating the heat and flushings of the face. If drunk freely in the spring of the year, it is highly favourable to health, as it tends to correct the acrimony of the fluids, and to sweeten and purify the blood.

Butter milk, if not very sour, is also as good as cream, to eat with fruit, if sweetened with white sugar, and mixed with a very little milk. It likewise does equally for cakes and rice puddings, and of course it is economical to churn before the cream is too stale for any thing but to feed pigs.

To keep Milk and Cream.

In hot weather, when it is difficult to preserve milk from becoming sour, and spoiling the cream, it may be kept perfectly sweet by scalding the new milk very gently, without boiling, and setting it by in the earthen dish, or pan that it is done in.

Syrup of Cream

May be preserved as above in the proportion of a pound and quarter of sugar to a pint of perfectly fresh cream; keep it in a cool place for two or three hours; then put it into one or two ounce phials, and cork it close. It will keep good thus for several weeks, and will be found very useful in voyages.

Gallino Curds and Whey as in Italy.

Take a number of the rough coats that line the gizzards of turkeys and fowls; clean them from the pebbles they contain; rub them well with salt, and hang them to dry. This makes a more tender and delicate curd than common rennet. When to be used, break off some bits of the skin, and put on it some boiling water; in eight or nine hours use the liquor as you do other rennet.

POULTRY-YARD.

MANAGEMENT OF FOWLS.

IN order to have fine fowls, it is necessary to choose a good breed, and have proper care taken of them. People differ in their opinions of which is best. The black are very juicy; but do not answer so well for boiling, as their legs partake of their colour. They should be fed as nearly as possible at the same hour and place. Potatoes boiled, unskinned, in a little water, and then cut, and either wet with skimmed milk or not, form one of the best foods. Turkeys and fowls thrive amazingly on them. The milk must not be sour.

The best age for setting a hen is from two to five years; and you should remark which hens make the best brooders, and keep those to laying which are giddy and careless of their young. In justice to the animal creation, however, it must be observed, there are but few instances of bad parents for the time their nursing is necessary.

Hens sit twenty days. Convenient places should be provided for their laying, as those will be proper for sitting likewise. If the hen-house is not secured from vermin, the eggs will be sucked, and the chickens destroyed.

Those hens are usually preferred which have tufts of feathers on their heads; those that crow are not looked upon as profitable. Some fine young fowls should be reared every year, to keep up a stock of good breeders; and by this attention, and removing bad layers and careless nurses, you will have a chance of a good stock.

Let the hens lay some time before you set them, which should be done from the end of February to the beginning of May. While hens are laying, feed them well, and sometimes with oats.

Broods of chickens are hatched all through the summer, but those that come out very late, require much time till they have gained some strength.

If eggs of any other sort are put under a hen with some of her own, observe to add her own as many days after the others as there is a difference in the length of their sitting. A turkey and duck sit thirty days. Choose large clear eggs to put her upon, and such a number as she can properly cover. If very large eggs, there are sometimes two yolks, and of course neither will be productive. Ten or twelve are quite enough.

A hen-house should be large and high; and should be frequently cleaned out, or the vermin of fowls will increase greatly. But hens must not be disturbed while sitting; for if frightened,

they sometimes forsake their nest. Wormwood and rue should be planted plentifully about their houses; boil some of the former, and sprinkle it about the floor; which should be of smooth earth, not paved. The windows of the house should be open to the rising sun, and a hole must be left at the door, to let the smaller fowls go in; the larger may be let in and out by opening the door. There should be a small sliding board to shut down when the fowls are gone to roost; which would prevent the small beasts of prey from committing ravages, and a good strong door and lock may possibly, in some measure, prevent the depredations of human enemies.

When some of the chickens are hatched long before the others, it may be necessary to keep them in a basket of wool till the others come forth. The day after they are hatched, give them some crumbs of wheat bread, and small, or rather cracked, grits soaked in milk. As soon as they have gained a little strength, feed them with curd, cheese-parings cut small, or any soft food, but nothing sour; and give them clean water twice a-day. Keep the hen under a pen till the young have strength to follow her about, which will be in two or three weeks; and be sure to feed her well.

The food of fowls first goes into their crop, which softens it; and then passes into the gizzard, which by constant friction macerates it; and this is facilitated by small stones, which are generally found there, and which help to digest the food.

If a sitting hen is troubled with vermin, let her be well washed with a decoction of white lupins. The pip in fowls is occasioned by drinking dirty water, or taking filthy food. A white thin scale on the tongue is the symptom. Pull the scale off with your nail, and rub the tongue with some salt; and the complaint will be removed.

It answers well to pay some boy employed in the farm or stable, so much a score for the eggs he brings in. It will be his interest then to save them from being purloined, which nobody but one in his situation can prevent: and sixpence or eightpence a score will be buying eggs cheap.

To fatten Fowls or Chickens in four or five Days.

Set rice over the fire with skimmed milk, only as much as will serve one day. Let it boil till the rice is quite swelled out; you may add a tea-spoonful or two of sugar, but it will do well without. Feed them three times a-day, in common pans, giving them only as much as will quite fill them at once. When you put fresh, let the pans be set in water, that no sourness may be conveyed to the fowls, as that prevents them from fattening. Give them clean water, or the milk of the

rice, to drink; but the less wet the latter is when perfectly soaked, the better. By this method the flesh will have a clear whiteness which no other food gives; and when it is considered how far a pound of rice will go, and how much time is saved by this mode, it will be found to be as cheap as barley-meal, or more so. The pan should be daily cleaned, and no food given for sixteen hours before poultry be killed.

Geese

Require little expense, as they chiefly support themselves on commons or in lanes, where they can get water. The largest are esteemed best, as also are the white and grey. The pied and dark coloured are not so good. Thirty days are generally the time the goose sits, but in warm weather she will sometimes hatch sooner. Give them plenty of food, such as scalded bran and light oats; and as soon as the goslings are hatched, keep them housed for eight or ten days, and feed them with barley meal, bran, curds, &c. For green geese, begin to fatten them at six or seven weeks old, and feed them as above. Stubble-geese require no fattening if they have the run of good fields.

Ducks

Generally begin to lay in the month of February. Their eggs should be daily taken away from them, till they seem inclined to sit; then leave them and see that there are enough. They require no attention while sitting, except to give them food at the time they come out to seek it; and there should be water placed at a moderate distance from them, that their eggs may not be spoiled by their long absence in seeking it. Twelve or thirteen eggs are enough; in an early season it is best to set them under a hen; and then they can be kept from water till they have a little strength to bear it, which in very cold weather they cannot do so well. They should be put under cover, especially in a wet season; for though water is the natural element of ducks, yet they are apt to be killed by the cramp before they are covered with feathers to defend them.

Ducks should be accustomed to feed and rest at one place, which would prevent their straggling too far to lay. Places near the water to lay in are advantageous; and those might be small wooden houses, with a partition in the middle, and a door at each end. They eat any thing; and when to be fattened, must have plenty, however coarse, and in three weeks they will be fat.

Turkeys

Are very tender when young. As soon as hatched, put three peppercorns down their throat. Great care is necessary to

their well-being, because the hen is so careless that she will walk about with one chick, and leave the remainder, or even tread upon and kill them. Turkeys are violent eaters, and must therefore be left to take charge of themselves in general, except one good feed a-day. The hen sits twenty-five or thirty days; and the young ones must be kept warm, as the least cold or damp kills them. They must be fed often; and at a distance from the hen, which will eat every thing from them. They should have curds, green cheese parings cut small, and bread and milk with chopped wormwood in it; and their drink milk and water, but not left to be sour. All young fowls are a prey for vermin, therefore they should be kept in a safe place where none can come; weasels, stoats, ferrets, &c., creep in at very small crevices.

Let the hen be under a coop, in a warm place exposed to the sun, for the first three or four weeks; and the young should not be suffered to go out in the dew at morning or evening. Twelve eggs are enough to put under a turkey; and when she is about to lay, lock her up till she has laid every morning. They usually begin to lay in March, and sit in April. Feed them near the hen-house; and give them a little meat in the evening, to accustom them to roosting there. Fatten them with sodden oats or barley for the first fortnight, and the last fortnight give them as above, and rice swelled with warm milk over the fire twice a-day. The flesh will be beautifully white and fine flavoured. The common way is to cram them, but they are so ravenous that it seems unnecessary, if they are not suffered to go far from home, which makes them poor.

Pea Fowl.

Feed them as you do turkeys. They are so shy that they are seldom found for some days after hatching: and it is very wrong to pursue them, as many ignorant people do, in the idea of bringing them home; for it only causes the hen to carry the young ones through dangerous places, and, by hurrying, she treads upon them. The cock kills all the young chickens he can get at, by one blow on the centre of the head with his bill; and he does the same by his own brood before the feathers of the crown come out. Nature therefore impels the hen to keep them out of his way till the feathers rise.

Guinea Hens

Lay a great number of eggs; and if you can discover the nest, it is best to put them under common hens, which are better nurses. They require great warmth, quiet, and careful feeding, with rice swelled with milk, or bread soaked in it. Put two peppercorns down their throat when first hatched.

Pigeons.

Bring two young ones at a time ; and breed every month, if well looked after, and plentifully fed. They should be kept very clean, and the bottom of the dove-cot be strewed with sand once a-month at least. Tares and white peas are their proper food. They should have plenty of fresh water in their house. Starlings and other birds are apt to come among them, and suck the eggs. Vermin likewise are their great enemies, and destroy them. If the breed should be too small put a few tame pigeons of the common kind, and of their own colour, among them. Observe not to have too large a proportion of cock-birds ; for they are quarrelsome, and will soon thin the dove-cot.

Pigeons are fond of salt, and it keeps them in health. Lay a large heap of clay near the house, and let the salt brine that may be done with in the family be poured upon it.

Bay-salt and cummin-seeds mixed is a universal remedy for the diseases of pigeons. The backs and breasts are sometimes scabby ; in which case, take a quarter of a pound of bay salt, and as much common salt ; a pound of fennel-seeds, a pound of dill-seed, as much cummin-seed, and an ounce of assafoetida ; mix all with a little wheaten flour, and some fine worked clay ; when all are well beaten together, put it into two earthen pots, and bake them in the oven. When cold, put them on the table in the dove-cot ; the pigeons will eat it, and thus be cured.

Rabbits.

The wild ones have the finest flavour, unless great care is taken to keep the tame delicately clean. The tame one brings forth every month, and must be allowed to go with the buck as soon as she has kindled. The sweetest hay, oats, beans, sow-thistle, parsley, carrot-tops, cabbage-leaves, and bran, fresh and fresh, should be given to them. If not very well attended, their stench will destroy themselves, and be very unwholesome to all who live near them ; but attention will prevent this inconvenience.

Feathers.

In towns, poultry being usually sold ready-picked, the feathers, which may occasionally come in small quantities, are neglected ; but orders should be given to put them into a tub free from damp, and as they dry to change them into paper bags, a few in each ; they should hang in a dry kitchen to season ; fresh ones should not be added to those in part dried, or they will occasion a musty smell, but they should go through

the same process. In a few months they will be fit to add to beds, or to make pillows, without the usual mode of drying them in a cool oven, which may be pursued if they are wanted before five or six months.

MEANS OF DESTROYING NOXIOUS INSECTS, &c.

CIVILIZATION and the arts having made the desert to blossom as the rose, have also delivered us from the power of ravenous beasts; but we are still liable to be attacked by a more numerous though less powerful host of enemies, who commit their depredations on the animal and vegetable kingdoms, and thereby destroy many of the comforts of human life. Dwelling houses are continually exposed to the invasion of insects, reptiles, and other kinds of vermin, whose uses in creation we have either not discovered, or whose extermination is left to the power and wisdom of man to accomplish. It does not become us to be prodigal of life in any form, nor wantonly to seek its destruction; but when any species of animals becomes really noxious, the good of creation requires that they should be destroyed.

Beetles.

To destroy beetles that are troublesome in the house, put some small lumps of quick lime into the chinks or holes of the wall from whence they issue, or scatter it on the ground. Or at night, lay a little treacle on a piece of wood, and float it in a pan of water; beetles are so fond of treacle that they will be drowned in attempting to get at it. The common black beetle may also be extirpated by placing a hedge-hog in the room during the summer nights; or by placing a bundle of pea straw near their holes, and afterwards burning it when the beetles have crept into it.

Bugs.

A strong solution of vitriol will effectually destroy this kind of vermin. Dip a sponge or brush into the solution, and rub it on the bed or furniture where they harbour, and it will destroy both them and their nits. If any bugs appear after once using it, the application must be repeated, and some of the mixture poured into the joints and holes of the bedstead and

headboard. Beds that have much wood work require to be taken down and well examined before they can be thoroughly cleared of these vermin, and the mixture should be rubbed into all the joints and crevices with a painter's brush. It should also be applied to the walls of the room to insure success; and if mixed with a little lime, will give it a lively yellow. The boiling of any kind of wood work or new furniture in an iron caldron, with a solution of vitriol, will prevent the breeding of bugs, and preserve it from rottenness and decay.

If this does not completely succeed, take half a pint of the highest rectified spirits of wine, and half a pint of spirits of turpentine; dissolve in this mixture half an ounce of camphire, and shake them well together. Dust the bed or the furniture, dip a sponge or brush into the mixture, wet them all over, and pour some of the liquor into the holes and crevices. If any should afterwards appear wet the lacings of the beds, the foldings of the curtains near the rings, and other parts where it is at all likely the bugs may nestle and breed, and it will effectually destroy them. The smell of this mixture is not unwholesome, and may be applied to the finest damask bed without any fear of soiling it. It should be well shaken together, but never used by candle-light, for fear of its taking fire.

Crickets.

The fume of charcoal will drive them away; or a little white arsenic mixed with a roasted apple, or snuff, and put into the holes and cracks where the crickets are, will effectually destroy them.

Fleas.

Want of cleanliness remarkably contributes to the production of these troublesome insects. The females deposit their eggs in damp and filthy places, within the crevices of boards and on rubbish, whence they emerge in the form of fleas in about a month. Cleanliness, and frequent sprinkling of the room with a simple decoction of wormwood, will soon exterminate the whole breed of these disagreeable vermin; and the best remedy to expel them from bed-clothes is a bag filled with dry moss, the odour of which is to them extremely offensive. Fumigation with brimstone, or the fresh leaves of penny-royal sewed in a bag, and laid in the bed, will also have the desired effect.

Dogs and cats may be effectually secured from the persecutions of these vermin, by occasionally anointing their skin with sweet oil, or oil of turpentine, or by rubbing into their coats some Scotch snuff; but if there be any manginess, or the skin be broken, the latter will be very painful.

Flies.

If a room be swarming with these noisome insects, the most ready way of expelling them, is to fumigate the apartments with the dried leaves of the gourd. If the window be opened, the smoke will instantly send them out; or if the room be close, it will suffocate them; but in the latter case, no person should remain within doors, as the fume is apt to occasion the headache. Another way is to dissolve two drams of the extract of quassia in half a pint of boiling water; and adding a little sugar or sirup, pour the mixture on plates. The flies are extremely partial to this enticing food, and it never fails to destroy them. Camphire placed near any kind of food will protect it from the flies.

Lice.

Want of cleanliness, immoderate warmth, violent perspiration, and a corrupted state of the fluids, tend to promote the generation of this kind of vermin. The most simple remedy is the seed of parsley reduced to a fine powder, and rubbed to the roots of the hair, or to rub the parts affected with garlic and mustard. To clean the heads of children, take half an ounce of honey, half an ounce of sulphur, an ounce of vinegar, and two ounces of sweet oil; mix the whole together into a liniment, and rub a little of it on the head repeatedly. The clothes-louse may be destroyed by fumigating the articles of dress with the vapour of sulphur.

Mice.

The poisonous substances generally prepared for the destruction of these animals are attended with danger, and the use of them ought not therefore to be encouraged. Besides the common traps, baited with cheese, the following remedy will be found both safe and efficacious. Take a few handfuls of wheaten flour, or malt meal, knead it into a dough, and let it grow sour in a warm place: mix with it some fine iron filings, form the whole into small balls, and put them into the holes frequented by the mice. On eating this preparation, they are inevitably killed. Cats, owls, or hedge-hogs, would be highly useful in places infested with mice.

An effectual mouse-trap may be made in the following manner: Take a plain foursquare trencher, and put into the two contrary corners of it a large pin or piece of knitting needle; then take two sticks about a yard long, and lay them on the dresser, with a notch cut at each end of the stick, placing the two pins on the notches, so that one corner of the trencher

may be about an inch on the dresser or shelf that the mice come to. The opposite corner must be baited with some butter and oatmeal plastered on the trencher; and when the mice run towards the butter, it will tip them into a glazed earthen vessel full of water, which should be placed underneath for that purpose. To prevent the trencher from tipping over so as to lose its balance, it may be fastened to the dresser with a thread and a little sealing wax, to restore it to its proper position.

Mites.

Though principally infecting cheese, there are several species of this insect breeding in flour, and other eatables, and occasioning considerable injury. The most effectual method of expelling them is to place a few nutmegs in the sack or bin containing the flour, the odour of which is insupportable to mites; and they will quickly be removed, without the meal acquiring any unpleasant flavour. Thick branches of the lilac or elder-tree peeled and put into the flour, will have the same effect. Quantities of the largest sized ants, scattered about cheese-rooms and granaries, would presently devour all the mites, without doing any injury.

Moths.

One of the most speedy remedies for their complete extermination is the smell of turpentine, whether it be by sprinkling it on woollen stuffs, or placing sheets of paper moistened with it between pieces of cloth. It is remarkable that moths are never known to infest wool unwashed, or in its natural state, but always abandon the place where such raw material is kept. This, or shavings of the cedar, small slips of Russia leather, or bits of camphire, laid in boxes or drawers where furs or woollen clothes are kept, will effectually preserve them from the ravages of the moth, and other insects.

Rats.

The means of destroying these offensive vermin are too numerous for detail. Dried sponge cut in small pieces, and fried or dipped in honey, will distend their intestines, and effectually destroy them. The addition of a little oil of rhodium will tempt them to eat it. Bird-lime laid in their haunts will stick to their fur, and become so troublesome as to cause them to tear themselves to pieces in order to get it off. A mixture of malt dust with a little butter, and a drop or two of the oil of aniseeds, made into balls, will entice them into a rat-trap. If a live rat were caught, and well anointed with a mixture of

tar and trainoil, and afterwards set at liberty, the offensive smell of this preparation would compel him to traverse all the holes of his companions with the most distressing anxiety, and cause them all to disappear.

Spiders.

These industrious insects are generally loathed and destroyed, though they are extremely useful in reducing the number of flies, and serve as a very accurate *barometer* for the weather. When they are totally inactive, it is a certain sign that rain will shortly follow; but if they continue to spin during a shower, it indicates that the rain will soon be over, and that calm and fine weather will succeed. If the weather be about to change, and become wet or windy, the spider will make the supporters of his web very short; but if the threads be extended to an unusual length, the weather will continue severe for ten or twelve days or more, according to the length of the threads which support the web.

USEFUL FAMILY RECEIPTS.

UNDER this comprehensive article will be included a variety of particulars which do not admit of any classification, but which will be found highly useful in the several departments of domestic economy.

Portable Balls for taking grease Spots out of Clothes.

Dry fuller's earth so as to crumble into powder, and moisten it well with lemon juice; add a small quantity of pure pulverized pearl-ash, and work the whole up into a thick paste. Roll it into small balls, let them completely dry in the heat of the sun, and they will then be fit for use. The manner of using them is, by moistening with water the spots on the cloth, rubbing the ball over, and leaving it to dry in the sun; on washing the spots with common water, and very often with brushing alone, they instantly disappear.

Fine Blacking for Shoes.

Take four ounces of ivory-black, three ounces of the coarsest sugar, a table-spoonful of sweet oil, and a pint of small beer; mix them gradually cold.

Another Manner.—Mix a quarter of a pound of ivory-black with a table-spoonful of sweet oil; dissolve one pennyworth of copperas, and three table-spoonfuls of treacle, in a quart of vinegar, then add two pennyworth of vitriol; and mix the whole well together: it forms a good liquid blacking for boots or shoes.

To clean tanned Leather, Boot-tops, &c.

Take half a pint of water, a quarter of a pint of vitriolic acid, of the specific gravity of 1.850, which may be had at the chemists, and half an ounce of salts of lemon. Put the water in a bottle, and add the vitriolic acid to it, and afterwards the salts of lemon. When the heat, which is caused by this mixture, has subsided, add half a pint of skimmed milk; shake them occasionally for three or four days, and the liquor will be fit for use.

When you use it, first, with a brush and soft water, clean the surface of the leather from all grease, dirt, &c. Next scrape on it a little Bath brick, or white freesand; add a little of the above liquor, and with a brush scour it well, repeating this process till the whole has been gone over: then with a clean sponge and water wash off what remains of the brick; leave the leather to dry gradually, and it will be of a light new colour. If it is wished to be darker, brush it with a hard brush a little before it is dry, and it will be of a rich brown tinge.

A strong Paste for Paper.

To two large spoonfuls of fine flour, put as much strong beer as will make it of a due consistence, and boil half an hour. Let it be cold before it is used.

Accidents by Fire.

Much mischief frequently arises from the want of a little presence of mind on these alarming occasions, when it is well known that a small quantity of water speedily and properly applied would obviate great danger. The moment an alarm of fire is given in a house, some blankets should be wetted in a pail of water, and spread on the floor of the room where the fire is, and the flames beaten out with a wet blanket. Two or three pails of water thus applied will be more effectual, than a large quantity poured on in the usual way, and at a later period.

If a chimney be on fire, the readiest way is to cover the whole front of the fireplace with a wet blanket, or thrust into

the throat of the chimney, or make a complete inclosure with the chimney-board. By whatever means the current of air can be stopped below, the burning soot will be put out as rapidly as a candle is by an extinguisher, and upon the same principle. A quantity of salt thrown into water, will increase its power of extinguishing the flames, and muddy water is better for this purpose than clean water.

Escape from Fire.

Those who cannot afford to purchase what is called a *fire escape*, should keep a strong rope fastened to something in an upper apartment, and provided with knots or resting places for the hands and feet, that in case of alarm it may be thrown out of the window; or if children and infirm persons were secured by a noose at the end of it, they might be lowered down in safety. No family occupying lofty houses in confined situations ought to be without some contrivance of this kind, and which may be provided at a very trifling expense.

Copying of Letters.

Dissolve a little sugar in the ink, and write with it as usual. When a copy is required, moisten a piece of unsized paper lightly with a sponge, and apply it to the writing, then smooth the wet paper over with a warm iron, such as is used in a laundry, and the copy is immediately produced without the use of a machine.

Copying of Prints.

Moisten a piece of paper with a solution of soap and alum, lay it on the print or picture, and pass it under a rolling press. Another method is to have a small frame in the form of a bason-stand, enclosing a square of glass on the top, on which the print is laid with the paper upon it; and then placing a candle under the glass, the print may be traced with a pencil, or pen and ink. Impressions may also be transferred by mixing a little vermilion with linseed oil so as to make it fluid; then with a pen dipped in it, trace every line of the print accurately. Turn the print with its face downwards on a sheet of white paper, wet the back of the print, lay another sheet upon it, and press it till the red lines are completely transferred.

Crust prevented in Tea-kettles.

Hard water used for tea is apt to form an offensive crust withinside the tea-kettle, which might be prevented by fre-

quent cleaning, or putting a flat oyster shell at the bottom: this will attract the stony particles that are in the water, and the concretion will be formed upon it.

Cutting of Glass.

If glass be held in one hand under water, and a pair of scissars in the other, it may be cut like brown paper; or if a redhot tobacco pipe be brought in contact with the edge of the glass, and afterwards traced on any part of it, the crack will follow the edge of the pipe.

Damp Beds.

To detect dampness in a bed, introduce a glass goblet between the sheets with its bottom upwards, immediately after the warming pan is taken out. After a few minutes, if drops of wet adhere to the inside of the glass, it is a certain sign of a damp bed. But if only a slight steam appear, all is safe; otherwise take off the sheets, and sleep in the blankets. If a goblet be not at hand, a looking glass will answer the same purpose.

Damp Walls.

Powder some glass fine, mix it with slacked lime, dry them well in an iron pot, and pass them through a flour sieve. Then boil some tar with a little grease for a quarter of an hour, and make a cement of the whole together. Care must be taken to prevent any moisture from mixing with the cement, which must be used immediately after it has been made. Lay it on the damp part of the wall like common plaster, about a foot square at a time, or it will quickly become too hard for use; if the wall be very wet, a second coating will be required. Common hair mortar may then be laid on, with the addition of a little plaster of Paris, which will prevent the walls in future from becoming damp.

Fumigation of foul Rooms.

Where infection is suspected, mix a spoonful of salt with a little powdered manganese in a glass cup: pour on the mixture at different times a spoonful of strong vitriolic acid, and the vapour arising from it will destroy the putrid effluvia.

Grease extracted from Leather.

A paste made of mealy potatoes, dry mustard, and the spirits of turpentine, mixed together, and applied to the spot, will extract the grease from leather, if rubbed off after it has been allowed sufficient time to dry. A little vinegar may be added, to render the application more effectual.

Impressions of Leaves and Plants.

Oil a sheet of fine paper, dry it in the sun: and rub off the superfluous moisture with another piece of paper. After the oil is pretty well dried in black the sheet by passing it over a lighted lamp or candle; lay the leaf or plant on the black surface, with a small piece of paper over it, and rub it carefully till the leaf is thoroughly coloured. Then take it up undisturbed, lay it on the book or paper which is to receive the impression, cover it with a piece of blotting paper, and rub it on the back a short time with the finger as before. Impressions of the minutest fibres and veins of a plant may be taken in this way superior to any engraving, and which may afterwards be coloured according to nature.—A printer's ball laid upon a leaf, which is afterwards pressed on wet paper, will also produce a fine impression; or if the leaf be touched with printing ink, and pressed with a rolling pin, nearly the same effect will be produced.

Ink for marking Linen.

Mix two drams of the tincture of galls with one dram of lunar caustic, and use it with a pen as common ink. The cloth must first be wetted in a strong solution of salt of tartar, and afterwards dried, before any attempt be made to write upon it.

A beautiful red ink may be made for this purpose by mixing half an ounce of vermilion and a dram of the salt of steel, with as much linseed oil as will make it of a proper consistency, either to use with a pen or a hair pencil. Other colours may be made in the same way, by substituting the proper ingredients of vermilion.

Letters secured from being opened.

Beat up some fine bean flour with the white of an egg, and make it into a paste. Use a little of it in the form of a wafer, close the letters with it, and hold the sealed part to the spout of a tea-pot of boiling water. The steam will harden the cement so that the letter cannot be opened without tearing, and will render it more secure than either wax or wafer.

Pencil Drawings preserved.

To prevent chalk or pencil drawings from rubbing out, it is only necessary to lay them on the surface of some skim milk, free from cream and grease; and then taking off the drawing expeditiously, hang it up by one corner to drain and dry. A thin wash of isinglass will also answer the same purpose.

Pictures preserved from Flies.

The following simple way of preventing flies from sitting on pictures, or any other furniture, is well experienced, and if generally used, would prevent much trouble and damage. Let a large bunch of leeks soak five or six days in a pail of water, and wash your pictures or any other piece of furniture with it. The flies will never come near any thing so washed.

Phosphoric Match-bottle.

Two-thirds of calcined oyster shells, and one third of sulphur, put into a hot crucible for an hour, and afterwards exposed to the air for half an hour, become phosphorous. This is put into a bottle, and when used to procure a light, a very small quantity is taken out on the point of a common match, and rubbed upon a cork, which produces an immediate flame. If a small piece of phosphorus be put into a phial, and a little boiling oil poured upon it, a luminous bottle will be formed; for on taking out the cork, to admit the atmospheric air, the empty space in the phial will become luminous; and if the bottle be well closed, it will preserve its illuminative power for several months.

Rings loosened from the Finger.

If a gold ring sticks tight on the finger, and cannot easily be removed, touch it with mercury, and it will become so brittle that a slight blow will break it.

Smell of Paint prevented.

When a room is newly painted, place three or four broad tubs full of water near the wainscot, and renew the water daily; in two or three days it will absorb all the effluvia arising from the paint, and render the room wholesome. The smell of paint may also be prevented by dissolving some frankincense in spirits of turpentine over a slow fire, and mixing it with the paint before it is laid on.

Smell of House-drains prevented.

Any collection of filth whatever may be completely neutralized by pouring upon it a mixture of limy water, and the lye of wood ashes, or suds that have been used in washing.

Stopples of Decanters and Bottles loosened.

When a glass stopple is set fast, rub a drop or two of olive oil round it, close to the mouth of the decanter, and place it near the fire. The oil will soon insinuate itself downward, and

the stopple may afterwards be loosened by the hand, or striking it slightly with a piece of soft wood. Sometimes the rubbing of the neck of the bottle with a small key, and striking the head of the stopper, will be sufficient to loosen it without the application of any oil.

Varnishes for various Articles.

For *straw and chip hats*, put half an ounce of black sealing-wax powdered into two ounces of spirits of wine or turpentine, and set it near the fire till the wax is dissolved. If the hat has lost its colour, or turned brown, it may first be brushed over with writing ink, and well dried. The varnish is then to be laid on warm with a soft brush, in the sun or before the fire, and it will give it a new gloss which will resist the wet.

Varnish for *furniture* is made of white wax melted in the oil of petroleum. A light coat of this mixture is laid on the wood with a badger's brush, while a little warm, and the oil will speedily evaporate. A coat of wax will be left behind, which should afterwards be polished with a woollen cloth.

For *fans and cases*, dissolve two ounces of gum-mastic, eight ounces of gum-sandaric, in a quart of alkohol, and then add four ounces of Venice turpentine.

For *coloured drawings and prints*, mix together two ounces of spirits of turpentine, and one ounce of Canada balsam. The spirit is first to be sized with a solution of isinglass-water, and dried; the varnish is then to be applied with a camel's hair brush. But for oil paintings, a different composition is prepared. A small piece of white sugar candy is dissolved and mixed with a spoonful of brandy; the whites of eggs are then beaten to a froth, and the clear part is poured off and incorporated with the mixture. The paintings are then brushed over with the varnish, which is easily washed off when they are required to be cleaned again, and on this account it will be far superior to any other kind of varnish for this purpose.

Umbrellas may be varnished with the following composition, which will render them proof against wind and rain. Boil together two pounds of turpentine, and one pound of litharge in powder, and two or three pints of linseed oil. The article is then to be brushed over with this varnish and dried in the sun.

White Paint.

An excellent substitute for white oil paint may be made of fresh curds bruised fine, and kneaded with an equal quantity of slacked lime. The mixture is to be well stirred, without any water, and it will produce an excellent white paint for

inside work. As it dries very quickly, it should be used as soon as it is made; and if two coats be laid on, it may afterwards be polished with a woollen cloth till it becomes as bright as varnish. If applied to places exposed to moisture, the painting should be rubbed over with the white of an egg, which will render it as durable as the best oil painting. No kind of painting can be so cheap; and as it dries speedily, two coats of it may be laid on in a day and polished, and no offensive smell will arise from it.

Best Method of cleaning Alabaster.

The proper way of cleaning elegant chimney-pieces, or other articles made of alabaster, is to reduce some pumice stones to a very fine powder, and mix it up with verjuice: let it stand two hours, then dip into it a sponge, and rub the alabaster with it; wash it with fresh water and a linen cloth, and dry it with clean linen rags.

Safest Way of cleaning glass Bottles.

A few ounces of pot-ashes dissolved in water will clean a great number of bottles. If any impurity adhere to the sides, a few pieces of blotting paper put into the bottle, and shaken with the water, will remove it in an expeditious manner. Another way is to roll up some pieces of blotting paper, soak them in soap and water, put them into bottles or decanters with a little warm water, and shake them well for a few minutes: after this they will only require to be rinsed and dried.

To restore the Lustre of Glasses.

Strew on them some fullers' earth, carefully powdered and deared from sand and dirt, and rub them gently with a linen doth or a little putty.

To render great Coats water-proof.

Melt an ounce of white wax in a quart of spirits of turpentine, and when thoroughly mixed and cold, dip the coat in and hang it up to dry.

Cement for China.

The juice of garlic, bruised in a stone mortar, is a remarkably fine cement for broken glass or China; and, if carefully applied, will leave no mark behind it.

Cement for Earthenware.

An ounce of dry lean cheese grated fine, and an equal quantity of quicklime mixed well together in three ounces

of skimmed milk, will form a good cement for any articles of broken earthenware, when the rendering of the joint visible is reckoned of no consequence.

To mend broken Glass.

Broken glass may be mended with the same cement as China, or if it be only cracked, it will be sufficient to moisten the part with the white of an egg, stewing it over with a little powdered lime, and instantly applying a piece of fine linen.

To cure Cracks in iron Pots or Pans.

Mix some finely sifted lime with white of eggs well beaten, till reduced to a paste; then add some iron file dust, and apply the composition to the injured part: it will soon become hard and fit for use.

To mend Marble, Alabaster, or other Stones.

Melted sulphur, laid on fragments of stone previously heated, will make a firm and durable cement. Little deficiencies in stones or corners that have been stripped or broken off, may be supplied with some of the stone powdered and mixed with melted sulphur; but care must be taken to have both parts properly heated.

To cure leaky Coppers and Boilers.

Mix equal parts of vinegar and milk so as to produce a curd. Put to the whey the whites of four or five eggs after they have been well beaten, and the whole reduced to a thick paste by the addition of some quicklime finely sifted. This composition applied to cracks or fissures of any kind, and properly dried, will resist the effects of fire and water.

To cement Paper.

Ladies' dressing boxes, and other curious articles which require layers of paper to be cemented together, are to be made of a beautiful white cement of rice flour, blended with cold water, and afterwards gently boiled. This will be found in every respect preferable to common paste, for almost every purpose to which that article is usually applied, being much stronger and more elegant. Two parts of isinglass and one of gum-arabic, dissolved in a small quantity of proof spirit by a very gentle heat, will form a good cement for silk or paper.

DYING.

IT is not our intention to enter into a scientific detail of the principles and practice of dying; but merely to present our fair readers with a variety of receipts and directions for domestic purposes.

To prepare raw Silk.

Take your raw silk and put it into a bag, that it may not entangle; then to every pound of this raw silk, add a quarter of a pound of soap, let this boil together two hours, than take it and cleanse it well, and it is ready for all sorts of colours, being first alumed.

Another Way.—Take the silk and smear it well and thoroughly, putting to every pound of it, a quarter of black or green soap; put it into a linen bag, and let it boil six or seven hours; then take it out of the bag and cool it, that you may handle it the better; after this, rinse it in a river or running water for fifteen minutes. Beat the water out very well, and then rinse it again; then dry it, and it is ready to die.—Observe that this preparation is absolutely necessary for all raw silks before they can be died.

To alum boiled Silk.

Take a quarter of a pound of alum to every pound of silk, melt it in a skillet; when done, throw it into a vessel or tub of water; into which put the silk to steep twelve hours or more. Observe carefully the just proportions of silk and alum.

To die red Silk.

To prepare your liquor or suds right, take four handfals of wheat bran to every pound of silk; then put it into six or seven gallons of water, then boil them and pour the liquor into a tub, letting it stand twelve or fourteen hours; then clarify it, and take half the water, into which put eight ounces of alum, four ounces of tartar of red wine, beaten to a fine powder, and half an ounce of turmeric, finely pounded, boil them together a quarter of an hour, stirring them well; then take the kettle off the fire, and put the silk immediately in, covering the kettle very closely, that the steam may not fly away; thus let it stand three hours, and then take the silk and rinse it very well in cold water, then beat it well upon a block, and let it dry. This done, take four ounces of galls, beat them small,

and put them into a pail of river or rain water, and boil them sixty minutes or somewhat more; then take the kettle off the fire, and when it is so cool that your hand can bear it, put in the silk and let it lie an hour, then take it out, and let it dry.

A crimson Die for Silk.

When your silk is well boiled, to every pound of silk take of erude alum eight ounces; when that is dissolved, lay the silk in the liquor one night, the next day rinse it well, and afterwards die as follows. Take a kettle of clear water, and to every pound of silk, put in together, of cochineal two ounces and a half, beaten very fine; of beaten galls three ounces; of gum purified, and tumeric, an eighth part of an ounce each; boil the silk in this liquor. Two hours after this is done, let it remain twelve hours, after this wring and dry it.

To colour or die Wool, or woollen Cloth, a curious Red.

Take a considerable quantity of alum, and dissolve it in water, wherein bran has been boiled and strained out, putting the cloth, wool, or yarn, to steep in it, which being well steeped, put it into other clear water, heating it over a gentle fire, putting thereto greening weed, two pounds to four gallons of water, stirring it about, but not suffering it to boil; add more, a handful of unslacked lime, and as much wood ashes, and a pound of the powder of logwood, or red wood, and the like of Brazil, and so in three or four hours' time a very fair colour to your satisfaction will be taken.

To die Linnen, Thread, or Cloth, Red.

Take a pound of sani-flour, and suffer it for the space of twenty-four hours to soak in two gallons of water, heating over a gentle fire; then add half a pound of the powder of Brazil, two ounces of vermilion, and an ounce of alum dissolved in a pint of fair water.

To die a clear or pleasant light Red.

Take half a peck of wheat bran, two ounces of alum, and boil them in four gallons of fair water, then strain out the liquid part through a fine hair sieve; dissolve in it half a pound of alum, and the like quantity of white tartar, and put in the stuff, cloth, &c., intended for colouring, adding three pounds of madder, and perfect the colour in a moderate heat, without boiling.

To die Silk a sanguine Colour.

Take a pound of alum, and two pounds of greening weed, bruise them well, and pour upon them fair water; add then

half a pound of ground Brazil, heat them over the fire, and put the silk in some part of the liquid matter, suffering it to seeth therein, and so renew it with the remainder, till you find your colour take, and having so done three times, rinse it in lye of oak bark, or wood ashes, and afterwards in water.

To die a fair Blue.

Take white silk, stuff, or cloth that is white, and soak it in water; then having rung the water out, add two pounds of woold or woad, a pound of indigo, and three ounces of alum; and then gently heat and dissolve them in the water, and so dip your materials till you perceive your colour has taken.

To die a purple Colour.

Take silk, stuff, or cloth that has already taken a blue, and dip it in Brazil and alum water, at moderate heats: and you will soon perceive the colour answer your expectation.

To die a deep red Carnation.

Take white linen and woollen, gall and alum it well, and take the herb called by the Dutch, foli, which is to be found on the banks of ditches, to the quantity of a pound well dried; Indian lake, four ounces; Spanish red, two ounces; make of these and alum water a hot liquor, and dip your materials therein, at gentle heats, three or four times, and it will afford a curious colour.

To die a fair Yellow.

Take the stalks, leaves, seeds, &c., of woad, the roots being cut off, and lay them in soak in lye, of wood ashes, for the space of three hours; after that seeth them in hot water and urine, and heat them up moderately, straining the liquid part through a sieve, adding to every two pounds of woad, two pounds of verdegrease, with the lye already sod, stirring it and mixing it together for the space of three hours, and dip into it very hot, at three or four times, what you intend to colour.

To make a curious green Water.

Take half an ounce of verdegrease, bruise it well, put thereto the yolk of an egg, and a few blades of saffron; then take half a handful of the leaves of spurge; bruise them with a quarter of a pint of vinegar, straining the liquid part through a cloth, and mingle it with the materials before mentioned, so thin that it may take, either in dying or painting.

To make a black Water to die Silk, Cloth, &c.

Take half a pound of nut-galls, add to them a pottle of water, and an ounce of lampblack, with a handful of the rust

or filings of iron; beat them up, adding half a pound of copperas, seeth them to one-half, adding then a pint of gum water, and so set it by for use, and it will prove very good; the longer it is kept the better.

To die Linen, or Silk, a rose Red.

Take to every four yards and a half, a pound of nut-galls, and seeth them in fair water unbruised, for the space of two hours, when, pouring out the liquid part into another vessel or vat, put your linen, &c., into it, and suffer it to soak for the space of four hours; then wring it dry, and heat it again in alum and fair water, adding half a pound of Brazil powder, and a pound of greening weed, and so by gentle heats make up your colour to the height.

To die a fair Green.

Take bran water and alum, a gallon of the former to a pound of the latter, and seeth them up till the alum is dissolved; then for about a quarter of an hour let your silk or cloth lie therein; then take more bran water, and a few handfuls of woad, and put it therein till it become a dark yellow; then add verdegreaase and indigo, of each half a pound; or more or less of the one or the other, as you would have it lighter or darker.

To die a good Black.

Take two pounds of galls, and half a pound of copperas; seeth them in water over a gentle fire, putting your silk, stuff, or cloth therein, and stirring it about; then hang it to dry, and prepare your die in this manner, viz.:—Take a large vat, and put therein three or four handfuls of rye meal, and half as much of swarf of the grindstone, or smiths' water with two handfuls of elder bark, and the like quantity of the rust of iron, and having suffered it to stand for the space of three days, heat it up, and put your materials therein.

To make a curious red Water.

Take two quarts of fair water, four ounces of gum-arabic, a pound of faucet woad, seeth them together till half be consumed; and then taking it off, put into the remainder half an ounce of Spanish green, and about thirty grains of cochineal, and so use it as you see convenient.

To make a curious blue Water for Silks, Stuffs, and Woolen.

Take three parts of soap-boilers' ashes, and one part of unquenched lime, make of them a lye, and suffer it to settle well; then add to the thinner part taken off a pound of boloemen, stirring them well together over a gentle fire, adding

a pound of woad, and half a pound of indigo, dipping what you intend to colour therein when it is very hot.

To work on yellow Silk, white, gray, or azure Colour.

Take a pottle of fair water, and a fourth part of gum-arabic, and half a pottle of faucet woad; an ounce of arsenic, and the like quantity of turmeric ground small, and seeth them over a gentle fire, putting a small quantity of grains therein, and so apply it to your use as you see convenient.

To make a red water, for White, green, yellow, violet, or azure Silk or Wool.

Take two quarts of running water, and an ounce of Brazil, heat them up till half be consumed; then take it off the fire, and put an ounce of grains, and a quarter of an ounce of gum-arabic, with a quarter of a pound of alum powder; and suffering it to stand all night, in the morning you may use it

To make gray Florey.

Take florey, and soak it twenty-four hours; at the end of which, wring it through a cloth; then take the ashes of the vine, and make a lye with them, and spread the florey for the space of two hours upon a table; and having put the lye into three vessels, take the florey and put it into one of the said vessels, and so shift it into the rest; put before you dip your linen, &c., vinegar to it, and your colour will be good.

To die Linen with Crampmede.

Use in this a pound of crampmede to three ells of linen, and put it to a gallon and a half of water, or so proportionable to the quantity, and warm it over the fire till it appears ready to seeth; then add to it two ounces of galls, and so put your linen into it, and as often as you take it out, which must be frequently, wring it; then having a pot of fair water ready heated with alum dissolved in it, put the linen well wrung into it, and so rub it over at the taking out, and dry it; but if you would have it the darker colour, then it is requisite to have a lye made with limestones, or unslacked chalk.

To die Velvet, or other Things requiring it, the most curious of Blacks.

Take of galls two pounds, copperas half a pound; smiths' water a gallon; the powder of burnt ivory an ounce, and of oak bark, and shoemakers' black, ground to powder, the like quantity, and two gallons of fair water; mix them well together, and suffer them to stand in the sun, or some other warm place,

for the space of thirty days, with often stirring about; then put your materials therein, and as often as you dip, hang to dry, and your expectation will be answered.

For a light Green.

Take the juice of the herh called horsetail, add to it a little alum, verdegrease, and copperas.

To make bran Water, much used in Dying.

Take half a peck of wheat bran, and two gallons of fair water; set them on the fire, giving them a gentle heat; which being done, put half a pound of alum powder into it, and suffer it to stand a week or more, with sometimes stirring it about before you use it.

To die Wool, or woollen Yarn.

Take four pounds of wool, or yarn; two pounds of woad, putting the woad into a kettle to two gallons of water; then throw in two handfuls of wood ashes, and when it seeths, put your wool or yarn into it, and let it remain there about half an hour; at that time take it out and ring it, and put it in again, and let it seeth as long as before; and then if it was before a brown blue, it will be a dark green; or if it was white, it will be a yellowish colour.

OF DYING COMPOUND COLOURS.

Compound colours are produced by mixing together two simple ones; or, which is the same thing, by dying cloth first one simple colour, and then another. These colours vary to infinity, according to the proportions of the ingredients employed. They may be arranged under the following classes:—Mixtures of, 1. Blue and yellow. 2. Blue and red. 3. Yellow and red. 4. Black and other colours.

Mixtures of Blue and Yellow.

This forms *green*, which is distinguished by diers into a variety of shades, according to the depth of the shade, or the prevalence of either of the component parts. Thus we have sea-green, grass-green, pea-green, &c.

Wool, silk, and linen, are usually died green, by giving them first a blue colour, and afterwards dying them yellow; because when the yellow is first given, several inconveniencies follow; the yellow partly separates again in the blue vat, and communicates a green colour to it, and thus renders it useless for every other purpose, except dying green. Any of the usual processes for dying blue and yellow may be followed,

taking care to proportion the depth of the shades to that of the green required.

Mixtures of Blue and Red.

These form different shades of *violet*, *purple*, and *lilac*. Wool is generally first died blue, and afterwards scarlet in the usual manner. By means of cochineal mixed with sulphate of indigo, the process may be performed at once. Silk is first died crimson by means of cochineal, and then dipped into the indigo vat. Cotton and linen are first died blue, then galled, and soaked in a decoction of logwood; but a more permanent colour is given by means of oxide of iron.

Mixtures of Yellow and Red.

This produces *orange*. When blue is combined with red and yellow on cloth, the resulting colour is *olive*. Wool may be died orange, by first dying it scarlet, and then yellow. When it is first died with madder, the result is *cinnamon colour*. Silk is died orange by means of carthamus; a cinnamon colour by logwood, Brazil wood, and fustic, mixed together. Cotton and linen receive a cinnamon colour by means of weld and madder; and an olive colour by being passed through a blue, yellow, and then a madder bath.

Mixtures of Black with other Colours.

These constitute *grays*, *drabs*, and *browns*. If the cloth be previously combined with brown oxide of iron, and afterwards died yellow with quercitron bark, the result will be a *drab* of different shades, according to the proportion of mordant employed. When the proportion is small, the colour inclines to olive or yellow; on the contrary, the drab may be deepened or saddened by mixing a little sumach with the bark.

MISCELLANEOUS.

To die Wood, Horns, and Bones, Black.

Dissolve vitriol in vinegar or spirit of wine, and infuse them in it. Or, take litharge and quicklime of earth, two pounds; mix them with a sufficient quantity of water, and put in the bones, and stir it with a stick till they boil apace; then take it off the fire, and stir it till it is cold, and the bones will be very black.

To give a Lustre to Black Silk.

After the silk has been died, for every pound of it take an ounce of isinglass, which steep in water, and pass the silk through the liquor, and it will be of a very beautiful lustre.

A black Die for re-dying Hats, or any Thing that has lost its black Colour.

Take half a pound of blue Provence wood, boil it in a pint of strong beer, till half of it be consumed; then add half a pound of vitrol, and an ounce of verdegrease; take out the wood, and put in a quarter of an ounce of gum tragacanth; let it stand, and, when you have occasion to use it, dip a little brush in it, and so streak it over the hat, wool, or silk, and it will give a fine lasting black.

To die Straw a blue Colour.

Take a sufficient quantity of lixivium, or pot-ashes, and a pound of litmus or lacmus ground; make a decoction; then put in your straw, and boil it, and it will be blue.

To die Wool, Horns, and Bones Blue.

First boil them in alum water, then put them into a solution of indigo in urine.

To die Bristles and Feathers Blue.

First boil them in alum water, and after, while they are warm, put them into a tincture of the juice of elder berries.

To die straw, &c., Brown.

Take a sufficient quantity of lixivium, Indian wood ground, green shells of walnuts, of each half a pound; let the straw steep four or five days in a gentle heat, and then take it out.

To die or stain Wood of a Walnut-tree Brown.

Take the green shells of walnuts, dry them in the sun, and boil them in nut oil; rub the wood with this oil.

To die a Popinjay-green.

Take water a sufficient quantity, alum two pounds, logwood ground eight ounces; boil, and enter twenty yards of broad cloth; boil three hours, and make it a bright yellow; then draw it through a cold vat, and wash it.

To die a Lavender-gray.

Heat a proper quantity of clean rain water, and for every pound of stuff, take an ounce of blue lac beaten small, and half an ounce of pounded galls, and the same quantity of vitriol; boil them together and put in the stuffs, then boil them for half an hour. This die is proper for slight ware, as stockings and coarse stuffs.

To colour the Barrels of Quills Red.

Take a pint of vinegar, put it into half an ounce of alum powdered, vermilion, and the fine scrapings of Brazil wood, of each one ounce; boil them until the liquor begins to thicken; then strain it, and put the liquor into a narrow deep skillet, and when it boils hold the barrels of the quills in the liquor, until they change their colour, and this will harden them also. To tinge them yellow, you may use a pennyworth of saffron, and an ounce of tumeric also in powder.

To colour Straw, &c., Red.

Boil ground Brazil in a lixivium of pot-ashes, and in that boil your straw.

To die Gloves to look like York Tan or Limerick, according to the Deepness of the Die.

Put some saffron into a pint of soft water boiling hot, and let it infuse all night; next morning wet the leather over with a brush. The tops should be sewn close to prevent the colour from getting in.

To die white Gloves a beautiful Purple.

Boil four ounces of logwood, and two ounces of roche alum, in three pints of soft water till half wasted. Let it stand to be cold, after straining. Let the gloves be nicely mended; then with a brush do them over, and when dry repeat it. Twice is sufficient, unless the colour is to be very dark. When dry, rub off the loose die with a coarse cloth. Beat up the white of an egg, and with a sponge rub it over the leather. The die will stain the hands, but wetting them with vinegar will take it off, before they are washed.

TO DIE THE LININGS OF FURNITURE, &c.

Buff or Salmon-colour, according to the Depth of the Hue.

Rub down on a pewter plate two pennyworth of Spanish arnatto, and then boil it in a pail of water a quarter of an hour. Put into it two ounces of pot-ash, stir it round, and instantly put in the lining; stir it about all the time it is boiling, which must be five or six minutes; then put it into cold pump water, and hang the articles up singly without wringing. When almost dry, fold and mangle it.

Pink.

The calico must be washed extremely clean, and be dry. Then boil it in two gallons of soft water, and four ounces of

alum; take it out, and dry in the air. In the mean time boil in the alum water two handfals of wheat bran till quite slippery, and then strain it. Take two scruples of cochineal, and two ounces of argall finely pounded and sifted; mix with it the liquor by little at a time. Then put into the liquor the calico; and boil till it is almost wasted, moving it about. Take out the calico, and wash it in chamberlye first, and in cold water after; then rinse it in water starch strained, and dry it quick without hanging it in folds. Mangle it very highly, unless you have it callendered, which is best.

Blue.

Let the calico be washed clean and dried; then mix some of Scot's liquid blue in as much water as will be sufficient to cover the things to be died, and put some starch to it to give a light stiffness. Dry a bit to see whether the colour is deep enough; then set the linen, &c., into it, and wash it; then dry the articles singly, and mangle or callender them.

A SYSTEM OF DOMESTIC COOKERY.

OF MARKETING.

THE first thing requisite is to know the different parts of the different animals, which are brought into our markets, ready slaughtered, and generally denominated *butcher's meat*.

The *ox*, or *cow*, when killed, is called *beef*, in which the fore quarter consists of the haunch, which includes the clod, marrow-bone, shin, and the sticking-piece, which is the neck-end. The next is the leg of mutton piece, which has part of the blade-bone; then the chuck, the brisket, the fore ribs, and middle rib, which is called the chuck-rib. The hind quarter contains the sirloin and rump, the thin and thick flank, the

veiny piece, and the isch, aitch, or ash-bone, buttock, and leg. These are the principal parts of the carcase, besides which are the head, tongue, and palate. The entrails are the sweetbreads, kidnies, skirts, and tripe; of the latter of which there are three sorts, the double; the roll, and the reed tripe.

In a *sheep* the fore quarter contains the neck, breast, and shoulder; and the hind quarter, the leg and loin. The two loins together are called a saddle of mutton, which is esteemed as a fine dish when the meat is small and fat. Two necks together form the chine. Besides these, are the head and pluck, which includes the liver, lights, heart, sweatbreads, and melt.

In a *calf* the fore quarter consists of the shoulder, neck, and breast; and the hind quarter the leg, which contains the knuckle, the fillet, and the loin. The head and inwards are called the *pluck*; in Staffordshire, the *calf's race*; and in Lancashire, the *mid-calf*; it consists of the heart, liver, lights, nut, and melt, and what is called the skirts; the throat sweetbread, and the wind-pipe sweetbread. Beef, mutton, and veal, are in season at all times of the year.

The fore quarter of a *lamb* consists of a shoulder, neck, and breast together. The hind quarter is the leg and loin. The head and pluck consists of the liver, lights, heart, nut, and melt; as also the fry, which is formed of the sweetbreads, lamb-stones, and skirts, with some of the liver. Lamb may be had at all times in the year; but it is particularly in high season at Christmas, when it is considered as one of the greatest presents that can be made from any person in London to another residing in the country.

Grass-lamb comes in about April or May, according to the nature of the weather at that season of the year. In general it holds good till the middle of August.

In a *hog*, the fore quarter is the fore leg and spring; and, if it is a large hog, you may cut off a spare rib. The hind quarter is only the leg and loin. The inwards form what is called the haslet, which consists of the liver, crow, kidney, and skirts. Besides these there are chitterlins, or guts, the smaller parts of which are cleansed for sausages and black puddings.

What is called a *bacon hog* is cut differently, on account of making hams, bacon, and pickled pork. Here you have fine spare ribs, chines, and griskins, and fat for hog's lard. The liver and crow are much admired fried with bacon.

The proper season for pork commences about Bartholomew-tide, and lasts all the winter. When the summer begins, it grows flabby, and is therefore not used except by those who are particularly attached to that kind of animal provision.

We shall conclude this department with the following useful illustrations of the

MARKETING PLATE.

BEEF.

Hind Quarter.

1. Sirloin.
2. Rump.
3. Aitch-bone.
4. Buttock.
5. Mouse-buttock.
6. Veiny piece.
7. Thick flank.
8. Thin flank.
9. Leg.

Fore Quarter.

10. Fore rib ; 5 ribs.
11. Middle rib ; 4 ribs.
12. Chuck ; 3 ribs.
13. Shoulder, or leg of mutton-piece.
14. Brisket.
15. Clod.
16. Neck, or sticking-piece.
17. Shin.

VEAL.

1. Loin, best end.
2. Loin, chump-end.
3. Fillet.
4. Hind knuckle.
5. Fore knuckle.

6. Neck, best end.
7. Neck, scrag-end.
8. Blade-bone.
9. Breast, best end.
10. Breast, brisket-end.

VENISON.

1. Haunch.
2. Neck.
3. Shoulder.
4. Breast.

PORK.

1. The spare rib.
2. Hand.
3. Belly, or spring.

4. Fore loin.
5. Hind loin.
6. Leg.

MUTTON.

1. Leg.
2. Loin, best end.
3. Loin, chump-end.
4. Neck, best end.
5. Neck, scrag-end.

6. Shoulder.
 7. Breast.
- A *chine* is two necks.
A *saddle* is two loins.

TO CHOOSE MEATS.

Beef.—If the flesh of ox-beef is young it will have a fine smooth open grain, be of a good red, and feel tender. The fat should look white rather than yellow, for when that is of a deep colour, the meat is seldom good; beef fed by oil cakes is in general so, and the flesh is flabby. The grain of cow-beef is closer, and the fat whiter, than that of ox-beef; but the lean is not of so bright a red. The grain of bull-beef is closer still, the fat hard and skinny, the lean of a deep red, and a stronger scent. Ox-beef is the reverse. Ox-beef is the richest and largest; but in small families, and to some tastes, heifer-beef is better if finely fed. In old meat there is a streak of horn in the ribs of beef: the harder this is, the older; and the flesh is not finely flavoured.

Veal.—The flesh of a bull-calf is firmer, but not so white. The fillet of the cow-calf is generally preferred for the udder. The whitest is not the most juicy, having been made so by frequent bleeding, and having had whiting to lick. Choose the meat of which the kidney is well covered with thick white fat. If the bloody vein in the shoulder looks blue, or of a bright red, it is newly killed; but any other colour shews it stale. The other parts should be dry and white; if clammy or spotted, the meat is stale and bad. The kidney turns first in the loin, and the suet will not then be firm.

Venison.—If the fat be clear, bright and thick, and the cleft part smooth and close, it is young; but if the cleft is wide and tough, it is old. To judge of its sweetness, run a very sharp narrow knife into the shoulder or haunch, and you will know by the scent. Few people like it when it has much of the *haut-gout*.

Pork.—Pinch the lean, and if young it will break. If the rind is tough, thick, and cannot easily be impressed by the finger, it is old. A thin rind is a merit in all pork. When fresh, the flesh will be smooth and cool; if clammy, it is tainted. What is called measly pork is very unwholesome; and may be known by the fat being full of kernels, which in good pork is never the case. Pork fed at still-houses does not answer for curing any way, the fat being spongy. Dairy-fed pork is the best.

Mutton.—Choose this by the fineness of its grain, good colour, and firm white fat. It is not the better for being young; if of a good breed and well fed, it is better for age: but this only holds with wether-mutton: the flesh of the ewe is paler, and the texture finer. Ram-mutton is very strongly flavoured, the flesh is of a deep red, and the fat spongy.

Lamb.—Observe the neck of a fore quarter: if the vein is bluish, it is fresh; if it has a green or yellow cast, it is stale. In the hind quarter, if there is a faint smell under the kidney, and the knuckle is limp, the meat is stale. If the eyes are sunk, the head is not fresh. Grass-lamb comes into season in April or May, and continues till August. House-lamb may be had in great towns almost all the year, but is in the highest perfection in December and January.

Bacon.---If the rind is thin, the fat firm, and of a red tinge, the lean tender, of a good colour, and adhering to the bone, you may conclude it good, and not old. If there are yellow streaks in it, it is going, if not already rusty.

Hams.---Stick a sharp knife into the bone; if it comes out with a pleasant smell, the ham is good; but if the knife is daubed and has a bad scent, do not buy it. Hams short in the hock are best, and long legged pigs are not to be chosen for any preparation of pork.

Brawn.---The horny part of young brawn will feel moderately tender, and the flavour will be better; the rind of old will be hard.

TO CHOOSE FISH.

Salmon.---If new the flesh is of a fine red, (the gills particularly) the scales bright, and the whole fish stiff. When just killed, there is a whiteness between the flakes, which gives great firmness; by keeping, this melts down, and the fish is more rich. The Thames salmon bear the highest price; that caught in the Severn is next in goodness, and is even preferred by some. Small heads, and thick in the neck, are best.

Turbot, if good, should be thick, and the belly of a yellowish white; if of a bluish cast, or thin, they are bad. They are in season the greatest part of the summer.

Cod.---The gills should be very red: the fish should be very thick at the neck, the flesh white and firm, and the eyes fresh. When flabby they are not good. They are in season from the beginning of December till the end of April.

Skate.---If good, they are very white and thick. If too fresh they eat tough, but must not be kept above two days.

Herrings.---If good, their gills are of a fine red, and the eyes bright: as is likewise the whole fish, which must be stiff and firm.

Soles.---If good, they are thick, and the belly is of a cream colour; if this is of a bluish cast and flabby they are not fresh. They are in the market almost the whole year, but are in the highest perfection about midsummer.

Whittings.—The firmness of the body and fins is to be looked to, as in herrings; their high season is during the first three months of the year, but they may be had a great part of it.

Mackerel.—Choose as whittings. Their season is May, June, and July. They are so tender a fish that they carry and keep worse than any other.

Pike.—For freshness observe the above remarks. The best are taken in rivers; they are a very dry fish, and are much indebted to stuffing and sauce.

Carp live some time out of water, and may therefore get wasted; it is best to kill them as soon as caught, to prevent this. The same signs of freshness attend them as other fish.

Tench.—They are a finely flavoured fresh water fish, and should be killed and dressed as soon as caught. When they are to be bought, examine whether the gills are red and hard to be opened, the eyes bright, and the body stiff. The tench has a slimy matter about it, the clearness and brightness of which show freshness. The season is July, August, and September.

Smelts, if good, have a fine silvery hue, are very firm, and have a refreshing smell like cucumbers newly cut.

Perch, *Mullets*, *Sprats*, and *Gudgeons*, are chosen by the same rule as other fish.

Eels.—There is a greater difference in the goodness of eels than of any other fish. Those taken in great floods are generally good, but in ponds they have usually a strong rank flavour. Except the middle of summer, they are always in season.

Lobsters.—If they have not been long taken, the claws will have a strong motion when you put your fingers on the eyes and press them. The heaviest are the best, and it is preferable to boil them at home. When you buy them ready boiled, try whether their tails are stiff, and pull up with a spring; otherwise that part will be flabby. The cock-lobster is known by the narrow back part of his tail, and the two uppermost fins within it are stiff and hard; but those of the hen are soft, and the tail broader. The male, though generally smaller, has the higher flavour, the flesh is firmer, and the colour when boiled is a deeper red.

Crabs.—The heaviest are best, and those of a middling size are sweetest. If light they are watery; when in perfection the joints of the legs are stiff, and the body has a very agreeable smell. The eyes look dead and loose when stale.

Prawns and *Shrimps*.—When fresh they have a sweet flavour, are firm and stiff, and the colour is bright.

Oysters.—There are several kinds. When alive and strong the shell closes on the knife. They should be eaten as soon as

opened, the flavour becoming poor otherwise. The rock-oyster is largest, but usually has a coarse flavour if eaten raw.

Flounders.---They should be thick, firm, and have their eyes bright. They very soon become flabby and bad. They are both sea and river fish. They are in season from January to March, and from July to September.

TO CHOOSE POULTRY, GAME, &c.

A Turkey Cock.---If young, he has a smooth black leg, with a short spur. The eyes full and bright, if fresh, and the feet supple and moist. If stale, the eyes will be sunk, and the feet dry.

Hen-turkey is known by the same rules; but, if old, her legs will be red and rough.

Fowls.---If a cock is young, his spurs will be short; but take care to see they have not been cut or pared, which is a trick often practised. If fresh, the vent will be close and dark. Pullets are best just before they begin to lay, and yet are full of egg; if old hens, their combs and legs will be rough; if young, they will be smooth. A good capon has a thick belly and a large rump: there is a particular fat at his breast, and the comb is very pale. Black-legged fowls are most moist, if for roasting.

Geese.---The bill and feet of a young one will be yellow, and there will be but few hairs upon them; if old, they will be red; if fresh, the feet will be pliable; if stale, dry and stiff. Geese are called green till three or four months old. Green geese should be scalded; a stubble-geese should be picked dry.

Ducks.---Choose them by the same rules, of having supple feet, and by their being hard and thick on the breast and belly. The feet of a tame duck are thick, and inclining to dusky yellow: a wild one has the feet reddish, and smaller than the tame. They should be picked dry. Ducklings must be scalded.

Pigeons should be very fresh; when they look flabby about the vent, and this part is discoloured, they are stale. The feet should be supple; if old, the feet are harsh. The tame ones are larger than the wild, and are thought best by some persons; they should be fat and tender; but many are deceived in their size, because a full crop is as large as the whole body of a small pigeon.

The wood pigeon is large, and the flesh dark coloured; if properly kept, and not over-roasted, the flavour is equal to teal.

Plovers.---Choose those that feel hard at the vent, which shows they are fat. In other respects, choose them by the

same marks as other fowl. When stale, the feet are dry, They will keep sweet a long time, There are three sorts: the gray, green, and bastard plover or lapwing.

Hare or Rabbit.—If the claws are blunt and rugged, the ears dry and tough, and the haunch thick, it is old; but if the claws are smooth and sharp, the ears easily tear, and the cleft in the lip is not much spread, it is young. If fresh and newly killed, the body will be stiff, and in hares the flesh pale. But they keep a good while by proper care; and are best when rather beginning to turn, if the inside is preserved from being musty. To know a real leveret, you should look for a knob or small bone near the foot on its fore leg; if there is none, it is a hare.

Partridges.—They are in season in autumn. If young, the bill is of a dark colour, and the legs yellowish; if fresh, the vent will be firm: but this part will look greenish, if stale.

Pheasants.—The cock-bird is accounted best, except when the hen is with egg. If young, he has short blunt or round spurs; but if old, they are long and sharp.

To choose Butter.

Put a knife into the butter if salt, and smell it when drawn out; if there is any thing rancid or unpleasant, it is bad. Being made at different times, the layers in casks will vary greatly; and you will not easily come at the goodness, but by unhooping the cask, and trying it between the staves. Fresh butter ought to smell like a nosegay, and be of an equal colour all through; if sour in smell, it has not been sufficiently washed; if veiny and open, it is probably mixed with staler or an inferior sort.

To choose Eggs and preserve them.

Put the large end of the egg to your tongue; if it feels warm it is new. In new-laid eggs, there is a small division of the skin from the shell, which is filled with air, and is perceptible to the eye at the end. In looking through them against the sun or a candle, if fresh, eggs will be pretty clear. If they shake they are not fresh.

Eggs may be bought cheapest when the hens first begin to lay in the spring before they sit; in Lent and at Easter they become dear. They may be preserved fresh by dipping them in boiling water and instantly taking them out, or by oiling the shell; either of which ways is to prevent the air passing through it; or kept on shelves with small holes to receive one in each, and be turned every other day; or closely packed in a keg, and covered with strong limy water.

REMARKS ON KEEPING AND DRESSING MEATS.

In every sort of provisions, the best of the kind goes farthest ; it cuts out with most advantage, and affords most nourishment. Round of beef, fillet of veal, and leg of mutton, are joints that bear a higher price, but as they have more solid meat, they deserve the preference. It is worth notice, however, that those joints which are inferior may be dressed as pallatably ; and being cheaper, they ought to be bought in turn ; for, when they are weighed with the prime pieces, it makes the price of these come lower.

In loins of meat, the long pipe that runs by the bone should be taken out, as it is apt to taint ; as also the kernels of beef. Rumps and aitch-bones of beef are often bruised by the blows the drovers give the beasts, and the part that has been struck always taints ; therefore do not purchase these joints if bruised.

The shank-bones of mutton should be saved ; and, after soaking and brushing, may be added to give richness to gravies or soups. They are also particularly nourishing for sick persons.

When sirloins of beef, or loins of veal or mutton, come in, part of the suet may be cut off for puddings, or to clarify.

Meat and vegetables, that the frost have touched, should be soaked in cold water two or three hours before used, or more if they are much iced. Putting them into hot water, or to the fire, till thawed, makes it impossible for any heat to dress them properly afterwards.

In warm weather, meat should be examined well when it comes in ; and if flies have touched it, the part must be cut off, and then well washed. In the height of summer, it is a very safe way to let meat that is to be salted lie an hour in very cold water, rubbing well any part likely to have been fly-blown ; then wipe it quite dry, and have salt ready, and rub it thoroughly in every part, throwing a handful over it besides. Turn it every day, and rub the pickle in, which will make it ready for the table in three or four days. If to be very much corned, wrap it in a well-floured cloth, after rubbing it with salt. This last method will corn fresh beef fit for the table the day it comes in, but it must be put into the pot when the water boils.

If the weather permit, meat eats much better for hanging two or three days before it is salted.

The water in which meat has been boiled makes an excellent soup for the poor, by adding to it vegetables, oatmeal, or peas.

Roasted beef bones, or shank-bones of ham, make fine pea soup ; and should be boiled with the peas the day before eaten, that the fat may be taken off.

In some families great loss is sustained by the spoiling of meat. The best way to keep what is to be eaten unsalted, is, as before directed, to examine it well, wipe it every day, and put some pieces of charcoal over it. If meat is brought from a distance in warm weather, the butcher should be ordered to cover it close, and bring it early in the morning; but even then, if it is kept on the road while he serves the customers who live nearer to him, it will very likely be fly-blown. This happens often in the country.

Wash all meat before you dress it; if for boiling, the colour will be better for soaking; but if for roasting, dry it. Boiling in a well-floured cloth will make meat white. Particular care must be taken that the pot is well skimmed the *moment* it boils, otherwise the foulness will be dispersed over the meat. The more soups or broth are skimmed, the better and cleaner they will be. The boiler and utensils should be kept delicately clean.

Put the meat into cold water, and flour it well first. Meat boiled quickly will be hard; but care must be taken that in boiling slowly it does not stop, or the meat will be underdone. If the steam is kept in, the water will not lessen much; therefore when you wish it to boil away, take off the cover of the soup-pot.

Vegetables should not be dressed with the meat, except carrots or parsnips with boiled beef.

As to the length of the time required for roasting and boiling, the size of the joint may direct: allow for all solid ones a quarter of an hour for every pound, and some minutes (from ten to twenty) over, according as the family like it done.

BOILING.

A Calf's Head, one Half boiled, the other baked.

Cleanse the head, parboil one half, rub it over the head with a feather dipt in the beaten yolk of an egg. Strew over it a seasoning of pepper, salt, thyme, parsley chopped small, shred lemon-peel, grated bread, and a little nutmeg; stick bits of butter over it, and send it to the oven. Boil the other half in a white cloth, and serve them both in one dish. Boil the brains in a piece of clean cloth, with a very little parsley, and a leaf or two of sage. When they are boiled chop them small, and warm them up in a saucepan, with a bit of butter, and a little pepper and salt. Lay the tongue, boiled and peeled, in the middle of a small dish, and the brains round it; have in another dish, bacon and pickled pork; and in a third, greens and carrots.

Grass Lamb.

Boil it according to the general directions given. When done, serve it up with spinage, carrots, cabbage, or brocoli.

A Ham.

Put it into a copper of cold water; and boil it slowly. A ham of twenty pounds weight will require four hours and a half boiling; and so in proportion for one of a larger or smaller size. If the ham be large and old, soak it sixteen hours in a large tub of soft water; a green one does not require any soaking. Keep the water clear by frequently skimming it. When you take it up pull off the skin, and rub it all over with an egg, strew on crumbs of bread, baste it with a little butter, and set it to the fire till it is of a light brown.

Another Way.---If the ham be old, soak it as above. Pare it round and underneath, taking care that no rusty part is left. Put it into a pan or pot that will properly contain it, cover it with water, and put in a few cloves, thyme, and laurel leaves. Let it boil on a slow fire about five hours, and then add a glass of brandy, and a pint of red wine; finish boiling in the same manner. If it be served up hot, take off the skin, and strew it over with crumbs of bread, a little parsley finely chopped, and a few bits of butter, and give it a good colour either in the oven or with a salamander. If it be kept till cold, it will be better to let the skin remain, as it will be a means of preserving its juices.

Tongues.

If it be a dried tongue, steep it all night in water; but if it be a pickled one, only wash it well from the brine. Let it boil moderately three hours. If it be eaten hot, stick it with cloves, rub it over with the yolk of an egg, crumble bread over it, and when done, baste it with butter, and set it before the fire till it becomes a light brown. Dish it up with a little brown gravy, or red wine sauce, and lay slices of currant jelly round the dish.

Neat's Tongue, with Parsley.

Boil it a quarter of an hour, then take it out and lard it; boil it again with any meat you have going on; when it is done, take the skin off, cut almost half through the middle lengthwise, that it may open in two parts, without the pieces coming apart, and serve it up with some gravy, pepper, and parsley shred fine. A dish of lemon juice may be added.

Leg of Mutton, with Cauliflower and Spinage.

Cut a leg of mutton venison fashion, and boil it in a cloth. Boil two fine cauliflowers in milk and water; pull them into sprigs, and stew them with butter, pepper, salt, and a little milk; stew some spinage in a saucepan, and put it into a quarter of a pint of gravy, with a piece of butter, and a little flour. When all is done, put the mutton in the middle of the dish, the spinage round it, and the cauliflower over all. The butter in which the cauliflower was stewed must be poured over it and be made to appear like smooth cream.

Lamb's Head.

Wash the head very clean, take the black part from the eyes, and the gall from the liver. Lay the head in warm water; boil the lights, heart and part of the liver. Chop and flour them, and toss them up in a saucepan with some gravy, catsup, and a little pepper, salt, lemon juice, and a spoonful of cream. Boil the head very white, lay it in the middle of the dish, and the mince-meat round it. Place the other parts of the liver fried, with some very small bits of bacon on the mince-meat, and the brains fried in little cakes and laid on the rim of the dish, with some crisped parsley put between. Pour a little melted butter over the head and garnish with lemon.

Another Way.—Boil the head and pluck tender, but do not let the liver be too much done. Hack the head cross and cross, grate some nutmeg over it, and lay it in a dish before a good fire. Grate some crumbs of bread, some sweet herbs rubbed, a little lemon peel chopped fine, a very little pepper and salt, and baste it with a little butter; throw a little flour over it, baste and dredge it. Take half the liver, the heart, the lights and tongue, chop them small, with about a gill of gravy or water. Shake some flour over the meat, stir it together, put in the gravy or water, a good piece of butter rolled in a little flour, a little pepper and salt, and what runs from the head in the dish. Simmer altogether a few minutes, and add half a spoonful of vinegar; pour it into the dish, lay the head in the middle of the mince-meat, have ready the other half of the liver cut thin with some slices of bacon broiled, and lay round the head. Garnish with lemon.

Leg of Lamb boiled, and Loin fried.

Cut the leg from the loin, and boil it three quarters of an hour. Cut the loin into handsome steaks, beat them with a cleaver, and fry them a good brown. Stew them a little in strong gravy. Put the leg on the dish, and lay the steaks

round it. Pour on the gravy, lay round lumps of staved spinage and crisped parsley on every steak. Send it to table with goosberry sauce in a boat, and garnish with lemon.

Pickled Pork.

After washing and scraping it perfectly clean, put it into the pot with the water cold ; and when the rind feels tender, it is enough. The general sauce is greens, among the variety of which you are to make choice to your own discretion.

Pigs Pettitoes.

Boil the feet till they be tender, but take up the heart, liver, and lights, when they have boiled ten minutes, and shred them small ; take out the feet and split them ; thicken the gravy with flour and butter, and put in the mince-meat a spoonful of white wine, a slice of lemon, a little salt, and give it a gentle boil. Beat the yolk of an egg ; put to it two spoonfuls of cream and a little grated nutmeg. Put in the pettitoes, and shake it over the fire till it is quite hot, but do not let it boil. Put sippets into the dish, pour over the whole, and garnish with sliced lemon.

To salt Beef or Pork, for Eating immediately..

The piece should not weigh more than five or six pounds. Salt it very thoroughly just before you put it into the pot ; take a coarse cloth, flour it well, put the meat in, and fold it up close. Put it into a pot of boiling water, and boil it as long as you would any other salt beef of the same size, and it will be as salt as if done four or five days.

Great attention is requisite in salting meat : and in the country, where large quantities are cured, this is of particular importance. Beef and pork should be well sprinkled, and a few hours afterwards hung to drain, before it is rubbed with the salt : which method, by cleansing the meat from the blood, serves to keep it from tasting strong. It should be turned every day ; and if wanted soon, should be rubbed as often. A salting-tub may be used, and a cover to fit close. Those who use a good deal of salt meat will find it answer well to boil up the pickle, skim it, and when cold, pour it over meat that has been sprinkled and drained.

To salt Beef red ; which is extremely good to eat fresh from the Pickle, or to hang to dry.

Choose a piece of beef with as little bone as you can, (the flank is most proper) sprinkle it and let it drain a day ; then rub it with common salt, a small proportion of saltpetre, and

bay-salt; you may add a few grains of cochineal, all in fine powder. Rub the pickle every day into the meat for a week, then only turn it.

It will be excellent in eight days. In sixteen days drain it from the pickle; and let it be smoked at the oven-mouth when heated with wood, or send it to the baker's. A few days will smoke it.

A little of the coarsest sugar may be added to the salt.

It eats well, boiled tender with greens or carrots. If to be grated as Dutch, then cut a *lean* bit, boil it till extremely tender, and while hot put it under a press. When cold, fold it in a sheet of paper, and it will keep in a dry place two or three months, ready for serving on bread and butter.

Beef-a-la-mode.

Choose a piece of thick flank of a fine heifer or ox. Cut into long slices some fat bacon, but quite free from yellow; let each bit be near an inch thick: dip them into vinegar, and then into a seasoning ready prepared of salt, black pepper, allspice, and a clove, all in fine powder, with parsley, chives, thyme, savory, and knotted marjoram, shred as small as possible, and well mixed. With a sharp knife make holes deep enough to let in the larding; then rub the beef over with the seasoning, and bind it up tight with tape. Set it in a well-tinned pot over a fire, or rather a stove: three or four onions must be fried brown and put to the beef, with two or three carrots, one turnip, a head or two of celery, and a small quantity of water; let it simmer gently ten or twelve hours, or till extremely tender, turning the meat twice.

Put the gravy into a pan, remove the fat, keep the beef covered, then put them together, and add a glass of port wine. Take off the tape, and serve with the vegetables; or you may strain them off, and send them up cut into dice for garnish. Onions roasted, and then stewed with the gravy, are a great improvement. A tea-cupful of vinegar should be stewed with the beef.

A Fricandeau of Beef.

Take a nice bit of lean beef; lard it with bacon seasoned with pepper, salt, cloves, mace, and allspice. Put it into a stew-pan with a pint of broth, a glass of white wine, a bundle of parsley, all sorts of sweet herbs, a clove of garlic, a shalot or two, four cloves, pepper and salt. When the meat is become tender, cover it close: skim the sauce well, and strain it: set it on the fire, and let it boil till it is reduced to a glaze. Glaze the larded sides with this, and serve the meat on sorrel-sauce.

To stew a Rump of Beef.

Wash it well ; and season it high with pepper. Cayenne, salt, allspice, three cloves, and a blade of mace, all in fine powder. Bind it up tight, and lay it into a pot that will just hold it. Fry three large onions sliced, and put them to it, with three carrots, two turnips, a shalot, four cloves, a blade of mace, and some celery. Cover the meat with good beef-broth, or weak gravy. Simmer it as gently as possible for several hours, till quite tender. Clear off the fat ; and add to the gravy half a pint of port wine, a glass of vinegar, and a large spoonful of catsup ; simmer half an hour and serve in a deep dish. Half a pint of table beer may be added. The herbs to be used should be burnet, tarragon, parsley, thyme, basil, savory, marjoram, penny-royal, knotted marjoram, and some chives if you can get them, but observe to proportion the quantities to the pungency of the several sorts : let there be a good handfull all together.

Garnish with carrots, turnips or truffles and morels, or pickles of different colours, cut small, and laid in little separate heaps ; chopped parsley, chives, beet-root, &c. If, when done, the gravy be too much to fill the dish, take only a part to season for serving, but the less water the better ; and to increase the richness, add a few beef bones and shanks of mutton in stewing.

A spoonful or two of made mustard is a great improvement to the gravy.

To stew a Brisket of Beef.

Put the part which has the hard fat into a stew-pot with a small quantity of water : let it boil up, and skim it thoroughly ; then add carrots, turnips, onions, celery, and a few peppercorns. Stew till extremely tender : then take out the flat bones, and remove all the fat from the soup. Either serve that and the meat in a tureen ; or the soup alone, and the meat on a dish, garnished with some vegetables. The following sauce is much admired, served with the beef :— Take half a pint of the soup, and mix it with a spoonful of catsup, a glass of port wine, a teaspoonful of made mustard, a little flour, a bit of butter, and salt : boil all together a few minutes, then pour it round the meat. Chop capers, walnuts, red cabbage, pickled cucumbers, and chives or parsley, small, and put in separate heaps over it.

To press Beef.

Salt a bit of brisket, thin part of the flank, or the tops of the ribs, with salt and saltpetre five days, then boil it gently

till extremely tender : put it under a great weight or in a cheese-press, till perfectly cold.

It eats excellently cold, and for sandwiches.

To make Hunter's Beef.

To a round of beef that weighs twenty-five pounds, the bone of which is previously taken out, take three ounces of saltpetre, three ounces of the coarsest sugar, an ounce of cloves, a nutmeg, half an ounce of allspice, and three handfulls of common salt, all in the finest powder.

The beef should hang two or three days : then rub the above well into it, and turn and rub it every day for two or three weeks. When to be dressed, dip it into cold water, to take off the loose spice, bind it up tight with tape, and put it into a pan with a teacupful of water at the bottom, cover the top of the meat with shred suet, and the pan with a brown crust and paper, and bake it five or six hours. When cold, take off the paste and tape.

The gravy is very fine ; and a little of it adds greatly to the flavour of any hash, soup, &c.

Both the gravy and the beef will keep some time. The meat should be cut with a very sharp knife, and quite smooth, to prevent waste.

An excellent Mode of dressing Beef.

Hang three ribs three or four days ; take out the bones from the whole length, sprinkle it with salt, roll the meat tight, and roast it. Nothing can look nicer. The above done with spices, &c. and baked as hunter's beef, is excellent.

To collar Beef.

Choose the thin end of the flank of fine mellow beef, but not too fat ; lay it into a dish with salt and saltpetre, turn and rub it every day for a week, and keep it cool. Then take out every bone and gristle, remove the skin of the inside part, and cover it thick with the following seasoning cut small : a large handful of parsley, the same of sage, some thyme, marjoram, and penny-royal, pepper, salt, and allspice. Roll the meat up as tight as possible, bind it, and boil it gently for seven or eight hours. A cloth must be put round before the tape. Put the beef under a good weight while hot, without undoing it : the shape will then be oval. Part of a breast of veal rolled in with the beef, looks and eats very well.

To dress cold Beef that has not been done enough, called Beef-olives.

Cut slices half an inch thick, and four inches square : lay on them a forcemeat of crumbs of bread, shalot, a little suet,

or fat, pepper, and salt. Roll them, and fasten with a small skewer: put them into a stew-pan with some gravy made of the beef bones, or the gravy of the meat, and a spoonful or two of water, and stew them till tender. Fresh meat will do.

To mince Beef.

Shred the underdone part fine, with some of the fat; put it into a small stew-pan, with some onion or shalot, (a very little will do) a little water, pepper, and salt: boil it till the onion is quite soft; then put some of the gravy of the meat to it, and the mince. Don't let it boil. Have a small hot dish with sippets of bread ready, and pour the mince into it, but first mix a large spoonful of vinegar with it: if shalot-vinegar is used, there will be no need of the onion nor the raw shalot.

To hash Beef.

Do it the same as in the last receipt; only the meat is to be in slices, and you may add a spoonful of walnut liquor or catsup.

Observe, that it is owing to *boiling* hashes or minces, that they get hard. All sorts of stews, or meats dressed a second time, should be only simmered: and this last only hot through.

Round of Beef.

It should be carefully salted, and wet with the pickle for eight or ten days. The bone should be cut out first, and the beef skewered and tied up to make it quite round. It may be stuffed with parsley, if approved; in which case, the holes to admit the parsley should be made with a sharp pointed-knife, and the parsley coarsley cut and stopped in tight. As soon as it boils it should be skimmed, and afterwards kept boiling very gently.

To pickle Tongues for Boiling.

Cut off the root, but leave a little of the kernal and fat. Sprinkle some salt, and let it drain from the slime till next day: then for each tongue mix a large spoonful of common salt, the same of coarse sugar, and about half as much of saltpetre: rub it well in, and do so every day. In a week add another heaped spoonful of salt. If rubbed every day, a tongue will be ready in a fortnight: but if only turned in the pickle daily, it will keep four or five weeks without being too salt.

When you dry tongues, write the date on a parchment and tie it on. Smoke them, or dry them plain, if you like best.

When it is to be dressed, boil it till extremely tender; allow five hours; and if done sooner, it is easily kept hot. The longer kept after drying, the higher it will be; if hard it may require soaking three or four hours.

To Stew Tongue.

Salt a tongue with saltpetre and common salt for a week, turning it every day. Boil it tender enough to peel : when done, stew it in a moderately strong gravy ; season with soy, mushroom catsup, Cayenne, pounded cloves, and salt if necessary.

Serve with truffles, morels, and mushrooms. In both this receipt and the next, the roots must be taken off the tongues before salting, but some fat left.

An excellent Way of doing Tongues to eat cold.

Season with common salt and saltpetre, brown sugar, a little bay-salt, pepper, cloves, mace, and allspice, in fine powder, for a fortnight : then take away the pickle, put the tongue into a small pan, and lay some butter on it ; cover it with brown crust, and bake slowly till so tender that a straw would go through it.

The thin part of tongues when hung up to dry, grates like hung beef, and also makes a fine addition to the flavour of omelets.

Stewed Ox-cheek, plain.

Soak and cleanse a fine cheek the day before it is to be eaten ; put it into a stew-pot that will cover close, with three quarts of water ; simmer it after it has first boiled up and been well skimmed. In two hours put plenty of carrots, leeks, two or three turnips, a bunch of sweet herbs, some whole pepper, and four ounces of allspice. Skim it often ; when the meat is tender, take it out ; let the soup cool, take off the cake of fat, and serve the soup separate, or with the meat.

It should be of a fine brown ; which might be done by burnt sugar ; or by frying some onions quite brown with flour, and simmering them with it. This last way improves the flavour of all soups and gravies of the brown kind.

If vegetables are not approved in the soup, they may be taken out, and a small roll be toasted, or bread fried and added. Celery is a great addition, and should always be served. Where it is not to be got, the seed of it gives quite as good a flavour, boiled in, and strained off.

Tripe.

It may be stewed with milk and onion till tender, and served in a tureen. Melted butter for sauce.

Or fry it in small bits dipped in batter.

Or stew the thin part, cut into bits, in gravy : thicken with flour and butter, and add a little catsup.

Or fricasee it with white sauce.

Soused Tripe.

Boil the tripe, but not quite tender; then put it into salt and water, which must be changed every day till it is all used. When you dress the tripe, dip it into a batter of flour and eggs, and fry it of a good brown.

Ox-feet, or Cow-heels.

They may be dressed in various ways, and are very nutritious in all.

Boil them; and serve in a napkin, with melted butter, mustard, and a large spoonful of vinegar.

Or boil them very tender, and serve them as a brown fricasee: the liquor will do to make jelly sweet or relishing, and likewise to give richness to soups or gravies.

Or cut them in four parts, dip them into egg, and then flour and fry them; and fry onions (if you like them) to serve round. Sauce as above.

Or bake them as for mock turtle.

Knuckle of Veal.

As few people are fond of boiled veal, it may be well to leave the knuckle small, and take off some cutlets or collops before it be dressed; but as the knuckle will keep longer than the fillet, it is best not to cut off the slices till wanted. Break the bones to make it take less room; wash it well; and put it into a saucepan with three onions, a blade of mace or two and a few peppercorns; cover it with water, and simmer it till quite ready. In the mean time some macaroni should be boiled with it if approved, or rice or a little rice flour, to give it a small degree of thickness; but don't put too much. Before it be served, add half a pint of milk and cream, and send it up either with or without the meat.

Neck of Veal.

Cut off the scrag to boil, and cover it with onion sauce. It should be boiled in milk and water. Parsley and butter may be served with it, instead of onion sauce.

Or boiled and eaten with bacon and greens.

Neck of Veal a-la-braise.

Lard the best end with bacon rolled in parsley chopped fine, salt, pepper, and nutmeg: put it into a tosser, and cover it with water. Put to it the scragg-end, a little lean bacon or ham, an onion, two carrots, two heads of celery, and about a glass of Madeira wine. Stew it quick two hours, or till it is tender, but not too much. Strain off the liquor: mix a little

flour and butter in a stew-pan till brown, and lay the veal in this, the upper side to the bottom of the pan. Let it be over the fire till it gets coloured: then lay it into the dish, stir some of the liquor in and boil it up, skim it nicely and squeeze orange or lemon-juice into it.

To roll a Breast of Veal.

Bone it, take off the thick skin and gristle, and beat the meat with a rolling-pin. Season it with herbs chopped very fine, mixed with salt, pepper, and mace. Lay some thick slices of fine ham; or roll into it two or three calves' tongues of a fine red, boiled first an hour or two and skinned. Bind it up tight in a cloth, and tape it. Set it over the fire to simmer in a small quantity of water till it be quite tender; this will require some hours. Lay it on the dresser, with a board and weight on it till quite cold.

Pigs' or calves' feet boiled and taken from the bones, may be put in or round it. The different colours laid in layers look well when cut; and you may put in yolks of eggs boiled, beet-root, grated ham, and chopped parsley, in different parts.

Chump of Veal a-la-daube.

Cut off the chump end of the loin; take out the aitchbone; stuff the hollow with good forcemeat, tie it up tight, and lay it in a stew-pan with the bone you took out, a little faggot of herbs, an anchovy, two blades of mace, a few white peppers, and a pint of good veal broth. Cover the veal with slices of fat bacon, and lay a sheet of white paper over it. Cover the pan close, simmer it two hours, then take out the bacon, and glaze the veal.---Serve it on mushrooms, or with sorrel-sauce, or what else you please.

Harrico of Veal.

Take the best end of a small neck; cut the bones short, but leave it whole; then put it into a stew-pan just covered with brown gravy: and when it is nearly done, have ready a pint of boiled peas, six cucumbers pared and sliced, and two cabbage-lettuces cut into quarters, all stewed in a little good broth: put them to the veal, and let them simmer ten minutes. When the veal is in the dish, pour the sause and vegetables over it, and lay the lettuce with forcemeat-balls round it.

A Dunelm of cold Veal or Fowl.

Stew a few small mushrooms in their own liquor and a bit of butter, a quarter of an hour; mince them very small, and add them (with their liquor) to minced veal, with also a little

pepper and salt, some cream, and a bit of butter rubbed in less than half a tea-spoonful of flour. Simmer three or four minutes, and serve on thin sippets of bread.

Minced Veal.

Cut cold veal as fine as possible, but do not chop it. Put to it a very little lemon peel shred, two grates of nutmeg, some salt, and four or five spoonfuls of either a little weak broth, milk, or water; simmer these gently with the meat, but take care not to let it boil; and add a bit of butter rubbed in flour. Put sippets of thin toasted bread, cut into a three-cornered shape, round the dish.

To pot Veal.

Cold fillet makes the finest potted veal; or you may do it as follows:

Season a large slice of the fillet before it is dressed, with some mace, peppercorns, and two or three cloves; lay it close into a potting-pan that will but just hold it, fill it up with water, and bake it three hours; then pound it quite small in a mortar, and add salt to taste; put to it in pounding a little of the gravy that it was baked in, if to be eaten soon; otherwise only a little butter just melted. When done, cover it over with butter.

To boil Calf's Head.

Clean it very nicely, and soak it in water, that it may look very white; take out the tongue to salt, and the brains to make a little dish. Boil the head extremely tender; then strew it over with crumbs and chopped parsley, and brown them; or, if liked better, leave one side plain. Bacon and greens are to be served to eat with it.

The brains must be boiled; and then mixed with melted butter, scalded sage chopped, pepper, and salt.

If any of the head be left, it may be hashed next day, and a few slices of bacon just warmed and put round.

To hash Calf's Head.

When half boiled, cut off the meat in slices, half an inch thick, and two or three inches long: brown some butter, flour, and sliced onion, and throw in the slices with some good gravy, truffles, and morels; give it one boil, skim it well, and set it in a moderate heat to simmer till very tender.

Season with pepper, salt, and Cayenne, at first: and ten minutes before serving, throw in some shred parsley, and a very small bit of tarragon and knotted marjoram cut as fine as

possible; just before you serve, add the squeeze of a lemon. Force-meat-balls, and bits of bacon rolled round.

Calf's Head fricasseed.

Clean and half-boil half a head; cut the meat into small bits, and put it into a tosser, with a little gravy made of the bones, some of the water it was boiled in, a bunch of sweet herbs, an onion, and a blade of mace. Season the gravy with a little pepper, nutmeg, and salt; rub down some flour and butter, and give all a boil together; then take out the herbs and onion, and add a little cup of cream, but don't boil it in.

Serve with small bits of bacon rolled round, and balls.

A mock Turtle Soup.

Take a calf's head with the skin on, and after scalding off the hair, cut the horny part into pieces of about an inch square. Wash and clean them well, and put them into a stew-pan, with four quarts of broth made in the following manner:

Take six pounds of lean beef, two calf's feet, two pair of goose giblets, one onion, two carrots, a turnip, a shank of ham, a head of celery, some cloves and whole white pepper, a bunch of sweet herbs, a little lemon-peel, a few truffles, and eight quarts of water. Stew these till the broth be reduced to four quarts, then strain, and put in the head cut into pieces, with some marjoram, thyme, and parsley chopped small, a few cloves and mace, some Cayenne pepper, a few green onions, a shalot chopped, a few fresh mushrooms, or mushroom powder, and a pint of Madeira. Stew gently till reduced to two quarts. Then heat some broth, thickened with flour, and the yolks of two eggs, and keep stirring it till it nearly boil. Add any quantity of this broth to the other soup, and stew together for an hour. When taken from the fire, add some lemon or orange juice, and a few forcemeat-balls, heated in water, but not fried. The quantity of the additional broth determines the strength of the soup, so that much is left to the taste and discretion of the cook.

Sweetbreads.

Half-boil them, and stew them in a white gravy; add cream, flour, butter, nutmeg, salt and white pepper.

Or do them in brown sauce seasoned.

Or parboil them, and then cover them with crumbs, herbs, and seasoning, and brown them in a Dutch oven. Serve with butter, and mushroom catsup, or gravy.

To boil a Leg of Pork.

Salt it eight or ten days; when it is to be dressed, weigh it: let it lie half an hour in cold water to make it white: allow a

quarter of an hour for every pound, and half an hour over, from the time it boils up; skim it as soon as it boils, and frequently after. Allow water enough. Save some of it to make pease-soup. Some boil it in a nice cloth, floured; which gives a delicate look. It should be small and of a fine grain.

Serve pease-pudding and turnips with it.

To make excellent Meat of a Hog's Head.

Split the head, take out the brains, cut off the ears, and sprinkle it with common salt for a day; drain it; salt it well with common salt and saltpetre three days; lay the salt and head into a small quantity of water for two days. Wash it, and boil it till all the bones will come out: remove them, and chop the head as quick as possible; but first skin the tongue, and take the skin carefully off the head, to put under and over. Season with pepper, salt, and a little mace or allspice berries. Put the skin into a small pan, press the cut head in, and put the other skin over: press it down. When cold, it will turn out, and make a kind of brawn. If too fat, you may put a few bits of lean pork to be prepared the same way. Add salt and vinegar, and boil these with some of the liquor for a pickle to keep it.

To prepare Pig's Cheek for Boiling.

Cut off the snout, and clean the head; divide it, and take out the eyes and the brains; sprinkle the head with salt, and let it drain twenty-four hours. Salt it with common salt and saltpetre? let it lie eight or ten days if to be dressed without stewing with pease, but less if to be dressed with peas; it must be washed first, and then simmered till all is tender.

Mock Brawn.

Boil a pair of neat's feet very tender; take the meat off, and have ready the belly-piece of pork, salted with common salt and saltpetre for a week. Boil this almost enough, take out the bones, and roll the feet and the pork together. Then roll it very tight with a strong cloth and coarse tape. Boil it till very tender, then hang it up in the cloth till cold; after which keep it in a sousing liquor, prepared as follows:---Boil a quarter of a peck of wheat bran, a sprig of bay, and a sprig of rosemary, in two gallons of water, with four ounces of salt in it, for half an hour. Strain it, and let it cool.

To dress Hams.

If long hung, put the ham into water a night; and let it lie either in a hole dug in the earth, or on damp stones sprinkled with water, two or three days, to mellow; covering it with a tub, to keep vermin from it. Wash well, and put it into a

boiler with plenty of water ; let it simmer four, five, or six hours, according to the size. When done enough, if before the time of serving, cover it with a clean cloth doubled, and keep the dish over boiling water. Take off the skin, and strew raspings over the ham. Garnish with carrot. Preserve the skin as whole as possible, to keep over the ham when cold, which will prevent its drying.

To hash Mutton.

Cut thin slices of dressed mutton, fat and lean ; flour them ; have ready a little onion boiled in two or three spoonfuls of water ; add to it a little gravy and the meat seasoned, and make it hot, but not to boil. Serve in a covered dish. Instead of onion, a clove, a spoonful of currant jelly, and half a glass of Port wine, will give an agreeable flavour of venison, if the meat be fine.

Pickled cucumber, or walnut, cut small, warm in it for change.

To boil Shoulder of Mutton with Oysters.

Hang it some days, then salt it well for two days ; bone it ; and sprinkle it with pepper and a bit of mace pounded ; lay some oysters over it, and roll the meat up tight and tie it. Stew it in a small quantity of water, with an onion and a few peppercorns till quite tender.

Have ready a little good gravy, and some oysters stewed in it ; thicken this with flour and butter, and pour over the mutton when the tape is taken off. The stew-pan should be kept close covered.

Leg of Lamb

Should be boiled in a cloth, to look as white as possible. The loin fried in steaks and served round, garnished with dried or fried parsley ; spinage to eat with it : or dressed separately, or roasted.

Lamb's Head and Hinge.

If soaked in cold water, it will be white. Boil the head separately till very tender. Have ready the liver and lights three parts boiled and cut small ; stew them in a little of the water in which they were boiled, season and thicken with flour and butter, and serve the mince round the head.

To boil a Ham.

If the ham be large, boil it in water with two pounds of veal. After boiling a quarter of an hour, add the following vegetables : celery, three heads ; young onions, one handful ;

thyme, a small quantity ; sweet marjoram, a small quantity ; two turnips ; winter savory, one handful ; one or two shalots. Boil gently till the ham become sufficiently tender.

To ragon a Calf's Head.

Take half of a calf's head. Bone it. Cut some rashers of ham, and lay them at the bottom of a stew-pan, with two thin slices of veal, three shalots, a clove of garlick, a little spice, and a bundle of sweet herbs. Put in the head with a tea-cupful of gravy. Stew it down for a quarter of an hour, then add to it a quart of gravy. Stew it till tender, then strain the gravy from it. Take off the fat, and put a piece of butter in a stew-pan. Melt it, and put to it a spoonful of flour. Mix your gravy with it by degrees, and throw in a glass of white wine, and a few mushrooms, or artichoke bottoms cut in pieces. The sauce must be thick. Put the head in and give it a boil. Season to the taste, and serve it up with the sauce over it.

Mutton Venison.

Skin and bone a loin of aged mutton, after removing the suet. Put it into a cold stew-pan for one night with the bones around it, and pour over it a pint of red Port wine and a quart of water. The next day put it over the fire, together with the bones, the fat side next the pan, with one shalot, a little parsley, marjoram, six peppercorns, one blade of mace, and a little lemon peel cut thin. After stewing about an hour, turn the meat, the fat side uppermost, and when enough, remove the bones ; skim off the fat and strain the gravy. If not sufficiently brown, a salamander may be held over it. Serve up with some of the gravy in the dish.

Mutton Stewed.

Cut slices out of the middle part of a leg of mutton ; season them with white pepper and salt, and put them into a stew-pan ; cover the steaks with water and a little gravy, and add some onions sliced. Let the stew-pan be covered close, and when one side of the steaks is done enough, let them be turned ; when a little butter, rolled in flour, should be added. If stewed beyond twenty minutes, the meat will become hard. — This is a very good dish for a private family where a little economy is necessary. Beef may be dressed in the same simple way. Shalot, garlick, or catsup, may be added, as the family may think proper.

To stew a Loin of Mutton.

Bone a loin of aged mutton, taking off the skin, and the inside fat. Then stew it in gravy till it becomes a good brown.

Put into the stew-pan, with the mutton, two anchovies, and half a clove of garlic. Stew moderately till the meat become tender. Half an hour before taking up, add a few spoonfuls of Port wine, and some catsup. Skim off the fat, and thicken the sauce with butter and flour.—If well dressed, this is a good looking dish, and in general is approved of. It eats very well with venison sauce.

To stew beef Steaks.

Take rump steaks cut thick: give them a browning in a stew-pan with some butter, and a little water. Add a few spoonfuls more water, an onion sliced, two or three anchovies, with white pepper and salt. Cover up close, and stew the steaks over a slow fire for the space of an hour, or till they are sufficiently done. When stewed compleatly tender, skim off the fat, and add a glassful of Port wine, a few oysters, some catsup, and a little anchovy liquor. Serve up hot.

A good Mess for a weak, or consumptive Person.

Take any quantity of veal cut into slices. Put the meat into an earthen pot with plenty of sliced turnips. Cover the vessel, and let it stand up to the brim in boiling water. Add a small portion of salt. When sufficiently done, serve it up. No water is required, as the turnips are sufficiently succulent for the purpose of tendering the meat, and extracting the juices from it.—This simple dish contains all the juices of the veal; with the addition of saccharine matter afforded by the turnips. The veal must be well beaten, otherwise it will be rather hard. We call this mode of cookery *Balneum Meriæ*.

A savoury Shoulder of Veal.

Take a shoulder of veal and cut off the knuckle and flaps. Skin it as done with a loin of mutton, taking care to leave the skin fast at the knuckle end. Then lard the joint very thick with fat and lean bacon, sprinkling over it some pepper and salt. Rub the surface over with the yolk of an egg, and strew upon it some grated bread, a little fresh parsley shred small, some lemon peel chopt very fine, and a few pickled mushrooms minced very small. Over these return the skin, and skewer it down. Put the shoulder into a stew-pan with a lump of butter. Stew till of a light brown, and keep turning it to prevent its sticking to the pan. When made brown, put to it a quart of water and a spoonful of catsup. Let it stew till sufficiently done, which may be known by the loose appearance of the bone. Thicken the gravy with a little flour and butter, and when ready to be served up, remove the skin

Add forcemeat-balls, mushrooms, truffles, and morels. The larded side to be uppermost in the dish. Garnish with slices of lemon.—When well dressed, this is a most excellent dish, but it requires a considerable degree of attention on the part of the cook, particularly in the manner of taking off the skin, which, from its extreme thinness, can only be done by taking off a thin slice of the meat. This operation requires a sharp knife and a steady hand.

Potted Beef.

Take four pounds of beef, free from skin or sinews, and rub it over with a composition of sugar, salt, and salpetre, about half an ounce of each to the quantity of beef. In that state, let it lie for twenty-four or forty-eight hours, turning it over three or four times. Then put it into an oven with a little chopped suet, and about half a pint of water. When sufficiently stewed, drain the fat and gravy from the meat, and pound it in a marble mortar till it become perfectly smooth, adding to it some Cayenne, white pepper, salt, a little pounded mace, a little of the clear gravy, and about half a pound of butter melted to an oil, and added gradually during the beating. When reduced to an uniform and smooth consistence, put it into pots, and cover with melted butter.—When the stomach requires solid animal food, and is deprived of the assistance of mastication, this kind of potted meat may be recommended, as being restorative, and easy of digestion.

Pork Steaks to stew.

Cut two or three steaks from the lean end of a loin of pork, or the neck, and after cutting off the crackle, and most of the fat, fry the steaks till they become brown. Then put them into a stew-pan with some good gravy, and season with pepper and salt. When nearly enough, thicken the gravy with butter rolled in flour, to which put a little dried mint.

Savoury Hash of Mutton or Beef.

Take some onions and cut them into slices; put a piece of butter into a saucepan, and then put in the onions, with two spoonfuls of good gravy. Let them stew for ten minutes, taking care to keep them of a good yellow colour. Take off all the fat, and observe not to let the onions be too liquid. Cut the mutton or beef into thin pieces, and put it into the sauce with a spoonful of walnut catsup, some salt, white pepper, and a little gravy, a short time before dishing up. Keep out a little of the onion sauce to pour over the hash, after having dished it up. Garnish with pieces of bread fried in butter.

Veal Collops, white.

Cut very thin slices from a fillet of veal, and season them with white pepper, salt, mace, nutmeg, and a little lemon peel. Then put the meat into a stew-pan, with a good piece of butter, and to prevent its setting to the pan, keep stirring it about till sufficiently done. Add cream beat with the yolk of an egg, a short time before serving up, and thicken with a lump of butter rolled in flour. Keep stirring till ready to be sent up.

Family Beef.

Take a brisket of beef; and after mixing half a pound of coarse sugar, a quarter of an ounce of saltpetre, two ounces of bay salt, and a pound of common salt, rub the mixture well into the beef; then put it into an earthen pan, and turn it every day. Let the meat remain in this pickle for the space of a fortnight, when it may be boiled and sent up to the table with savoys, or other greens. When cold and cut into slices, it eats well with poivrade sauce.

Lamb Chops.

Cut a neck of lamb neatly into chops, and rub them over with egg yolk; then strew them over with bread crumbs, mixed with a little clove, mace, white pepper, and salt. Fry to a nice brown, and place the chops regularly round a dish, leaving an opening in the middle, to be filled with stewed spinage, cucumbers, or sorrel.

Beef Collops.

Take steaks from the rump, and cut them into pieces in the form of Scotch collops, but a little larger. Having hacked and floured them, put the collops into a stew-pan, in which a sufficient quantity of butter has been previously melted. Fry them quick for about two minutes; then put in a pint of gravy, with a bit of butter rolled in flour, and season with white pepper and salt. To these add some pickled cucumber sliced very thin, a few capers, part of a pickled walnut sliced thin, and a little onion shred small. After remaining in the stew-pan for the space of five minutes, or a little longer, the collops may be dished up, and sent hot to the table. Garnish with lemon, or beet root-pickled in vinegar.

Beef Steaks.

They should be cut from a rump that has hung a few days. Broil them over a very clear or charcoal fire: put into the dish a little minced shalot, and a table-spoonful of catsup: and rub

a bit of butter on the steak the moment of serving. It should be turned often, that the gravy may not be drawn out on either side. Pepper and salt should be added when taking it off the fire.—This dish requires to be eaten so hot and fresh done, that it is not in perfection if served with any thing else.

Beef Steaks and oyster Sauce.

Strain off the liquor from the oysters, and throw them into cold water to take away the grit, while you simmer the liquor with a bit of mace and lemon peel; put the oysters in, stew them a few minutes, with a little cream if you have it, and some butter rubbed in a bit of flour; let them boil up once; and have rump steaks, well seasoned and broiled, ready for throwing the oyster sauce over, the moment they are to serve.

Staffordshire beef Steaks.

Beat them a little with a rolling pin, flour and season them, fry with sliced onion of a fine light brown; lay the steaks into a stew-pan, and pour as much boiling water over them as will serve for sauce, stew them very gently half an hour, and add a spoonful of catsup, or walnut liquor, before they be served.

A beef Steak broiled.

Take rump steaks, half an inch in thickness, and after beating them with a paste-pin, season with pepper and salt. The fire being perfectly clear, and the gridiron hot, and rubbed with a piece of fat, lay on the steaks, and turn them often, to keep in the gravy. When sufficiently done, lay the steaks on a hot dish, with a little gravy.

Beef Steaks rolled.

Take the steaks, and after beating them to make them tender, put upon them any quantity of high-seasoned forcemeat, then roll them up and secure their form by skewering. Fry them in mutton drippings, till they become of a delicate brown, when they should be taken from the fat, in which they have been fried, and put into a stew-pan, with some good gravy, a spoonful of red wine, and some catsup. When sufficiently stewed, serve them up with the gravy and a few pickled mushrooms.

ROASTING.

As was remarked under the article *boiling*, the time required for roasting depends on the size of the joint. Beef of ten pounds will take above two hours and a half; twenty pounds

will take three hours and three quarters. A neck of mutton will take an hour and a half, if kept at a proper distance. A chine of pork two hours.

The meat should be put at a good distance from the fire, and brought gradually nearer when the inner part becomes hot, which will prevent its being scorched while yet raw. Meat should be much basted; and when nearly done, floured to make it look frothed. Veal and mutton should have a little paper put over the fat to preserve it. If not fat enough to allow for basting, a little good dripping answers as well as butter.

The cook should be careful not to run the spit through the best parts; and should observe that it be well cleaned before and at the time of using, or a black stain appears on the meat. In many joints the spit will pass into the bones, and run along them for some distance, so as not to injure the prime of the meat; and the cook should have leaden skewers to balance it with; for want of which, ignorant servants are often troubled at the time of serving. In roasting meat it is a very good way to put a little salt and water into the dripping pan, and baste for a little while with this, before using its own fat or dripping. When dry, dust it with flour, and baste as usual. Salting meat before it is put to roast draws out the gravy: it should only be sprinkled when almost done. Time, distance, basting often, and a clear fire of a proper size for what is required, are the first articles of a good cook's attention in roasting. Old meats do not require so much dressing as young; not that they are sooner done, but they can be eaten with the gravy more in. A piece of writing-paper should be twisted round the bone at the knuckle of a leg or shoulder of lamb, mutton, or venison, when roasted, before they are served.

When you wish fried things to look as well as possible, do them *twice* over with egg and crumbs. Bread that is not stale enough to grate quite fine, will not look well. The fat you fry in must always be boiling hot the moment the meat, fish, &c., are put in, and kept so till finished: a small quantity never fries well.

To keep Meat hot.—It is best to take it up when done, though the company may not be come; set the dish over a pan of boiling water, put a deep cover over it so as not to touch the meat, and then throw a cloth over that. This way will not dry up the gravy.

To keep Venison.

Preserve the venison dry, wash it with milk and water very clean, and dry it with clean cloths till not the least damp remain; dust pounded ginger over every part, which is a good

preventive against the fly. By thus managing and watching, it will hang a fortnight. When to be used, wash it with a little lukewarm water, and dry it. Pepper is likewise good to keep it.

To dress a Haunch, Neck, or Shoulder of Venison.

A haunch of buck will take three hours and a half or three quarters roasting: doe only three hours and a quarter. Venison should be rather under than over done.

Spread a sheet of white paper with butter, and put it over the fat, first sprinkling it with a little salt; lay a coarse paste on strong paper, and cover the haunch; tie it with packthread, and set it at a distance from the fire, which must be a good one. Baste it often, ten minutes before serving take off the paste, draw the meat nearer the fire, and baste it with butter and a good deal of flour, to make it froth up well.

Gravy for it should be put into a boat, and not into a dish, (unless there is none in the venison) and made thus: Cut off the fat from two or three pounds of a loin of old mutton, and set in steaks on a gridiron for a few minutes just to brown one side; put them into a saucepan with a quart of water, cover quite close for an hour, and simmer gently; then uncover it, and stew till the gravy is reduced to a pint. Season with salt only.

Serve with currant-jelly sauce in a boat. Make it thus: Beat some currant-jelly and a spoonful or two of Port wine, and set it over the fire till melted. Where jelly runs short put more wine and a few lumps of sugar to the jelly, and melt as above. Serve with French beans.

Rolled Beef that equals Hare.

Take the inside of a large sirloin, soak it in a glass of Port wine and a glass of vinegar mixed, for forty-eight hours; have ready a very fine stuffing, and bind it up tight. Roast it on a hanging-spit; and baste it with a glass of Port wine, the same quantity of vinegar, and a tea-spoonful of pounded allspice. Larding it improves the look and flavour; serve with a rich gravy in the dish; currant-jelly and melted butter in tureens.

To roast Tongue and Udder.

After cleaning the tongue well, salt it with common salt and saltpetre three days; boil it, and likewise a fine young udder with some fat to it, till tolerably tender; tie the thick part of one to the thin part of the other, and roast the tongue and udder together.

Serve them with good gravy, and currant-jelly sauce. A few cloves should be stuck in the udder.—This is an excellent dish.

A Fore-quarter of House-lamb.

A small fore-quarter of house-lamb will take an hour and a half roasting; a leg three quarters of an hour. When it is done, and put into the dish, cut off the shoulder, and pepper and salt the ribs. Serve it up with sallad, brocoli, potatoes, or mint sauce.

Leg of Veal.

Let the fillet be cut large or small, as best suits the number of your company. Take out the bone, fill the space with a stuffing, and let it be skewered quite round; and send the large side uppermost. When half roasted, if not before, put a paper over the fat; and take care to allow a sufficient time, and put it a good distance from the fire, as the meat is very solid. Serve with melted butter poured over it.

Shoulder of Veal.

Cut off the knuckle, for a stew or gravy. Roast the other part for stuffing: you may lard it. Serve with melted butter.

The blade-bone, with a good deal of meat left on, eats extremely well with mushroom or oyster sauce, or mushroom catsup in butter.

Breast of Veal.

Before roasted, if large, the two ends may be taken off and fried to stew, or the whole may be roasted. Butter should be poured over it.

If any be left, cut the piece into handsome sizes, put them into a stew-pan, and pour some broth over it; or if you have no broth, a little water will do; add a bunch of herbs, a blade or two of mace, some pepper, and an anchovy; stew till the meat be tender, thicken with butter and flour, and add a little catsup; or the whole breast may be stewed, after cutting off the two ends.

Serve the sweetbread whole upon it; which may either be stewed or parboiled, and then covered with crumbs, herbs, pepper, and salt, and browned in a Dutch oven.

If you have a few mushrooms, truffles, and morels, stew them with it, and serve.

Boiled breast of veal, smothered with onion sauce, is an excellent dish, if not old nor too fat.

Calf's Liver roasted.

Wash and wipe it; then cut a long hole in it, and stuff it with crumbs of bread, chopped anchovy, herbs, a good deal of

fat bacon, onion, and salt, pepper, a bit of butter, and an egg; sew the liver up; then lard it, or wrap it in a veal cawl, and roast it. Serve with good brown gravy and currant jelly.

To roast a leg of Pork.

Choose a small leg of fine young pork: cut a slit in the knuckle with a sharp knife: and fill the space with sage and onion chopped, and a little pepper and salt. When half done, score the skin in slices, but don't cut deeper than the outer rind. Serve with apple sauce and potatoes.

To scald a sucking Pig.

The moment the pig is killed, put it into cold water for a few minutes; then rub it over with a little resin beaten extremely small, and put it into a pail of scalding water half a minute: take it out, lay it on a table, and pull off the hair as quickly as possible; if any part does not come off, put it in again. When quite clean, wash it well with warm water, and then in two or three cold waters, that no flavour of the resin may remain. Take off all the feet at the first joint; make a slit down the belly, and take out the entrails; put the liver, heart, and lights, to the feet. Wash the pig well in cold water, dry it thoroughly, and fold it in a wet cloth to keep it from the air.

To roast a sucking Pig.

If you can get it when just killed, this is of great advantage. Let it be scalded, which the dealers usually do; then put some sage, crumbs of bread, salt, and pepper, into the belly, and sew it up. Observe to skewer the legs back, or the under part will not crisp.

Lay it to a brisk fire till thoroughly dry; then have ready some butter in a dry cloth, and rub the pig with it in every part. Dredge as much flour over it as will possibly lie, and do not touch it again till ready to serve; then scrape off the flour very carefully with a blunt knife, rub it well with the buttered cloth, and take off the head while at the fire; take out the brains, and mix them with the gravy that comes from the pig. Then take it up; and without withdrawing the spit, cut it down the back and belly, lay it into the dish, and chop the sage and bread quickly as fine as you can, and mix them with a large quantity of fine melted butter that has very little flour. Put the sauce into the dish after the pig has been split down the back, and garnished with the ears and the two jaws; take off the upper part of the head down to the snout.

To roast Porker's Head.

Choose a fine young head, clean it well, and put bread and sage as for pig; sew it up tight, and on a string or hanging jack roast it as a pig, and serve it with the same sauce.

Pig's Harslet.

Wash and dry some liver, sweetbreads, and fat and lean bits of pork, beating the latter with a rolling-pin to make it tender; season with pepper, salt, sage, and a little onion shred fine; when mixed, put all into a cawl, and fasten it up tight with a needle and thread. Roast it on a hanging jack, or by a string.

Or serve in slices with parsley for a fry.

Serve with a sauce of Port wine and water, and mustard, just boiled up, and put into a dish.

To dress a Haunch of Mutton.

Keep it as long as it can be preserved sweet by the different modes: let it be washed in warm milk and water, or vinegar, if necessary; but when to be dressed, observe to wash it well, lest the outside should have a bad flavour from keeping. Put a paste of coarse flour or strong paper, and fold the haunch in; set it a great distance from the fire, and allow proportionable time for the paste: don't take it off till about thirty-five or forty minutes before serving, and then baste it continually. Bring the haunch nearer to the fire before you take off the paste, and froth it up as you would venison.

A gravy must be made of a pound and a half of loin of old mutton, simmered in a pint of water to half, and no seasoning but salt, brown it with a little burnt sugar, and send it up in the dish; let there be good deal of gravy in the meat; for though long at the fire, the distance and covering will prevent its roasting out.

Serve with currant-jelly sauce.

To roast a Saddle of Mutton.

Let it be well kept first. Raise the skin, and then skewer it on again; take it off a quarter of an hour before serving, sprinkle it with some salt, baste it, and dredge it well with flour. The rump should be split, and skewered back on each side. The joint may be large or small according to the company: it is the more elegant if the latter. Being broad it requires a high and strong fire.

Fillet of Mutton braised.

Take off the chump-end of the loin, butter some paper and put over it, and then paste as for venison; roast it two hours

Don't let it be the least brown. Have ready some French beans boiled and drained on a sieve; and while the mutton is glazing, give them one heat up in gravy, and lay them on the dish with the meat over them.

Breast of Mutton.

Cut off the superfluous fat, and roast and serve the meat with stewed cucumbers; or to eat cold, covered with chopped parsley. Or half boil and then grill it before the fire: in which case cover it with crumbs and herbs, and serve with caper sauce. Or, if boned, take off a good deal of the fat, and cover with bread, herbs, and seasoning; then roll and boil; and serve with chopped walnuts, or capers and butter.

Fore-quarter of Lamb.

Roast it either whole, or in separate parts. If left to be cold, chopped parsley should be sprinkled over it.--The neck and breast together is called a scoven.

STEWING, FRYING, BAKING, &c.

To dress the Inside of a cold Sirloin of Beef.

Cut out all the meat, and a little fat, into pieces as thick as your finger, and two inches long; dredge it with flour: and fry in butter, of a nice brown; drain the butter from the meat, and toss it up in a rich gravy, seasoned with pepper, salt, anchovy, and shalot. Do not let it boil on any account. Before you serve add two spoonfuls of vinegar. Garnish with crimped parsley.

Shoulder of Veal.

Cut off the knuckle, for a stew or gravy. Roast the other part for stuffing: you may lard it. Serve with melted butter.

The blade-bone with a good deal of meat left on, eats extremely well with mushroom or oyster sauce, or mushroom catsup in butter.

Cutlets Maintenon.

Cut slices about three quarters of an inch thick, beat them with a rolling pin, and wet them on both sides with egg; dip them into a seasoning of bread crumbs, parsley, thyme, knotted marjoram, pepper, salt, and a little nutmeg grated: then put them into papers folded over, and broil them; and have in a boat melted butter, with a little mushroom catsup.

Veal Collops.

Cut long thin collops; beat them well; and lay on them a bit of thin bacon of the same size, and spread forcemeat on

that, seasoned high, and also a little garlick and Cayenne. Roll them up tight, about the size of two fingers, but not more than two or three inches long; fasten each firmly with a very small skewer; rub egg over; fry them of a fine brown, and pour a rich brown gravy over.

Scallops of cold Veal or Chicken.

Mince the meat extremely small; and set it over the fire with a scrape of nutmeg, a little pepper and salt, and a little cream, for a few minutes; then put it into the scallop-shells, and fill them with crumbs of bread, over which put some bits of butter, and brown them before the fire.

Either veal or chicken eats and looks well prepared in this way, and lightly covered with crumbs of bread, fried; or these may be put on in little heaps.

Veal Cake.

Boil six or eight eggs hard; cut the yolks in two, and lay some of the pieces in the bottom of the pot; shake in a little chopped parsley, some slices of veal and ham, add then eggs again; shaking in after each some chopped parsley, with pepper and salt, till the pot be full. Then put in water enough to cover it, and lay on it about an ounce of butter; tie it over with a double paper, and bake it about an hour. Then press it close together with a spoon, and let it stand till cold.

It may be put into a small mould, and then it will turn out beautifully for a supper or side dish.

Veal Sausages.

Chop equal quantities of lean veal and fat bacon, a handful of sage, a little salt and pepper, and a few anchovies. Beat all in a mortar; and when used, roll and fry it, and serve it with fried sippets, or on stewed vegetables, or on white collops.

Veal sweetbread Ragout.

Cut them about the size of a walnut, wash and dry them, then fry them of a fine brown; pour to them a good gravy, seasoned with salt, pepper, allspice, and either mushrooms or mushroom catsup; strain, and thicken with butter and a little flour. You may add truffles, morels, and mushrooms.

Blade-bone of Pork.

It is taken from the bacon-hog; the less meat left on it, in moderation, the better. It is to be broiled; and when just done, pepper and salt it. Put to it a piece of butter, and a tea-spoonful of mustard; and serve it covered, quickly.

Pork Steaks.

Cut them from a loin or neck, and of middling thickness, pepper and broil them, turning them often; when nearly done put on salt, rub a bit of butter over, and serve the moment they are taken off the fire, a few at a time.

To pickle Pork.

Mix, and pound fine, four ounces of saltpetre, a pound of coarse sugar, an ounce of sal-prunel, and a little common salt; sprinkle the pork with salt, and drain it twenty-four hours; then rub it with the above; pack the pieces tight in a small deep tub, filling up the spaces with common salt. Place large pebbles on the pork, to prevent it from swimming in the pickle which the salt will produce. If kept from air, it will continue very fine for two years.

Sausages.

Chop fat and lean pork together; season it with sage, pepper, and salt, and you may add two or three berries of allspice; *half fill* hogs' guts that have been soaked and made extremely clean; or the meat may be kept in a very small pan, closely covered, and so rolled and dusted with a very little flour before it be fried. They must be pricked with a fork before they are dressed, or they will burst. Serve on stewed red cabbage; or mash potatoes put in a form, brown with salamander, and garnish with the above.

Sausages without Skins.

Take an equal quantity of any kind of meat and suet. When separately chopt very fine, beat them well in a mortar, with sage, nutmeg, white pepper, and salt. Then, with the yolks of eggs, and some bread crumbs, form into the shape of sausages, and let them be fried with very little heat.---There is a great variety of sausage meat, so that the cook need not be tied down to any rules in the composition.

To dry Hog's Cheeks.

Cut out the snout, remove the brains, and split the head, taking off the upper bone, to make the chawl a good shape; rub it well with salt; next day take away the brine, and salt it again the following day; cover the head with half an ounce of saltpetre, two ounces of bay-salt, a little common salt, and four ounces of coarse sugar. Let the head be often turned; after ten days, smoke it for a week like bacon.

To make black Puddings.

The blood must be stirred with salt till cold. Put a quart of it, or rather more, to a quart of whole grits, or hulled oats, to soak one night; and soak the crumbs of a quartern loaf in rather more than two quarts of new milk made hot. In the mean time prepare the guts by washing, turning, and scraping with salt and water, and changing the water several times. Chop fine a little winter savoury and thyme, a good quantity of penny-royal, pepper, and salt, a few cloves, some allspice, ginger, and nutmeg; mix these with three pounds of beef suet, and six eggs well beaten and strained; and then beat the bread, grits, &c., all up with the seasoning; when well mixed, have ready some hog's fat cut into large bits; and as you fill the skins put it in at proper distances. Tie in links, only half filled; and boil in a large kettle, pricking them as they swell, or they will burst. When boiled, lay them between clean cloths till cold, and hang them up in the kitchen. When to be used, scald them a few minutes in water, wipe and put them into a Dutch oven.

If there be not skins enough, put the stuffing into basins, and boil it covered with flour cloths; and slice and fry it when used.

White Hog's Puddings.

When the skins have been soaked and cleaned as before directed, rinse and soak them all night in rose water, and put into them the following: Mix half a pound of blanched almonds cut into seven or eight bits, with a pound of grated bread, two pounds of marrow or suet, a pound of currants, some beaten cinnamon, cloves, mace, and nutmeg, a quart of cream, the yolks of six and the whites of two eggs, a little orange-flower water, a little fine Lisbon sugar, and some lemon peel and citron sliced, and half fill the skins. To know whether sweet enough, warm a little in a panikin. In boiling, much care must be taken to prevent the puddings from bursting. Prick them with a small fork as they rise, and boil them in milk and water. Lay them in a tablecloth till cold.

Hog's Lard.

It should be carefully melted in a jar put into a kettle of water, and boiled, and then run into bladders that have been extremely well cleaned. The smaller they are, the better the lard keeps; as after the air reaches it, it becomes rank. Put in a sprig of rosemary when melting.

This being a most useful article for frying fish, it should be prepared with care. Mixed with butter it makes fine crust.

To cure Hams.

Hang them a day or two; then sprinkle them with a little salt, and drain them another day; pound an ounce and a half of saltpetre, the same quantity of bay-salt, half an ounce of sal-prunel, and a pound of the coarsest sugar. Mix these well; and rub them into each ham every day for four days, and turn them. If small ones, turn them every day for three weeks; if large ones, a week longer; but don't rub after four days. Before you dry them, drain and cover with bran. Smoke them ten days.

Another Way, that gives a high Flavour.—When the weather will permit, hang the ham three days; mix an ounce of saltpetre with a quarter of a pound of bay-salt, the same quantity of common salt, and also of coarse sugar, and a quart of strong beer; boil them together, and pour them immediately upon the ham; turn it twice a-day in the pickle for three weeks. An ounce of black pepper, and the same quantity of allspice, in fine powder, added to the above, will give still more flavour. Cover it with bran when wiped: and smoke it from three to four weeks, as you approve; the latter will make it harder and give it more of the flavour of Westphalia. Sew hams in hessings, (that is, coarse wrappers) if to be smoked where there is a strong fire.

A pickle for Hams, Tongues, or Beef, that will keep for Years, if boiled and skimmed occasionally.

To two Gallons of spring water put two pounds of coarse sugar, two pounds of bay-salt, and two pounds and a half of common salt, and half a pound of saltpetre, in a deep earthen glazed pan that will hold four gallons, and with a cover that will fit close. Keep the beef or hams as long as they will bear, before you put them into the pickle; and sprinkle them with coarse sugar in a pan, from which they must drain. Rub the hams, &c., well with the pickle, and pack them in close, putting as much as the pan will hold, so that the pickle may cover them. The pickle is not to be boiled at first. A small ham may lie fourteen days, a large one three weeks, a tongue twelve days, and beef in proportion to its size. They will eat well out of the pickle without drying. When they are to be dried, let each piece be drained over the pan; and when it will drop no longer, take a clean sponge and dry it thoroughly. Six or eight hours will smoke them, and there should be only a little saw-dust and wet straw burnt to do this; but if put into a baker's chimney, sew them in coarse cloth, and hang them a week.

A Pickle for the Preservation of Pork, Tongues, &c.

To four gallons of water put a pound of Muscavedo sugar, four ounces of saltpetre, six pounds of bay or common salt. Put the whole into a pot, or kettle, and let it boil, taking care to remove the scum as it rises. Take the vessel from the fire when no more scum rises, and let the liquor stand still till it become cold; then put the meat, intended to be preserved, into the vessel appropriated for keeping it, and pour upon it the preserving liquor, covering the meat, in which condition it must be kept. Meat preserved in this manner has been taken out of the pickle after lying in it for the space of ten weeks, and been found as good as if it had not been salted above three days, and at the same time as tender as could be desired. The pickle after the second boiling will keep good for twelve months. --- This is an excellent pickle for curing hams, tongues, and beef intended for drying. Observe, when the meat is taken out of the pickle for drying, to wipe it clean and dry, and then to put it into paper bags, to be hung up in a dry place.

Excellent Bacon.

Divide the hog, and take the chine out; it is common to remove the spare-ribs, but the bacon will be preserved better from being rusty if they are left in. Salt the bacon six days, then drain it from that first pickle; mix as much salt as you judge proper with eight ounces of bay-salt, three ounces of saltpetre, and a pound of coarse sugar, to each hog, but first cut off the hams. Rub the salts well in, and turn it every day for a month. Drain, and smoke it a few days; or dry without, by hanging in the kitchen, not near the fire.

Harrico of Mutton.

Take off some of the fat, and cut the middle or best end of the neck into rather thin steaks; flour and fry them in their own fat of a fine light brown, but not enough for eating. Then put them into a dish while you fry the carrots, turnips, and onions; the carrots and turnips in dice, the onions sliced; but they must only be warmed, not browned, or you need not fry them. Then lay the steaks at the bottom of a stew-pan, the vegetables over them, and pour as much boiling water as will just cover them; give one boil, skim well, and then set the pan on the side of the fire to simmer gently till tender. In three or four hours skin them; and add pepper, salt, and a spoonful of catsup.

To roll a Loin of Mutton.

Hang the mutton till tender; bone it? and lay a seasoning of pepper, allspice, mace, nutmeg, and a few cloves, all in fine

powder, over it. Next day prepare a stuffing as for hare; beat the meat, and cover it with the stuffing; roll it up tight, and tie it. Half bake it in a slow oven; let it grow cold; take off the fat, and put the gravy into a stew-pan; flour the meat, and put it in likewise; stew it till almost ready; and add a glass of Port wine, some catsup, an anchovy, and a little lemon pickle, half an hour before serving; serve it in the gravy, and with jelly sauce. A few fresh mushrooms are a great improvement; but if to eat like hare do not use these, nor the lemon pickle.

Mutton Collops.

Take a loin of mutton that has been well hung; and cut from the part next the leg, some collops very thin. Take out the sinews. Season the collops with salt, pepper, and mace; and strew over them shred parsley, thyme, and two or three shalots; fry them in butter till half done; add half a pint of gravy, a little juice of lemon, and a piece of butter rubbed in flour; and simmer the whole very gently five minutes. They should be served immediately, or they will be hard.

Mutton Steaks.

They should be cut from a loin or neck that has hung; if a neck the bones should not be long. They should be broiled on a clear fire, seasoned when half done, and often turned; take them up into a very hot dish, rub a bit of butter on each, and serve hot the moment they are done.

Steaks of Mutton, or Lamb and Cucumbers.

Quarter cucumbers, and lay them into a deep dish, sprinkle them with salt, and pour vinegar over them. Fry the chops of a fine brown, and put them into a stew-pan; drain the cucumbers, and put over the steaks; add some sliced onions, pepper, and salt; pour hot water or weak broth on them; stew and skim them.

Mutton Sausages.

Take a pound of the rawest part of a leg of mutton that has been either roasted or boiled: chop it extremely small, and season it with pepper, salt, mace, and nutmeg, add to it six ounces of beef suet, some sweet herbs, two anchovies, and a pint of oysters, all chopped very small; a quarter of a pound of grated bread, some of the anchovy liquor, and the yolks and whites of two eggs well beaten. Put in all, when well mixed, into a little pot; and use it by rolling it into balls or sausage-shape and frying. If approved, a little shalot may be added, or garlick, which is a great improvement.

An excellent Hotch-potch.

Stew peas, lettuce, and onions, in a very little water with a beef or ham bone. While these are doing, fry some mutton or lamb steaks seasoned, of a nice brown; three quarters of an hour before dinner, put the steaks into a stew-pan, and the vegetables over them; stew them, and serve altogether in a tureen.

Breast of Lamb and Cucumbers.

Cut off the chine bone from the breast, and set it on to stew with a pint of gravy. When the bones will draw out, put it on the gridiron to grill; and then lay it in a dish on cucumbers nicely stewed.

Lamb Steaks.

Fry them of a beautiful brown; when served throw over them a good quantity of crumbs of bread fried, and crimped parsley.

Mutton or lamb steaks, seasoned and broiled in buttered papers, either with crumbs and herbs, or without, are a genteel dish, and eat well.

House-Lamb Steaks white.

Stew them in milk and water till very tender, with a bit of lemon peel, a little salt, pepper, and mace. Have ready some veal gravy, and put the steaks into it; mix some mushroom powder, a cup of cream, and the least bit of flour; shake the steaks in this liquor, stir it, and let it get quite hot. Just before you take it up, put in a few white mushrooms. This is a good substitute when poultry is very dear.

House-Lamb Steaks brown.

Season them with pepper, salt, nutmeg, grated lemon peel, and chopped parsley; but dip them first into egg: fry them quick. Thicken some good gravy with a bit of flour and butter; and add to it a spoonful of Port wine, and some oysters; boil it up, and then put in the steaks warm; let them warm up, and serve. You may add palates; balls, or eggs, if you like.

Lamb Cutlets with Spinage.

Cut the steaks from the loin, and fry them: the spinage is to be stewed and put into the dish first, and then the cutlets round it.

Lamb's Fry.

Serve it fried of a beautiful colour, and with a good deal of dried or fried parsley over it.

Fricassee'd Lambstones.

Skin and wash, then dry and flour them; fry of a beautiful brown, in hog's lard. Lay them on a sieve before the fire till you have made the following sauce: Thicken almost half a pint of veal-gravy with a bit of flour and butter, and then add to it a slice of lemon, a large spoonful of mushroom catsup, a tea-spoonful of lemon pickle, a grate of nutmeg, and the yolk of an egg beaten well in two large spoonsful of thick cream. Put this over the fire, and stir it well till it be hot, and look white; but do not let it boil, or it will curdle. Then put in the fry, and shake it about near the fire for a minute or two. Serve in a very hot dish and cover.

A very nice Dish.

Take the best end of a neck of lamb, cut it into steaks, and chop each bone so short as to make the steaks almost round. Egg, and strew with crumbs, herbs, and seasoning; fry them of the finest brown; mash some potatoes with a little butter and cream, and put them into the middle of the dish raised high. Then place the edge of one steak on another with the small bone upward, all round the potatoes.

FISH.

OBSERVATIONS ON DRESSING FISH.

If the fishmonger does not clean it, fish is seldom very nicely done; but those in great towns wash it beyond what is necessary for cleaning, and by perpetual watering diminish the flavour. When quite clean, if to be boiled, some salt and a little vinegar should be put into the water to give firmness; but cod, whiting, and haddock, are far better if a little salted, and kept a day; and if not very hot weather, they will be good two days. Those who know how to purchase fish, may, by taking more at a time than they want for one day, often get it cheap: and such kinds as will pot or pickle, or keep by being sprinkled with salt and hung up, or by being fried will serve for stewing the next day, may then be bought with advantage.

Fresh-water fish has often a muddy smell and taste, to take off which, soak it in strong salt and water after it is nicely cleaned; or if of a size to bear it, scald it in the same: then

dry and dress it. The fish must be put into the water while cold, and set to do very gently, or the outside will break before the inner part be done. Crimp fish should be put into boiling water; and when it boils up, pour a little cold water in, to check extreme heat, and simmer it a few minutes. The fish-plate on which it is done may be drawn up, to see if it be ready; it will leave the bone when it is: it should then be immediately taken out of the water, or it will be woolly. The fish-plate should be set crossways over the kettle, to keep hot for serving; and a clean cloth over the fish, to prevent its losing its colour. Small fish nicely fried, covered with egg and crumbs, make a dish far more elegant than if served plain. Great attention should be paid to garnish fish: use plenty of horse-radish, parsley, and lemon. When well done, and with very good sauce, fish is more attended to than almost any other dish. The liver and roe should be placed on the dish, so that the lady may see them, and help a part to every one.

Fish to be fried or broiled must be wrapt in a nice soft cloth after it is well cleaned and washed. When perfectly dry, wet with an egg if for frying, and sprinkle the finest crumbs of bread over it; if done a second time with the egg and bread, the fish will look much better: then having a thick bottomed frying-pan on the fire, with a large quantity of lard or dripping boiling hot, plunge the fish into it, and let it fry middling quick, till the colour be a fine brown yellow, and it be judged ready. If it be done enough before it have obtained a proper degree of colour, the cook should draw the pan to the side of the fire: carefully take it up, and either place it on a large-sieve turned upwards, and to be kept for that purpose only, or on the under side of a dish to drain; and if wanted very nice, a sheet of cap paper must be put to receive the fish, which should look a beautiful colour, and all the crumbs appear distinct; the fish being free from all grease. The same dripping, with a little fresh, will serve a second time. Butter gives a bad colour; oil fries of the finest colour for those who will allow the expence. Garnish with a fringe of curled raw parsley, or parsley fried, which must be done thus: When washed and picked, throw it again into clean water: when the lard or dripping boils, throw the parsley into it immediately from the water, and instantly it will be green and crisp, and must be taken up with a slice; this may be done after the fish is fried.

When fish is to be broiled, it must be seasoned, floured, and put on a gridiron that is very clean; which, when hot, should be rubbed with a bit of suet, to prevent the fish from sticking. It must be broiled on a very clear fire, that it may not taste smoky; and not too near, that it may not be scorched.

To boil Turbot.

The turbot-kettle must be of a proper size, and in the nicest order. Set the fish in cold water sufficient to cover it completely, throw a handful of salt and a glass of vinegar into it, and let it gradually boil; be very careful that there fall no blacks; but skim it well, and preserve the beauty of the colour. Serve it garnished with a complete fringe of curled parsley, lemon, and horse-radish. The sauce must be the finest lobster, and anchovy butter, and plain butter, served plentifully in separate tureens. If necessary, turbot will keep for two or three days, and be in as high perfection as at first, if lightly rubbed over with salt, and carefully hung in a cool place.

To boil Salmon.

Clean it carefully, boil it gently, and take it out of the water as soon as done. Let the water be warm if the fish be split. If underdone it is very unwholesome. Serve with shrimp or anchovy sauce.

To broil Salmon.

Cut slices an inch thick, and season with pepper and salt; lay each slice in half a sheet of white paper, well buttered, twist the ends of the paper, and broil the slices over a slow fire six or eight minutes. Serve in the paper with anchovy-sauce.

To pot Salmon.

Take a large piece, scale and wipe, but don't wash it: salt very well, let it lie till the salt be melted and drained from it, then season with beaten mace, cloves, and whole pepper: lay in a few bay leaves, put it close into a pan, cover it over with butter, and bake it; when well done, drain it from the gravy, put it into the pots to keep, and when cold cover it with clarified butter. In this manner you may do any firm fish.

To dry Salmon.

Cut the fish down, take out the inside and roe. Scale it, and rub the whole with common salt; let it hang twenty-four hours to drain. Pound three or four ounces of saltpetre, according to the size of the fish, two ounces of bay salt, and two ounces of coarse sugar; rub these, when mixed well, into the salmon, and lay it on a large dish or tray two days, then rub it well with common salt, and in twenty-four hours more it will be fit to dry; wipe it well after draining. Hang it either in a wood chimney, or in a dry place; keeping it open with two small sticks. Dried salmon is eaten broiled in paper, and only

just warmed through; egg-sauce and mashed potatoes with it; or it may be boiled, especially the bit next the head.

An excellent Dish of dried Salmon.

Pull some into flakes; have ready some eggs boiled hard and chopped large; put both into half a pint of thin cream, and two or three ounces of butter rubbed with a tea-spoonful of flour; skim it, and stir till boiling hot; make a wall of mashed potatoes round the inner edge of a dish, and pour the above into it.

To pickle Salmon.

Boil as before directed, take the fish out, and boil the liquor with bay leaves, peppercorns, and salt; add vinegar, when cold, and pour it over the fish.

Salmon collared.

Split such a part of the fish as may be sufficient to make a handsome roll, wash and wipe it, and having mixed salt, white pepper, pounded mace, and Jamaica pepper, in quantity to season it very high, rub it inside and out well. Then roll it tight and bandage it, put as much water and one-third vinegar as will cover it, with bay leaves, salt, and both sorts of pepper. Cover close, and simmer till done enough. Drain and boil quick the liquor, and put on when cold. Serve with fennel. It is an excellent dish, and extremely good.

Cod's Head and Shoulders.

It eats much finer by having a little salt rubbed down the bone, and along the thick part, even if it be eaten the same day. Tie it up, and put it on the fire in cold water which will completely cover it: throw a handful of salt into it. Great care should be taken to serve it without the smallest speck of black or scum. Garnish with a large quantity of double parsley, lemon, horse-radish, and the milt, roe, and liver, and fried smelts if approved. If with smelts, be careful that no water hangs about the fish; or the beauty of the smelts will be taken off, as well as their flavour. Serve with plenty of oyster or shrimp-sauce, and anchovy and butter.

Some persons boil the cod whole; but a large head and shoulders contain all the fish that is proper to help, the thinner parts being overdone and tasteless before the thick are ready. But the whole fish may be purchased at times more reasonably; and the lower half, if sprinkled and hung up, will be in high perfection one or two days. Or it may be made salt, and served with egg-sauce, potatoes, and parsnips.

Cod when small is usually very cheap. If boiled quite fresh it is watery : but eats excellently if salted and hung up for a day, to give it firmness, then stuffed, and broiled, or boiled.

Cod Sounds boiled.

Soak them in warm water half an hour, then scrape and clean ; and if to be dressed white, boil them in milk and water ; when tender, serve them in a napkin with egg-sauce. The salt must not be much soaked out, unless for fricassee.

Cod Sounds to look like small Chickens.

A good meagre-day dish. Wash three large sounds nicely, and boil in milk and water, but not too tender ; when cold, put a forcemeat of chopped oysters, crumbs of bread, a bit of butter, nutmeg, pepper, salt, and the yolks of two eggs ; spread it thin over the sounds, and roll up each in the form of a chicken, skewering it ; then lard them as you would chickens, dust a little flour over, and roast them in a tin oven slowly. When done enough, pour over them a fine oyster-sauce. Serve for side or corner dish.

To broil Cod Sounds.

Scald in hot water, rub well with salt, pull off the dirty skin, and put them to simmer till tender ; take them out, flour, and broil. While this is doing, season a little brown gravy with pepper, salt, a tea-spoonful of soy, and a little mustard : give it a boil with a bit of flour and butter, and pour it over the sounds.

Cod Sounds ragout.

Prepare as above ; then stew them in white gravy seasoned, cream, butter, and a little bit of flour added before you serve, gently boiling up. A bit of lemon-peel, nutmeg, and a little pounded mace, should give the flavour.

Currie of Cod.

Use sliced cod, that has either been crimped or sprinkled a day, to make it firm. Fry it of a fine brown with onions ; and stew it with a good white gravy, a little currie-powder, a bit of butter and flour, three or four spoonful of rich cream, salt, and Cayenne, if the powder be not hot enough.

To dress salt Cod.

Soak and clean the piece you mean to dress, then lay it all night in water, with a glass of vinegar. Boil it enough, then break it into flakes on the dish ; pour over it boiled parsnips, beaten in a mortar, and then boil it up with cream and a large

piece of butter rubbed with a bit of flour. It may be served as above with egg-sauce instead of the parsnip, and the root sent up whole; or the fish may be boiled and sent up without flaking, and sauces as above.

Cod's Head and Shoulders stewed.

Boil the fish till nearly enough, then take it out, and put it into the stew-pan, with two bottles of strong ale, and one of small beer, an ounce of butter, and an ounce of bruised white pepper tied up in a bag, a few oysters, some good beef gravy, and two onions. Salt to the taste. This is a very good dish for Lent when the beef gravy is left out; in place of which, a few spoonful of catsup may be substituted, and the butter increased. Small haddocks may be dressed in this way.

To stew Cod.

Cut cod in slices, and put it into a stew-pan with as much water as may suffer it to be stewed about fifteen minutes. Then put in two or three pounded anchovies, a little butter, some bread crumbs made very fine, and a little juice of lemon. Season with salt, nutmeg, and a small portion of white pepper; then add Cayenne pepper, and as much good gravy as will allow the whole to boil about five minutes. A table spoonful of crab, or lobster sauce, will much improve this dish. The fish must not be turned in the pan.

To dress dried Cod.

Soak the fish six hours in soft water, then lay it on a stone or brick floor for eight hours. Repeat the soaking for six hours, and lay it again on the floor for two. Brush it well with a hard brush, and boil it gently in soft water. When properly boiled, it will swell considerably, and the flakes will come off in an agreeable manner. To be eaten with egg sauce and mustard, mashed potatoes, or parsnips. In this mode of preparation, the fibres of the fish are loosened in consequence of their sustaining alternate expansion and contraction, which occasions the fish to come off in flakes.

To dress fresh Sturgeon.

Cut slices, rub egg over them, then sprinkle with crumbs of bread, parsley, pepper, and salt: fold them in paper, and broil gently. Sauce; butter, anchovy, and soy.

To roast Sturgeon.

Put it on a lark-spit, then tie it on a large spit; baste it constantly with butter; and serve with a good gravy, an an-

chovy, a squeeze of Seville orange or lemon, and a glass of sherry.

Thornback and Skate.

They should be hung one day at least before they be dressed ; and may be served either boiled, or fried in crumbs, being first dipped in egg.

Crimped Skate or Ray.

Boil and send up in a napkin ; or fry as above.

Maiden Skate or Ray.

They should likewise be hung one day at least. They may be broiled or fried : or if a tolerable size, the middle may be boiled and the fins fried. They should be dipped in egg, and covered with crumbs.

Stewed Carp.

Scale and clean, take care of the roe, &c. Lay the fish in a stew-pan, with a rich beef gravy, an onion, eight cloves, a dessert-spoonful of Jamaica pepper, the same of black, a fourth part of the quantity of gravy or Port (cyder may do) ; simmer close-covered ; when nearly done add two anchovies chopped fine, a dessert-spoonful of made mustard, and some fine walnut-catsup, a bit of butter rolled in flour : shake it, and let the gravy boil a few minutes. Serve with sippets of fried bread, the roe fried, and a good deal of horse-radish and lemon.

Baked Carp.

Clean a large carp ; put a stuffing as for soles, dressed in the Portuguese way. Sew it up ; brush it all over with yolk of egg, and put plenty of crumbs ; then drop oiled butter to baste them ; place the carp in a deep earthen dish, a pint of stock (or, if fast-day, fish-stock), a few sliced onions, some bay leaves, a faggot of herbs (such as basil, thyme, parsley, and both sorts of marjoram), half a pint of Port wine, and six anchovies. Cover over the pan, and bake it an hour. Let it be done before it is wanted. Pour the liquor from it, and keep the fish hot while you heat up the liquor with a good piece of butter rolled in flour, a tea-spoonful of mustard, a little Cayenne, and a spoonful of soy. Serve the fish on the dish, garnished with lemon, parsley, and horse-radish, and put the gravy into the sauce-tureen.

Perch and Tench.

Put them into cold water, boil them carefully, and serve

with melted butter and soy. Perch are most delicate fish. They may be either fried or stewed, but in stewing they do not preserve so good a flavour.

To fry Trout and Grayling.

Scale, gut, and wash well; then dry them, and lay them separately on a board before the fire, after dusting some flour over them. Fry them of a fine colour with fresh dripping: serve with crimped parsley, and plain butter.

Perch and Tench may be done the same way.

Mackerel.

When mackerel is boiled, serve with butter and fennel. When broiled, split, and sprinkle with herbs, pepper, and salt; or stuff with the same, crumbs, and chopped fennel. It may be collared in the same manner as eel. When potted, clean, season, and bake them in a pan with spice, bay leaves, and some butter; when cold, lay them in a potting pot, and cover with butter. When pickled, boil them, then boil some of the liquor, a few peppers, bay leaves, and some vinegar; when cold pour it over them.

To bake Pike.

Scale it, and open as near the throat as you can, then stuff it with the following: grated bread, herbs, anchovies, oysters, suet, salt, pepper, mace, half a pint of cream, four yolks of eggs; mix all over the fire till it thicken, put it into the fish, and sew it up; butter should be put over it in little bits; bake it. Serve sauce of gravy, butter, and anchovy.---If, in helping a pike, the back and belly are slit up, and each slice gently drawn downwards, there will be fewer bones given.

To dry Haddock.

Choose them of two or three pounds' weight; take out the gills, eyes, and entrails, and remove the blood from the back bone. Wipe them dry, and put some salt into the bodies and eyes. Lay them on a board for a night; hang them up in a dry place, and after three or four days they will be fit to eat; skin and rub them with egg; and strew crumbs over them. Lay them before the fire, and baste with butter until brown enough. Serve with egg sauce.

Whittings, if large, are excellent this way; and it will prove an accommodation in the country where there is no regular supply of fish.

Haddock stewed.

Take six haddocks of a middling size and fresh caught. Scrape off the skin, and cut off the heads, tails, fins, and belly flaps. Then put the fish into a pan, with a quart of water, a few peppercorns, and one whole onion. Stew slowly for the space of a quarter of an hour, then strain off the liquor or stock. Dredge the fish with flour, and fry them in drip or butter. This done, put the fish into a stew-pan, with the stock, adding Cayenne pepper, catsup, and essence of anchovy. Stew till the sauce become of sufficient strength. Serve up in a deep dish, with the surrounding sauce. Care should be taken that the fish be not broken; as the previous boiling will dispose them to be very tender.

Stuffing for Pike, Haddock, and small Cod.

Take equal parts of fat bacon, beef suet, and fresh butter, some parsley, thyme, and savory; a little onion, and a few leaves of scented marjoram shred fine; an anchovy or two; a little salt and nutmeg, and some pepper. Oysters will be an improvement with or without anchovies; add crumbs, and an egg to bind.

Soles.

If boiled, they must be served with great care to look perfectly white, and should be well covered with parsley. If fried, dip in egg, and cover them with fine crumbs of bread; set on a frying pan that is just large enough, and put into it a large quantity of fresh lard or dripping, boil it, and immediately slip the fish into it; do them of a fine brown. Soles that have been fried eat well cold, with oil, vinegar, salt, and mustard.

Soles rolled and fried.

Take two or three soles, divide them from the backbone, and take off the head, fins, and tail. Sprinkle the inside with salt, roll them up tight from the tail end upwards, and fasten with small skewers. If large or middling, put half a fish in each roll: small do not answer. Dip them into yolks of eggs, and cover them with crumbs. Do the egg over them again, and then put more crumbs; and fry them a beautiful colour in lard, or for fast-days in clarified butter.

An excellent Way of dressing a large Plaice.

Sprinkle with salt, and keep twenty-four hours; then wash and wipe it dry, wet over with egg, cover with crumbs of bread; make some lard or fine dripping and two large spoonfuls of vinegar boiling hot; lay the fish in, and fry it a fine

colour, drain it from the fat, and serve with fried parsley round, and anchovy sauce. You may dip the fish in vinegar, and not put it into the pan.

To fry Smelts.

They should not be washed more than is necessary to clean them. Dry them in a cloth; then lightly flour them, but shake it off. Dip them into plenty of egg, then into bread crumbs grated fine, and plunge them into a pan of boiling lard; let them continue gently boiling, and a few minutes will make them a bright yellow brown. Take care not to take off the light roughness of the crumbs, or their beauty will be lost.

Spitchcock Eels.

Take one or two large eels, leave the skin on, cut them into pieces of three inches long, open them on the belly-side, and clean them nicely; wipe them dry, and then wet them with beaten egg, and strew over on both sides chopped parsley, pepper, salt, a very little sage, and a bit of mace pounded fine and mixed with the seasoning. Rub the gridiron with a bit of suet, and broil the fish of a fine colour. Serve with anchovy and butter for sauce.

Fried Eels.

If small, they should be curled round and fried, being first dipped into eggs and crumbs of bread.

Boiled Eels.

The small ones are best: do them in a small quantity of water, with a good deal of parsley, which should be served up with them and the liquor. Serve chopped parsley and butter for sauce.

Collared Eel.

Bone a large eel, but do not skin it: mix pepper, salt, mace, allspice, and a clove or two, in the finest powder, and rub over the whole inside; roll it tight, and bind with a coarse tape. Boil in salt and water till enough, then add vinegar, and when cold keep the collar in pickle. Serve it either whole or in slices. Chopped sage, parsley, and a little thyme, knotted marjoram, and savory, mixed with the spices, greatly improve the taste.

Flounders.

Let them be rubbed with salt inside and out, and lie two hours to give them some firmness. Dip them into egg, cover with crumbs, and fry them.

Water Souchy.

Stew two or three flounders, some parsley leaves and roots, thirty peppercorns, and a quart of water, till the fish are boiled to pieces; pulp them through a sieve. Set over the fire the pulped fish, the liquor that boiled them, some perch, tench, or flounders, and some fresh leaves and roots of parsley; simmer all till done enough, then serve in a deep dish. Slices of bread and butter are to be sent to table, to eat with the souchy.

To pot Lobsters.

Half boil them, take out the meat, cut it into small bits, season with mace, white pepper, nutmeg, and salt, press close into a pot, and cover with butter; bake half an hour; put the spawn in. When cold take the lobster out, and put it into the pots with a little of the butter. Beat the other butter in a mortar with some of the spawn; then mix that coloured butter with as much as will be sufficient to cover the pots, and strain it. Cayenne may be added, if approved.

Stewed Lobster, a high Relish.

Pick the lobster, put the berries into a dish that has a lamp, and rub them down with a bit of butter, two spoonfuls of any sort of gravy, one of soy, or walnut catsup, a little salt and Cayenne, and a spoonful of Port; stew the lobster cut into bits with the gravy as above.

To pot Shrimps.

When boiled, take them out of the skins, and season them with salt, white pepper, and a very little mace and cloves. Press them into a pot, set it in the oven ten minutes, and when cold, cover with butter.

Hot Crab.

Pick the meat out of a crab, clear the shell from the head, then put the meat with a little nutmeg, salt, pepper, a bit of butter, crumbs of bread, and three spoonfuls of vinegar, into the shell again, and set it before the fire. You may brown it with a salamander. Dry toast should be served to eat it upon.

To feed Oysters.

Put them into water, wash them with a birch besom till quite clean; then lay them bottom downwards, into a pan, sprinkle with flour or oatmeal and salt, and cover with water. Do the same every day, and they will fatten. The water should be pretty salt.

To stew Oysters.

Open, and separate the liquor from them, then wash them from the grit; strain the liquor, and put with the oysters a bit of mace and lemon peel, and a few white peppers. Simmer them very gently, and put some cream, and a little flour and butter. Serve with sippets.

To scallop Oysters.

Put them with crumbs of bread, pepper, salt, nutmeg, and a bit of butter, into scallop shells, or saucers, and bake before the fire in a Dutch oven.

To pickle Oysters.

Open the number you intend to pickle, put them into a saucepan with their own liquor for ten minutes, simmer them very gently; then put them into a jar one by one, that none of the grit may stick to them, and cover them when cold with the pickle thus made. Boil the liquor with a bit of mace, lemon peel, and black pepper, and to every hundred put two spoonfuls of the best undistilled vinegar.

They should be kept in small jars, and tied close with bladder, for the air will spoil them.

POULTRY AND GAME.**DIRECTIONS FOR DRESSING POULTRY AND GAME.**

All poultry should be very carefully picked, every plug removed, and the hair nicely singed with white paper. The cook must be careful in drawing poultry of all sorts, not to break the gall-bag, for no washing will take off the bitter where it has touched.

In dressing wild fowl, be careful to keep a clear brisk fire. Let them be done of a fine yellow brown, but leave the gravy in: the fine flavour is lost if done too much. Tame fowls require more roasting, and are longer in heating through, than others. All sorts should be continually basted; that they may be served with a froth, and appear of a fine colour. A large fowl will take three quarters of an hour; a middling one half an hour; and a very small one or a chicken twenty minutes. The fire must be very quick and clear before any fowls are put down. A capon will take from half an hour to thirty-five minutes; a goose an hour; wild ducks a quarter of an hour; pheasants twenty minutes; a small turkey stuffed an hour and a quarter; turkey poults twenty minutes; grouse a quarter of an hour; quails ten minutes; and partridges from twenty

to twenty-five minutes. A hare will take near an hour, and the hind part requires most heat. Pigs and geese require a brisk fire, and quick turning. Hares and rabbits must be well attended to; and the extremities brought to the quick part of the fire, to be done equally with the backs.

To boil Turkey.

Make a stuffing of bread, herbs, salt, pepper, nutmeg, lemon peel, a few oysters or an anchovy, a bit of butter, some suet, and an egg; put this into the crop, fasten up the skin, and boil the turkey in a floured cloth to make it very white. Have ready a fine oyster sauce made rich with butter, a little cream, and a spoonful of soy, if approved, and pour it over the bird; or liver and lemon sauce. Hen-birds are best for boiling, and should be young.

To roast Turkey.

The sinews of the leg should be drawn, whichever way it is dressed. The head should be twisted under the wing; and in drawing it take care not to tear the liver, nor let the gall touch it.

Put a stuffing of sausage meat; or if sausages are to be served in the dish, a bread stuffing. As this makes a large addition to the size of the bird, observe that the heat of the fire is constantly to that part; for the breast is often not done enough. A little strip of paper should be put on the bone, to hinder it from scorching while the other parts roast. Baste well, and froth it up. Serve with gravy in the dish, and plenty of bread sauce in a sauce-tureen. Add a few crumbs, and a beaten egg, to the stuffing of sausage meat.

Pulled Turkey.

Divide the meat of the breast by pulling instead of cutting; then warm it in a spoonful or two of white gravy, and a little cream, grated nutmeg, salt, and a little flour and butter; don't boil it. The leg should be seasoned, scored, and broiled, and put into the dish with the above round it. Cold chicken does as well.

To boil Fowl with Rice.

Stew the fowl very slowly in some clear mutton broth well skimmed; and seasoned with onion, mace, pepper, and salt. About half an hour before it is ready, put in a quarter of a pint of rice well washed and soaked. Simmer till tender; then strain it from the broth, and put the rice on a sieve before the fire. Keep the fowl hot, lay it in the middle of the dish, and

the rice round it with the broth. The broth will be very nice to eat as such, but the less liquor a fowl is done with the better. Gravy, or parsley and butter, for sauce.

Fowls roasted.

Serve with egg sauce, bread sauce, or garnished with sausages or scalded parsley.

A large barn-door fowl, well hung, should be stuffed in the crop with sausage meat; and served with gravy in the dish, and with bread sauce.

The head should be turned under the wing as a turkey.

Fowls broiled.

Split them down the back; pepper, salt, and broil. Serve with mushroom sauce.

Another Way.—Cut a large fowl into four quarters, put them on a bird-spit, and tie that on another spit; and half roast; or half roast the whole fowl, and finish either on the gridiron, which will make it less dry than if wholly broiled. The fowl that is not cut before roasted, must be split down the back after.

A nice Way to dress a Fowl for a small Dish.

Bone, singe, and wash, a young fowl; make a forcemeat of four ounces of veal, two ounces of scraped lean of ham, two ounces of fat bacon, two hard yolks of eggs, a few sweet herbs chopped, two ounces of beef suet, a tea-spoonful of lemon peel minced quite fine, an anchovy, salt, pepper, and a very little Cayenne. Beat all in a mortar, with a tea-cupful of crumbs, and the yolks and whites of three eggs. Stuff the inside of the fowl, and draw the legs and wings inwards; tie the neck and rump close. Stew the fowl in a white gravy; when it is done through and tender, add a large cupful of cream, and a bit of butter and flour; give it one boil, and serve: the last thing, add the squeeze of a lemon.

To force Fowl, &c.,

Is to stuff any part with forcemeat, and it is put usually between the skin and flesh.

To braise,

Is to put meat into a stew-pan, covered with fat bacon; then add six or eight onions, a faggot of herbs, carrots if to be brown, celery, any bones or trimmings of meat or fowls, and some stock (which you will find among *Soups and Gravies*). The bacon must be covered with a paper, and the lid of the

pan must be put down close. Set it on a slow stove; and according to what it is, it will require two or three hours. The meat is then to be taken out; and the gravy very nicely skimmed, and set on to boil *very quick* till it is thick. The meat is to be kept hot; and if larded, put into the oven for a few minutes; and then put the jelly over it, which is called glazing, and is used for ham, tongue, and many made dishes. White wine is added to some glazing. The glaze should be of a beautiful clear yellow brown, and it is best to put it on with a nice brush.

Fricassee of Chickens.

Boil rather more than half, in a small quantity of water; let them cool; then cut up; and put to simmer in a little gravy made of the liquor they are boiled in, and a bit of veal or mutton, onion, mace, and lemon peel, some white pepper, and a bunch of sweet herbs. When quite tender, keep them hot while you thicken the sauce in the following manner: Strain it off, and put it back into the saucepan with a little salt, a scrape of nutmeg, and a bit of flour and butter; give it one boil; and when you are going to serve, beat up the yolk of an egg, add half a pint of cream, and stir them over the fire, but don't let it boil. It will be quite as good without the egg.

The gravy may be made (without any other meat) of the necks, feet, small wing-bones, gizzards, and livers; which are called the trimmings of the fowls.

To pull Chickens.

Take off the skin; and pull the flesh off the bone of a cold fowl, in as large pieces as you can; dredge it with flour, and fry it of a nice brown in butter. Drain the butter from it; and then simmer the flesh in a good gravy well seasoned, and thickened with a little flour and butter. Add the juice of half a lemon.

Chicken Currie.

Cut up a chicken or young rabbit; if chicken, take off the skin. Roll each piece in a mixture of a large spoonful of flour, and half an ounce of currie-powder. Slice two or three onions, and fry them in butter of a light brown; then add the meat, and fry altogether till the meat begins to brown. Put it all into a stew-pan, and pour boiling water enough just to cover it. Simmer very gently two or three hours. If too thick, put more water half an hour before serving.

If the meat has been dressed before, a little broth will be better than water; but the currie is richer when made of fresh meat.

To braise Chickens.

Bone them, and fill them with forcemeat. Lay the bones, and any other poultry trimmings, into a stew-pan, and the chickens on them. Put to them a few onions, a faggot of herbs, three blades of mace, a pint of stock, and a glass or two of sherry. Cover the chickens with slices of bacon, and then white paper; cover the whole close, and put them on a slow stove for two hours. Then take them up, strain the braise, and skim off the fat carefully; set it on to boil very quick to a glaze, and do the chickens over with it with a brush.

Serve with a brown fricassee of mushrooms. Before glazing, put the chicken into an oven for a few minutes, to give a little colour.

Ducks roasted.

Serve with a fine gravy: and stuff one with sage and onion, a dessert-spoonful of crumbs, a bit of butter, and pepper and salt; let the other be unseasoned.

To boil Ducks.

Choose a fine fat duck; salt it two days, then boil it slowly in a cloth. Serve it with onion sauce, but melt the butter with milk instead of water.

To stew Ducks.

Half roast a duck; put it into a stew-pan with a pint of beef gravy, a few leaves of sage and mint cut small, pepper and salt, and a small bit of onion shred as fine as possible. Simmer a quarter of an hour, and skim clean; then add near a quart of green peas. Cover close, and simmer near half an hour longer. Put in a piece of butter and a little flour, and give it one boil; then serve in one dish.

To roast Goose.

After it is picked, the plugs of the feathers pulled out, and the hairs carefully singed, let it be well washed and dried, and a seasoning put in of onion, sage, and pepper and salt. Fasten it tight at the neck and rump, and then roast. Put it first at a distance from the fire, and by degrees draw it nearer. A slip of paper should be skewered on the breast-bone. Baste it very well. When the breast is rising, take off the paper; and be careful to serve it before the breast falls, or it will be spoiled by coming flatted to table. Let a good gravy be sent in the dish.

Gravy and apple sauce; gooseberry sauce for a green goose.

To stew GIBLETS.

Do them as will be directed for gilet pie (under the head *Pies*); season them with salt and pepper, and a very small piece of mace. Before serving give them one boil with a cup of cream, and a piece of butter rubbed in a tea-spoonful of flour.

Pigeons

May be dressed in so many ways, that they are very useful. The good flavour of them depends very much on their being cropped and drawn as soon as killed. No other bird requires so much washing.

Pigeons left from dinner the day before may be stewed, or made into a pie; in either case care must be taken not to over-do them, which will make them stringy. They need only be heated up in gravy made ready; and forcemeat-balls may be fried and added, instead of putting a stuffing into them. If for a pie, let beef steaks be stewed in a little water, and put cold under them, and cover each pigeon with a piece of fat bacon, to keep them moist. Season as usual, and put eggs.

To broil Pigeons.

After cleaning, split the backs, pepper and salt them, and broil them very nicely; pour over them either stewed or pickled mushrooms in melted butter, and serve as hot as possible.

Roast Pigeons

Should be stuffed with parsley, either cut or whole; and seasoned within. Serve with parsley and butter. Peas or asparagus should be dressed to eat with them.

To pickle Pigeons.

Bone them; turn the inside out, and lard it. Season with a little allspice and salt, in fine powder; then turn them again; and tie the neck and rump with thread. Put them into boiling water: let them boil a minute or two to plumb: take them out, and dry them well; then put them boiling hot into the pickle, which must be made of equal quantities of white wine and white wine vinegar, with white pepper and allspice, sliced ginger and nutmeg, and two or three bay leaves. When it boils up, put the pigeons in. If they are small, a quarter of an hour will do them; but they will take twenty minutes if large. Then take them out, wipe them, and let them cool. When the pickle is cold, take the fat off from it, and put them in again. Keep them in a *stone* jar tied down with a bladder to keep out the air.

Instead of larding, put into some a stuffing made of hard yolks of eggs and marrow in equal quantities, with sweet herbs, pepper, salt, and mace.

Pigeons in Jelly.

Save some of the liquor in which a knuckle of veal has been boiled: or boil a calf's or a neat's foot; put the broth into a pan with a blade of mace, a bunch of sweet herbs, some white pepper, lemon peel, a slice of lean bacon, and the pigeons. Bake them, and let them stand to be cold. Season them as you like, before baking. When done, take them out of the liquor, cover them close to preserve the colour, and clear the jelly by boiling with the whites of two eggs; then strain it through a thick cloth dipped in boiling water, and put into a sieve. The fat must be perfectly removed, before it be cleared. Put the jelly over and round them rough.

To pot Pigeons.

Let them be quite fresh, clean them carefully, and season them with salt and pepper: lay them close in a small deep pan; for the smaller the surface, and the closer they are packed, the less butter will be wanted. Cover them with butter, then with very thick paper tied down, and bake them. When cold, put them dry into pots that will hold two or three in each; and pour butter over them, using that which was baked as part.

Larks and other small Birds.

Draw, and spit them on a bird-spit; tie this on another spit, and roast them. Baste gently with butter, and strew bread crumbs upon them till half done: brown and serve with fried crumbs round.

To keep Game, &c.

Game ought not to be thrown away even when it has been kept a very long time; for when it seems to be spoiled it may often be made fit for eating by nicely cleaning it, and washing with vinegar and water. If there be danger of birds not keeping, draw, crop, and pick them; then wash in two or three waters, and rub them with salt. Have ready a saucepan of boiling water, and plunge them into it one by one; drawing them up and down by the legs, that the water may pass through them. Let them stay five or six minutes in; then hang them up in a cold place. When drained, pepper and salt the insides well. Before roasting, wash them well.

The most delicate birds, even grouse, may be preserved thus. Those that live by suction cannot be done this way, as

they are never drawn; and perhaps the heat might make them worse, as the water could not pass through them; but they bear being high.

Lumps of charcoal put about birds and meat will preserve them from taint, and restore what is spoiling.

Pheasants, Partridges, Guinea and Pea Fowls.

Roast them as turkey; and serve with a fine gravy (into which put a very small bit of garlick), and bread sauce. When cold, they may be made into excellent patties, but their flavour should not be overpowered by lemon.

To dress a Cock Pheasant.

Stuff the inside of a pheasant cock with the lean part of a sirloin of beef minced small, and season with pepper and salt. Roast the pheasant in the usual way, and take care that the stuffing do not escape. The gravy coming from the beef diffuses itself through the flesh of the pheasant, thereby rendering it more juicy and tender. Veal, being a white meat, may be preferable to beef.

To boil Partridges.

Truss the partridges, as done for boiled fowls. Boil them in a proper quantity of water, and in about fifteen or twenty minutes they will be sufficiently done. When ready to be served up, pour over them some rice stewed in gravy, with salt and pepper; the rice should stew in the gravy till it become quite thick, and to this a particular attention should be paid.

To stew Partridges.

After trussing the partridges, stuff their craws with forced meat, and lard them down the sides; then roll a lump of butter in pepper, salt, and powdered mace, and put it into the bodies. Sew up the vents, and after dredging them, fry them to a light brown; then put them into a stew-pan, with a quart of gravy, two spoonfuls of Madeira or white wine, a spoonful of mushroom catsup, two tea-spoonfuls of lemon pickle, an anchovy, a quarter of a lemon sliced, and a sprig of sweet marjoram. Cover up close, and stew for about half an hour; after thickening the gravy, if necessary, pour it over the partridges, and serve them up with boiled artichoke bottoms, cut in quarters, and placed round the dish.

Sauce for cold Partridge or cold Meat of any Kind.

Beat up the yolk of a hard egg with oil and vinegar. Add a little anchovy liquor, some Cayenne pepper, salt, parsley, and shalot, both chopped small.

A very cheap Way of potting Birds.

Clean them nicely; and season with mace, allspice, white pepper, and salt, in fine powder. Rub every part well; then lay the breast downwards in a pan, and pack the birds as close as you possibly can. Put a good deal of butter on them; then cover the pan with a coarse flour paste and a paper over, and tie it close. When baked and grown cold, cut them into proper pieces for helping, pack them close into a large potting-pan, and (if possible) leave no spaces to receive the butter. Cover them with butter, and one-third part less will be wanted than when the birds are done whole.

The butter that has covered potted things will serve for basting, or for paste for meat pies.

To clarify Butter for potted Things.

Put it into a sauce-boat, and set that over the fire in a stew-pan that has a little water in it. When melted, take care not to pour the milky parts over the potted things: they will sink to the bottom.

Grouse.

Roast them like fowls, but the head is to be twisted under the wing. They must not be over-done. Serve with a rich gravy in the dish, and bread sauce. The sauce for wild fowl, as will be described hereafter under the head of *Sauces*, may be used instead of common gravy.

To roast wild Fowl.

The flavour is best preserved without stuffing. Put pepper, salt, and a piece of butter into each.

Wild fowl require much less dressing than tame: they should be served of a fine colour, and well frothed up. A rich brown gravy should be sent in the dish; and when the breast is cut into slices, before taking off the bone, a squeeze of lemon, with pepper and salt, is a great improvement to the flavour.

To take off the fishy taste which wild fowl sometimes have, put an onion, salt, and hot water, into the dripping-pan, and baste them for the first ten minutes with this; then take away the pan, and baste constantly with butter.

Wild Ducks, Teal, Widgeon, Dun-birds.

They should be taken up with the gravy in. Baste them with butter; and sprinkle a little salt before they are taken up, put a good gravy upon them, and serve with shalot sauce in a boat.

Woodcocks, Snipes, and Quails.

They keep good several days. Roast them without drawing, and serve on toast. Butter only should be eaten with them, as gravy takes off from the fine flavour. The thigh and back are most esteemed.

Hares.

Hares will keep a long time, if properly taken care of, and even when the cook fancies them past eating, may be in the highest perfection; which if eaten when fresh killed they are not. As they are usually paunched in the field, the cook cannot prevent this, but the hare keeps longer, and eats much better, if not opened for four or five days, or according to the weather.

If paunched, as soon as a hare comes in it should be wiped quite dry, the heart and liver taken out, and the liver scalded to keep for the stuffing. Repeat this wiping every day; mix pepper and ginger, and rub on the inside; and put a large piece of charcoal into it. If the spice be applied early, it will prevent that musty taste which long keeping in the damp occasions, and which also affects the stuffing.

An old hare should be kept as long as possible, if to be roasted. It must also be well soaked.

To roast Hare.

After it is skinned, let it be extremely well washed, and then soaked an hour or two in water: and if old, lard it; which will make it tender, as also will letting it lie in vinegar. If, however, it be put into vinegar, it should be exceedingly well washed in water afterwards. Put a large relishing stuffing into the belly, and then sew it up. Baste it well with milk till half done, and afterwards with butter. If the blood have settled in the neck, soaking the part in warm water, and putting it to the fire warm, will remove it; especially if you also nick the skin here and there with a small knife to let it out. The hare should be kept at a distance from the fire at first. Serve with a fine froth, rich gravy, melted butter, and currant jelly sauce; the gravy in the dish. For stuffing use the liver, an anchovy, some fat bacon, a little suet, herbs, pepper, salt, nutmeg, a little onion, crumbs of bread, and an egg to bind it. The ears must be nicely cleaned and singed. They are reckoned a dainty.

To jug an old Hare.

After cleaning and skinning, cut it up; and season it with pepper, salt, allspice, pounded mace, and a little nutmeg. Put

it into a jar with an onion, a clove or two, a bunch of sweet herbs, a piece of coarse beef, and the carcase bones over all. Tie the jar down with a bladder, and leather or strong paper; and put it into a saucepan of water up to the neck, but no higher. Keep the water boiling five hours. When it is to be served, boil the gravy up with a piece of butter and flour; and if the meat get cold, warm it in this, but do not boil it.

Broiled and hashed Hare.

The flavour of broiled hare is particularly fine: the legs or wings must be seasoned first; rub with cold butter, and serve very hot. The other parts, warmed with gravy, and a little stuffing, may be served separately.

Potted Hare.

After seasoning it, bake it with butter. When cold, take the meat from the bones, and beat it in a mortar. If not high enough, add salt, mace, pepper, and a piece of the finest fresh butter melted in a spoonful or two of the gravy that came from the hare. When well mixed, put it into small pots, and cover with butter. The legs and back should be baked at the bottom of the jar, to keep them moist, and the bones be put over them.

Rabbits.

Rabbits may be roasted with stuffing and gravy, like hare, or without stuffing; with sauce of the liver and parsley chopped in melted butter, pepper, and salt; or larded. Or, boiled, and smothered with onion sauce; the butter to be melted with milk instead of water. Or, fried in joints, with dried or fried parsley: the same liver sauce this way also. Or, fricasseed, as before directed for chickens. Or, in a pie, as chicken, with forcemeat, &c.: in this way they are excellent when young. Or, potted.

Potted Rabbits.

Cut up two or three young but full grown ones, and take the leg bones off at the thigh; pack them as closely as possible in a small pan, after seasoning them with pepper, mace, Cayenne, salt, and allspice, all in very fine powder. Make the top as smooth as you can. Keep out the heads and the carcases, but take off the meat about the neck. Put a good deal of butter, and bake the whole gently. Keep it two days in the pan; then shift it into small pots, adding butter. The livers also should be added, as they eat well.

SOUPS AND GRAVIES.

GENERAL DIRECTIONS RESPECTING SOUPS AND GRAVIES.

When there is any fear of gravy meat being spoiled before it be wanted, season well, and fry it lightly, which will preserve it two days longer; but the gravy is best when the juices are fresh.

When soups or gravies are to be put by, let them be changed every day into fresh scalded pans. Whatever has vegetables boiled in it, is apt to turn sour sooner than the juices of meat. Never keep any gravy, &c., in metal. When fat remains on any soup, a tea-cupful of flour and water mixed quite smooth, and boiled in, will take it off. If richness, or greater consistency, be wanted, a good lump of butter mixed with flour, and boiled in the soup, will give either of these qualities. Long boiling is necessary to give the full flavour of the ingredients, therefore time should be allowed for soups and gravies; and they are best if made the day before they are wanted. Soups and gravies are far better when the meat is put at the bottom of the pan, and stewed, and the herbs, roots, &c., with butter, than when water is put to the meat at first; and the gravy that is drawn from the meat should be almost dried up before the water is put to it. Don't use the sediment of gravies, &c., that have stood to be cold. When onions are strong, boil a turnip with them; if for sauce this will make them mild. If soups or gravies are too weak, do not cover them in boiling, that the watery particles may evaporate.

A clear jelly of *cow-heels* is very useful to keep in the house, being a great improvement to soups and gravies. *Truffles* and *morels* thicken soups and sauces, and give them a fine flavour. Wash half an ounce of each carefully, then simmer them a few minutes in water, and add them with the liquor, to boil in the sauce, &c., till tender.

Scotch Broth.

Early in the morning, put a few ounces of pearl, or Scotch barley into a pot, with a suitable quantity of water as may be wanted for the broth; and after the barley has become soft, put in a knuckle of veal, or a few pounds of lean beef, the lean part of a neck of mutton, and a small piece of salt beef. At a proper time, put in all kinds of pot vegetables, such as carrots, turnips, onions, cabbage, celery, and pease, if in season. When sufficiently stewed, serve up along with the meat. Season with salt, when salt beef is not used.---This is a very wholesome dish for a private family, especially where there are children. It is

one of the standing dishes in almost every house in Scotland, but not always with the salt meat. The only art required in making it, is to suffer it to boil slowly, and for a great length of time. Hasty boiling extracts the juices from all kinds of meat in a wasteful and imperfect manner.

Scotch Mutton Broth.

Soak a neck of mutton in water for an hour; cut off the scrag, and put it into a stew-pan with two quarts of water. As soon as it boils, skim it well, and then simmer it an hour and a half, then take the best end of the mutton, cut it into pieces (two bones in each), take some of the fat off, and put as many as you think proper; skim the moment the fresh meat boils up, and every quarter of an hour afterwards. Have ready four or five carrots, the same number of turnips, and three onions, all cut, but not small; and put them in soon enough to get quite tender: add four large spoonfuls of Scotch barley, first wetted with cold water. The meat should stew three hours. Salt to the taste, and serve all together. Twenty minutes before serving, put in some chopped parsley. It is an excellent winter dish.

Colouring for Soups or Gravies.

Put four ounces of lump sugar, a gill of water, and half an ounce of the finest butter, into a small tosser, and set it over a gentle fire. Stir it with a wooden spoon, till of a bright brown. Then add half a pint of water; boil, skim, and when cold, bottle and cork it close. Add to soup or gravy as much of this as will give a proper colour.

A clear brown Stock for Gravy-Soup or Gravy.

Put a knuckle of veal, a pound of lean beef, and a pound of the lean of a gammon of bacon, all sliced, into a stew-pan with two or three scraped carrots, two onions, two turnips, two heads of celery sliced, and two quarts of water. Stew the meat quite tender, but do not let it brown. When thus prepared, it will serve either for soup, or brown, or white gravy; if for brown gravy, put some of the above colouring, and boil a few minutes.

A Giblet Soup.

Scald a sufficient quantity of giblets, and cut them to pieces; then put them into a stew-pan with veal stock, and let them stew till sufficiently tender; then season as for real turtle. Strain off, and add egg yolks, and forced meat balls, with Madeira to the taste.

A Macaroni Soup.

Cut three onions into slices, and put them into a saucepan with a bit of butter and a little water; but take care that the onions be not burnt. Keep the onions and butter upon the fire, till they become a little discoloured; then take four anchovies, with two or three fresh-water fish, and a little thyme. Simmer these together a proper time, then add water and scraped Parmesan cheese. Boil up all together, and strain through a wide sieve; after which return the soup into the pan, and add to it a sufficient quantity of prepared macaroni, and give it a boil.

A Green Pease Soup.

Take six or eight cucumbers pared and sliced; the blanched part of the same number of coss lettuce, a sprig or two of mint, two or three onions, a little parsley, some white pepper and salt, a full pint of young pease, and half a pound of butter. Put these ingredients into a stew-pan, and let them stew gently in their own liquor for an hour. Then have in readiness a quart of old pease, boiled tender. Pulp them through a culender, and put to them two quarts of strong beef gravy, or more, as is likely for thickness. When the herbs and cucumbers are sufficiently stewed, mix, and after giving a boil, serve up the soup very hot.

A Gravy Soup.

Take four pounds of lean beef, a knuckle of veal, half a pound of lean ham, a bundle of sweet herbs, two whole carrots, two whole turnips, an onion stuck with cloves, and four heads of celery. Put these into a stew-pan, and keep it at a considerable distance from the fire, in order that the gravy may be drawn from the meat before putting in any water, and without running the hazard of burning. Then put in as much water as may be required, and stew gently for the space of five hours. Strain through a sieve into an earthen pot, where the soup should remain during the night. Next day, take off the fat, and when the stock is taken out, great care should be used not to raise it from the bottom, as that would occasion the soup to have a muddy appearance. Put the stock in this clarified state into the stew-pan, and set it over the fire, taking care to remove the scum as it rises. Season with white pepper, salt, and mace.

Vegetable Soup.

Pare and slice five or six cucumbers; and add to these the inside of as many cos-lettuces, a sprig or two of mint, two or

three onions, some pepper and salt, a pint and a half of young peas, and a little parsley. Put these, with half a pound of fresh butter, into a saucepan, to stew in their own liquor, near a gentle fire, half an hour; then pour two quarts of boiling water to the vegetables, and stew them two hours; rub down a little flour into a tea-cupful of water, boil it with the rest fifteen or twenty minutes, and serve it.

Carrot Soup.

Put some beef bones, with four quarts of the liquor in which a leg of mutton or beef has been boiled, two large onions, a turnip, pepper, and salt, into a saucepan, and stew for three hours. Have ready six large carrots scraped and cut thin; strain the soup on them, and stew them till soft enough to pulp through a hair sieve or coarse cloth; then boil the pulp with the soup, which is to be as thick as pease soup. Use two wooden spoons to rub the carrots through. Make the soup the day before it is to be used. Add Cayenne. Pulp only the red part of the carrot, and not the yellow.

Onion Soup.

Into the water that has boiled a leg or neck of mutton, put carrots, turnips, and (if you have one) a shank-bone, and simmer two hours. Strain it on six onions, first sliced and fried of a light brown; simmer three hours, skim it carefully and serve. Put into it a little roll, or fried bread.

Spinach Soup.

Shred two handfuls of spinach, a turnip, two onions, a head of celery, two carrots, and a little thyme and parsley. Put all into a stew-pot, with a bit of butter the size of a walnut, and a pint of broth, or the water in which meat has been boiled; stew till the vegetables are quite tender; work them through a coarse cloth or sieve with a spoon; then to the pulp of the vegetables and liquor, put a quart of fresh water, pepper, and salt, and boil all together. Have ready some suet dumplings, the size of a walnut; and before you put the soup into the tureen, put them into it. The suet must not be shred too fine; and take care that it is quite fresh.

Hare Soup.

Take an old hare that is good for nothing else, cut it into pieces, and put to it a pound and a half of lean beef, two or three shank-bones of mutton well cleaned, a slice of lean bacon or ham, an onion, and a bunch of sweet herbs; pour on it two quarts of boiling water; cover the jar into which you put these,

with bladder and paper, and set in a kettle of water. Simmer till the hare is stewed to pieces; strain off the liquor, and give it one boil, with an anchovy cut into pieces; and add a spoonful of soy, a little Cayenne and salt. A few fine forcemeat-balls, fried of a good brown, should be served in the tureen.

Ox-rump Soup.

Two or three rumps of beef will make it stronger than a much larger quantity of meat without these; and form a very nourishing soup.

Make it like gravy soup, and give it what flavour or thickening you like.

Portable Soup.

Boil one or two knuckles of veal, one or two shins of beef, and three pounds of beef, in as much water only as will cover them. Take the marrow out of the bones; put any sort of spice you like, and three large onions. When the meat is done to rags, strain it off, and put it into a *very* cold place. When cold, take off the cake of fat (which will make crusts for servants' pies), put the soup into a double-bottomed tin saucepan, and set it on a pretty quick fire, but don't let it burn. It must boil fast and uncovered, and be stirred constantly for eight hours. Put it into a pan, and let it stand in a cold place a day; then pour it into a round china soup-dish, and set the dish into a stew-pan of boiling water on a stove, and let it boil and be now and then stirred till the soup is thick and ropy; then it is enough. Pour it into the little round part at the bottom of the cups, or basins turned upside down, to form cakes; and when cold, turn them out on flannel to dry. Keep them in tin canisters. When they are to be used, melt them in boiling water; and if you wish the flavour of herbs, or any thing else, boil it first, strain off the water, and melt the soup in it.

This is very convenient in the country, or at sea, where fresh meat is not always at hand; as by this means a basin of soup may be made in five minutes.

Soup maigre.

Melt half a pound of butter in a stew-pan, shake it round, and throw in six middling onions sliced. Shake the pan well for two or three minutes; then put to it five heads of celery, two handfuls of spinach, two cabbage-lettuces cut small, and some parsley. Shake the pan well for ten minutes; then put in two quarts of water, some crusts of bread, a tea-spoonful of beaten pepper, three or four blades of mace; and if you have any white beet-leaves, add a large handful of them cut small.

GUIDE TO HAPPINESS.

Boil gently an hour. Just before serving, beat in two yolks of eggs and a large spoonful of vinegar.

Eel Soup.

Take three pounds of small eels; put to them two quarts of water, a crust of bread, three blades of mace, some whole pepper, an onion, and a bunch of sweet herbs: cover them close, and stew till the fish is quite broken; then strain it off. Toast some bread, cut it into dice, and pour the soup on it boiling. A piece of carrot may be put in at first. This soup will be as rich as if made of meat. A quarter of a pint of rich cream, with a tea-spoonful of flour rubbed smooth in it, is a great improvement.

Excellent Lobster Soup.

Take the meat from the claws, bodies, and tails, of six small lobsters; take away the brown fur, and the bag in the head; beat the fins, chine, and small claws, in a mortar. Boil it very gently in two quarts of water, with the crumbs of a French roll, some white pepper, salt, two anchovies, a large onion, sweet herbs, and a bit of lemon peel, till you have extracted the goodness of them all. Strain it off. Beat the spawn in a mortar, with a bit of butter, a quarter of a nutmeg, and a tea-spoonful of flour; mix it with a quart of cream. Cut the tails into pieces, and give them a boil up with the cream and soup. Serve with forcemeat-balls made of the remainder of the lobster, mace, pepper, salt, a few crumbs, and an egg or two. Let the balls be made up with a bit of flour, and heated in the soup.

Craw-fish, or Prawn Soup.

Boil six whittings, and a large eel (or the eel and half a thornback, well cleaned), with as much water as will cover them; skim them clean, and put in whole pepper, mace, ginger, parsley, an onion, a little thyme, and three cloves. Boil to a mash. Pick fifty craw-fish, or a hundred prawns; pound the shells and a little roll; but first boil them with a little water, vinegar, salt, and herbs; put this liquor over the shells in a sieve; then pour the other soup, clear from the sediment. Chop a lobster, and add this to it, with a quart of good beef-gravy: add also the tails of the craw-fish or the prawns, and some flour and butter; and season as may be liked, if not high enough.

Oyster-mouth Soup.

Make a rich mutton broth, with two large onions, three blades of mace, and black pepper. When strained, pour it on

a hundred and fifty oysters, without the beards, and a bit of butter rolled in flour. Simmer gently a quarter of an hour, and serve.

GRAVIES.

Directions respecting Gravies.

Gravy may be made quite as good of the skirts of beef, and the kidney, as of any other meat prepared in the same way. An ox-kidney, or milt, makes good gravy, cut all to pieces, and prepared as other meat; and so will the shank-end of mutton that has been dressed, if much be not wanted. The shank-bones of mutton are a great improvement to the richness of gravy; but first soak them well, and scour them clean. Taragon gives the flavour of French cookery, and in high gravies is a great improvement; but it should be added only a short time before serving.

To dress Gravy that will keep a Week.

Cut lean beef thin, put it into a frying-pan without any butter, and set it on a fire covered, but take care it does not burn; let it stay till all the gravy that comes out of the meat is dried up into it again; put as much water as will cover the meat, and let that stew away. Then put to the meat a small quantity of water, herbs, onions, spice, and a bit of lean ham; simmer till it is rich, and keep it in a cool place. Do not take off the fat till going to be used.

A rich Gravy.

Cut beef into thin slices, according to the quantity wanted; slice onions thin, and flour both; fry them of a light brown, but do not on any account suffer them to grow black; put them into a stew-pan, pour boiling water on the browning in the frying-pan, boil it up, and pour on the meat. Put to it a bunch of parsley, thyme, and savory, a small bit of knotted marjoram, the same of taragon, some mace, berries of allspice, with black peppers, a clove or two, and a bit of ham, or gammon of bacon. Simmer till you have extracted all the juices of the meat; and be sure to skim the moment it boils, and often after. If for a hare, or stewed fish, anchovy should be added.

Gravy for a Fowl made without Meat.

Wash the feet nicely, and cut them and the neck small; simmer them with a little bread browned, a slice of onion, a bit of parsley and thyme, some pepper and salt, and the liver and gizzard, in a quarter of a pint of water, till half wasted. Take

out the liver, bruise it, and strain the liquor to it. Then thicken it with flour and butter, and add a tea-spoonful of mushroom catsup, and it will be very good.

Strong Fish Gravy.

Skin two or three eels, or some flounders; gut and wash them very clean; cut them into small pieces, and put into a saucepan. Cover them with water, and add a little crust of bread toasted brown, two blades of mace, some whole pepper, sweet herbs, a piece of lemon peel, an anchovy or two, and a tea-spoonful of horse-radish. Cover close, and simmer; add a bit of butter and flour, and boil with the above.

Savoury Jelly, to put over cold Pies.

Make it of a small bare knuckle of leg or shoulder of veal, or a piece of a scrag of that, or mutton; or, if the pie be of fowl or rabbit, the carcasses, necks, and heads, added to any piece of meat, will be sufficient, observing to give consistence by cow-heel, or shanks of mutton. Put the meat, a slice of lean ham or bacon, a faggot of different herbs, two blades of mace, an onion or two, a small bit of lemon peel, and a tea-spoonful of Jamaica pepper bruised, and the same of whole pepper, and three pints of water, in a stew-pot that shuts very close. As soon as it boils skim it well, and let it simmer very slowly till quite strong; strain it, and when cold take off the fat with a spoon first, and then, to remove every particle of grease, lay a clean piece of cap or blotting-paper on it. When cold, if not clear, boil it a few minutes with the whites of two eggs (but do not add the sediment), and pour it through a nice sieve, with a napkin in it, which has been dipped in boiling water to prevent waste.

Beef Gravy.

Take four pounds of coarse beef, or any other quantity, and after notching it with a knife, put it into a stew-pan with some whole carrots and onions, but no water. Stew over a gentle fire for the space of half an hour, or till all the gravy be drawn from the meat. Then add the required quantity of water, and continue the stewing for three or four hours longer. Strain off the meat, and preserve the gravy for such uses as it may be wanted for. When intended for soups, it will be well to put in part of a knuckle of veal, which will convert the gravy into a jelly.

A Colouring for Sauces.

Put a quarter of a pound of lump sugar into a pan, and add to it half a gill of water, with half an ounce of butter. Set it

over a gentle fire, stirring it with a wooden spoon till it appear burnt to a bright brown colour; then add some more water; when it boils, skim, and afterwards strain. Retain for use in a vessel closely covered.

SAUCES, &c.

A very good Sauce, especially to hide the bad Colour of Fowls.

Cut the livers, slices of lemon in dice, scalded parsley, and hard eggs: and salt, and mix them with butter; boil them up, and pour over the fowls.

This will do for roast rabbit.

White Sauce for Fricasee of Fowls, Rabbits, White-meat, Fish, or Vegetables.

It is seldom necessary to buy meat for this favourite sauce, as the proportion of that flavour is but small. The water that has boiled fowls, veal, or rabbit; or a little broth, that may be in the house; or the feet and necks of chicken, or raw or dressed veal, will suffice. Stew with a little water any of these, with a bit of lemon peel, some sliced onion, some white pepper-corns, a little pounded mace or nutmeg, and a bunch of sweet herbs, until the flavour be good, then strain it, and add a little good cream, a piece of butter, and a *little* flour; salt to your taste. A squeeze of lemon may be added after the sauce is taken off the fire, shaking it well. Yolk of egg is often used in fricasee, but if you have any cream it is better; as the former is apt to curdle.

Sauce for Wild Fowl, or Ducks.

Serve a rich gravy in the dish: cut the breast into slices, but don't take them off; cut a lemon, and put pepper and salt on it: then squeeze it on the breast, and pour a spoonful of gravy over before you help.

An excellent Sauce for Carp, or boiled Turkey.

Rub half a pound of butter with a tea-spoonful of flour, put to it a *little* water, melt it, and add near a quarter of a pint of thick cream, and half an anchovy chopped fine, not washed; set it over the fire: and as it boils up, add a large spoonful of real India soy. If that does not give it a fine colour, put a little more. Turn it into the sauce-tureen, and put some salt and half a lemon: stir it well to hinder it from curdling.

Sauce for Fowl of any Sort.

Boil some veal gravy, pepper, salt, the juice of a Seville

orange and a lemon, and a quarter as much of Port wine as of gravy; and pour it into the dish, or a boat.

A very fine Mushroom Sauce, for Fowls, or Rabbits.

Wash and pick a pint of young mushrooms, and rub them with salt, to take off the tender skin. Put them into a saucepan with a little salt, some nutmeg, a blade of mace, a pint of cream, and a good piece of butter rubbed in flour. Boil them up, and stir them till done; then pour it round the chickens, &c. Garnish with lemon.

If you cannot get fresh mushrooms, use pickled ones done white, with a little mushroom powder with the cream, &c.

Egg Sauce.

Boil the eggs hard, and cut them into small pieces: then put them to melted butter.

Onion Sauce.

Peel the onions, and boil them tender: squeeze the water from them, then chop them, and add to them butter that has been melted rich and smooth, as will hereafter be directed, but with a little good milk instead of water; boil it up once, and serve it for boiled rabbits, partridges, scrag or knuckle of veal, or roast mutton. A turnip boiled with the onions makes them milder.

Bread Sauce.

Boil a large onion, cut into four, with some black peppers and milk, till the onion is quite a pap. Pour the milk strained on grated white stale bread, and cover it. In an hour put it into a saucepan, with a good piece of butter mixed with a little flour; boil the whole up together, and serve.

Dutch Sauce for Meat or Fish.

Put six spoonfuls of water, and four of vinegar, into a saucepan, warm, and thicken it with the yolks of two eggs. Make it quite hot, but do not boil it: squeeze in the juice of half a lemon, and strain it through a sieve.

Sauce Robart, for Rumps or Steaks.

Put a piece of butter the size of an egg into a saucepan, set over the fire, and when browning, throw in a handful of sliced onions cut small; fry them brown, but don't let them burn; add half a spoonful of flour, shake the onions in it, and give it another fry: then put four spoonfuls of gravy, and some pepper and salt, and boil it gently ten minutes; skim off

the fat ; add a tea-spoonful of made mustard, a spoonful of vinegar, and the juice of half a lemon ; boil it all, and pour it round the steaks. They should be of a fine yellow brown, and garnished with fried parsley and lemon.

Apple Sauce, for Goose and Roast Pork.

Pare, core, and slice, some apples : and put them in a stone jar, into a saucepan of water, or on a hot hearth. If on a hearth, let a spoonful or two of water be put in, to hinder them from burning. When they are done, bruise them to a mash, and put to them a piece of butter the size of a nutmeg, and a little brown sugar. Serve it in a sauce-tureen.

Lemon Sauce.

Cut thin slices of lemon into a very small dice, and put them into melted butter ; give it one boil, and pour it over boiled fowls.

A very fine Fish Sauce.

Put into a very nice tin saucepan a pint of fine Port wine, a gill of mountain, half a pint of fine walnut catsup, twelve anchovies and the liquor that belongs to them, a gill of walnut pickle, the rind and juice of a large lemon, four or five shalots, some Cayenne to taste, three ounces of scraped horse-radish, three blades of mace, and two tea-spoonfuls of made mustard : boil it all gently, till the rawness goes off ; then put it into small bottles for use. Cork them very close, and seal the top.

An excellent Substitute for Caper Sauce.

Boil slowly some parsley, to let it become a bad colour, but *don't chop it fine* ; put it to melted butter, with a tea-spoonful of salt, and a dessert spoonful of vinegar. Boil up and serve.

Oyster Sauce.

Save the liquor in opening the oysters ; and boil it with the beards, a bit of mace, and lemon peel. In the mean time throw the oysters into cold water, and drain it off. Strain the liquor, and put it into a saucepan with them, and as much butter, mixed with a little milk, as will make sauce enough, but first rub a little flour with it. Set them over the fire, and stir all the time ; and when the butter has boiled once or twice take them off, and keep the saucepan near the fire, but not over it ; for if done too much, the oysters will be hard. Squeeze a little lemon juice, and serve.— If for company, a little cream is a great improvement. Observe, the oysters will thin the sauce, so put butter accordingly.

Anchovy Sauce.

Chop one or two anchovies without washing, put them to some flour and butter, and a little drop of water; stir it over the fire till it boils once or twice. When the anchovies are good, they will be dissolved; and the colour will be better than by the usual way.

To melt Butter; which is rarely well done, though a very essential Article..

Mix in the proportion of a tea-spoonful of flour to four ounces of the best butter, on a trencher. Put it into a small saucepan, and two or three table-spoonfuls of hot water, boil quick a minute, shaking it all the time. Milk used instead of water, requires rather less butter, and looks whiter.

To make Mustard.

Mix the best Durham flour of mustard by degrees, with boiling water, to a proper thickness, rubbing it perfectly smooth; add a little salt, and keep it in a small jar close covered, and put only as much into the glass as will be used soon; which should be wiped daily round the edges.

Another Way, for immediate Use.---Mix the Mustard with new milk by degrees, to be quite smooth, and add a little raw cream. It is much softer this way, is not bitter, and will keep well.—A tea-spoonful of sugar to half a pint of mustard, is a great improvement, and softens it.

Kitchen Pepper.

Mix in the finest powder, one ounce of ginger; of cinnamon, black pepper, nutmeg, and Jamaica pepper, half an ounce each; ten cloves, and six ounces of salt. Keep it in a bottle. It is an agreeable addition to any brown sauces or soups.

Spice in powder, kept in small bottles close stopped, goes much farther than when used whole. It must be dried before pounded: and should be done in quantities that may be wanted in three or four months. Nutmeg need not be done: but the others should be kept in separate bottles, with a little label on each.

To dry Mushrooms.

Wipe them clean; and of the large take out the brown, and peel off the skin. Lay them on paper to dry in a cool oven, and keep them in paper bags, in a dry place. When used, simmer them in the gravy, and they will swell to near their former size; to simmer them in their own liquor till it

dry up into them, shaking the pan, then drying on tin plates, is a good way, with spice or not, as above, before made into powder. Tie down with bladder; and keep in a dry place, or in paper.

Mushroom Powder.

Wash half a peck of large mushrooms while quite fresh, and free them from grit and dirt with flannel: scrape out the black part clean, and do not use any that are worm-eaten; put them into a stew-pan over the fire without water, with two large onions, some cloves, a quarter of an ounce of mace, and two spoonfuls of white pepper, all in powder; simmer and shake them till all the liquor be dried up, but be careful they do not burn. Lay them on tins or sieves in a slow oven till they are dry enough to beat to powder; then put the powder in small bottles, corked, and tied closely, and keep in a dry place.--A tea-spoonful will give a very fine flavour to any soup or gravy, or any sauce; and it is to be added just before serving, and one boil given to it after it is put in.

Essence of Anchovies.

Take two dozen of anchovies, chop them, and without the bone, but with some of their own liquor strained, add them to sixteen large spoonfuls of water; boil gently till dissolved, which will be in a few minutes. When cold, strain and bottle it.

Fine Force-meat-balls, for fish Soups, or stewed Fish.

Beat the flesh and soft parts of a middling lobster, half an anchovy, a large piece of boiled celery, the yolk of a hard egg, a little Cayenne, mace, salt, and white pepper, with two table-spoonfuls of bread crumbs, one ditto of oyster liquor, two ounces of butter warmed, and two eggs well beaten; make into balls, and fry of a fine brown in butter.

PIES.

OBSERVATIONS ON SAVOURY PIES.

There are few articles of cookery more generally liked than relishing pies, if properly made; they admit a great variety of things. Some are best eaten cold; in that case, there should be no suet put into the forcemeat that is used with them.

Raised Crusts for meat Pies.

Boil water with a little fine lard, and an equal quantity of fresh dripping or of butter, but not much of either. While hot, mix this with as much flour as you will want, making the

paste as stiff as you can, to be smooth, which you will make it by good kneading and beating it with the rolling-pin. When quite smooth, put a lump into a cloth, or under a pan, to soak till near cold. Those who have not a good hand at raising crust may roll the paste of a proper thickness, and cut out the top and bottom of the pie, and a long piece for the sides. Cement the bottom to the sides with egg, bringing the former rather farther out, and pinching both together; put egg between the edges of the paste, to make it adhere to the sides. Fill your pie, put on the cover, and pinch it and the side crust together. The same mode of uniting the paste is to be observed, if the sides be pressed into a tin form, in which the paste must be baked, after it shall be filled and covered; but in the latter case, the tin should be buttered, and carefully taken off when done enough; and as the form usually makes the sides of a lighter colour than is proper, the paste should be put into the oven again for a quarter of an hour. With a feather, put egg over at first.

Eel Pie.

Cut the eels in lengths of two or three inches, season with pepper and salt, and place them in the dish, with some bits of butter, and a little water; and cover it with paste.

Cod Pie.

Take a piece of the middle of a small cod, salt it well one night, and next day wash it; season with pepper, salt, and a very little nutmeg, mixed; place in a dish, and put some butter on it, and a little good broth of any kind. Cover it with a crust, and when done, add a sauce of a spoonful of broth, a quarter of a pint of cream, a little flour and butter, a grate of lemon and nutmeg, and give it one boil. Oysters may be added.

Mackarel will do well, but do not salt them till used.

Parsley picked and put in, may be used instead of oysters

Sole Pie.

Split some soles from the bone, and cut the fins close; season with a mixture of salt, pepper, a little nutmeg and pounded mace, and put them in layers, with oysters. They eat excellently. A pair of middling sized ones will do, and half a hundred of oysters. Put in the dish the oyster liquor, two or three spoonfuls of broth, and some butter. When the pie is baked, pour in a tea-cupful of thick cream.

Excellent Shrimp Pie.

Pick a quart of shrimps; if they are very salt, season them

with only mace and a clove or two. Mince two or three anchovies; mix these with the spice, and then season the shrimps. Put some butter at the bottom of the dish, and over the shrimps, with a glass of sharp white wine. The paste must be light and thin. They do not take long baking.

A Lobster Pie.

Take the meat of two or three lobsters, and cut it into pretty large pieces. Having put some puff paste round the edge of a dish, put in a layer of lobster, a layer of oysters, with a good slice of butter, some bread crumbs, together with white pepper and salt. Repeat these layers till the dish be full. Take the coral of the lobsters, and pound it with chopped oysters, crumbs of bread, the yolk of egg, and a little butter. Form into small balls, fry them, and lay them on the top of the pie. Boil the lobster shells in a little water and the oyster liquor, with some pepper and salt, to make gravy. Strain through a sieve, and pour it upon the pie. Then put on the crust, and send it to the oven.

A sweetbread Pie.

Raise the pie, and send it to the oven, to be ready to receive the following ingredients: Take four sweetbreads, and after being sliced, put them into a saucepan with some veal gravy, well seasoned with white pepper, salt, nutmeg, and mace. Then put a quarter of a pound of butter into a stew-pan and thicken it with flour, after which put in the sweetbreads and gravy, with the addition of a score and a half of bearded oysters. After stewing a short time, put the whole into the pie with a gill of warm cream.—This, if well prepared, is a most delicious dish for a first course.

A Fish Pie.

Sheet the sides of a dish with paste, and put into it the following ingredients, after being seasoned with a due mixture of white pepper, salt, nutmeg, and mace. Pick the white meat from three or four lobsters, season it, and cut it into pieces. At the bottom of the dish, put a layer of bread crumbs, then a layer of lobster, then a layer of bread crumbs, then a layer of bearded oysters, and lastly some bread crumbs. Repeat these layers if the dish require it. Then pour in the liquor of the oysters, with a spoonful of the essence of anchovy, a little gravy, and a quarter of a pound of butter, cut into pieces. Cover with a crust, and send the pie to the oven to be gently baked. Just before sending up, pour in half a gill of warm cream, and the same quantity of gravy.

A Beef-steak Pie.

Take rump steaks and beat them well with a paste-pin. Season them with white pepper and salt, and after putting a paste round the dish, put in a little water, and lay in the steaks with a lump of butter on each. Put in sliced potatoes, and onions, if you please. Cover with a lid of paste, and send to the oven. A few shred oysters, and their liquor, would be an improvement without much additional expence.

A remarkably fine Fish Pie.

Boil two pounds of small eels; having cut the fins quite close, pick the flesh off, and throw the bones into the liquor, with a little mace, pepper, salt, and a slice of onion; boil till quite rich, and strain it. Make forcemeat of the flesh, and anchovy, parsley, lemon peel, salt, pepper, and crumbs, and four ounces of butter warmed, and lay it at the bottom of the dish. Take the flesh of soles, small cod, or dressed turbot, and lay them on the forcemeat, having rubbed it with salt and pepper; pour the gravy over, and bake.—If cod or soles be used, take off the skin and fins.

A rich Veal Pie.

Cut steaks from a neck or breast of veal, season them with pepper, salt, nutmeg, and a very little clove in powder. Slice two sweetbreads, and season them in the same manner. Lay a puff paste on the edge of the dish; then put the meat, yolks of hard eggs, the sweetbreads, and some oysters, up to the top of the dish. Lay over the whole some very thin slices of ham, and fill up the dish with water; cover; and when it is taken out of the oven, pour in at the top, through a funnel, a few spoonfuls of good veal gravy, and some cream boiled up with a tea-spoonful of flour to fill up; truffles, &c. if approved.

Calf's Head Pie.

Stew a knuckle of veal till fit for eating, with two onions, a few isinglass-shavings, a bunch of herbs, a blade of macê, and a few pepper-corns, in three pints of water. Keep the broth for the pie. Take off a bit of the meat for the balls, and let the other be eaten, but simmer the bones in the broth till it be very good. Half boil the head, and cut it in square bits; put a layer of ham at the bottom; then some head, first fat then lean, with balls and hard eggs cut in half, and so on till the dish be full; but be careful not to place the pieces close, or the pie will be too solid, and there will be no space for the jelly. The meat must be first seasoned with pepper and salt,

and a little nutmeg. Put a little water and a little gravy into the dish, and cover it with a tolerable thick crust; bake it in a slow oven, and when done, pour into it as much gravy as it can possibly hold, and do not cut it till perfectly cold; in doing which observe to use a very sharp knife, and first cut out a large bit, going down to the bottom of the dish; and when done thus, thinner slices can be cut; the different colours, and the clear jelly, have a beautiful marbled appearance.

A small pic may be made to eat hot, which with high seasoning, oysters, mushrooms, truffles, morels, &c. has a very good appearance.

The cold pic may be kept many days. Slices make a pretty side dish. Instead of isinglass, use a calf's foot, or a cow-heel, if the jelly is not likely to be stiff enough. The pickled tongues of former calves' heads may be cut in, to vary the colour, instead of, or besides, ham.

Excellent pork Pies, to eat cold.

Raise common boiled crust into either a round or oval form, as you choose; have ready the trimming and small bits of pork cut off when a hog is killed; and if these are not enough, take the meat off a sweet bone. Beat it well with a rolling-pin; season with pepper and salt, and keep the fat and lean separate. Put it in layers close up to the top; lay on the lid, cut the edge smoothly round, and pinch it; bake in a slow soaking oven, as the meat is very solid. The pork may be put into a common dish, with a plain crust; and be quite as good. Observe to put no bone or water into the pork pie; the outside of the pieces will be hard, unless they are cut small and pressed close.

Mutton Pic.

Cut steaks from a loin or neck of mutton that has hung; beat them, and remove some of the fat. Season with salt, pepper, and a little onion; put a little water at the bottom of the dish, and a little paste on the edge; then cover with a moderately thick paste. Or raise small pies, and singeing each bone in two to shorten it, season, and cover it over, pinching the edge. When they come out, pour into each a spoonful of gravy made of a bit of mutton.

Lamb Pic.

Make it of a loin, neck, or breast; the breast of house-lamb is one of the most delicate things that can be eaten. It should be very lightly seasoned with pepper and salt; the bone taken out, but not the gristles; and a small quantity of jelly gravy

be put in hot; but the pie should not be cut till cold. Put two spoonfuls of water before baking.

Grass-lamb makes an excellent pie, and may either be boned or not, but not to bone it is perhaps better. Season with only pepper and salt; put two spoonfuls of water before baking, and as much gravy when it comes from the oven.—Meat pies being fat, it is best to let out the gravy on one side, and put it in again by a funnel, at the centre, and a little may be added.

Chicken Pie.

Cut up two young fowls, season with white pepper, salt, a little mace, and nutmeg, all in the finest powder, and a little Cayenne. Put the chicken, slices of ham, or fresh gammon of bacon, forcemeat-balls, and hard eggs, by turns, in layers. If it be baked in a dish, put a little water; but none if in a raised crust. By the time it returns from the oven, have ready a gravy of a knuckle of veal, or a bit of the scrag, with some shank-bones of mutton, seasoned with herbs, onion, mace, and white pepper. If to be eaten hot, you may add truffles, morels, mushrooms, &c. but not if eaten cold. If to be made in a dish, put as much gravy as will fill it; but, in raised crust, the gravy must be nicely strained, and then put in cold as jelly. To make the jelly clear, you may give it a boil with the whites of two eggs, after taking away the meat, and then run it through a fine lawn sieve.—Rabbits, if young and in flesh, do as well: their legs should be cut short; and the breast-bones must not go in, but will help to make the gravy.

Green goose Pie.

Bone two young green geese, of a good size; but first take away every plug, and singe them nicely. Wash them clean; and season them high with salt, pepper, mace, and allspice. Put one inside the other; and press them as close as you can, drawing the legs inwards. Put a good deal of butter over them, and bake them either with or without crust; if the latter, a cover must fit close to the dish to keep in the steam. It will keep long.

Duck Pie.

Bone a full-grown young duck and a fowl; wash them and season with pepper and salt, and a small proportion of mace and allspice, in the finest powder. Put the fowl within the duck, and in the former a calf's tongue pickled red, boiled very tender and peeled. Press the whole close; the skins of the legs should be drawn inwards, that the body of the fowls may be quite smooth. If approved, the space between the

sides of the crust may be filled with fine forcemeat. Bake it in a slow oven, either in a raised crust, or pie-dish, with a thick crust, ornamented.

Giblet Pie.

After very nicely cleaning goose or duck giblets, stew them with a small quantity of water, onion, black pepper, and a bunch of sweet herbs, till nearly done. Let them cool; and if not enough to fill the dish, lay a beef, veal, or two or three mutton steaks at the bottom. Put the liquor of the stew to bake with the above; and when the pie is baked, pour into it a large tea-cupful of cream.—Sliced potatoes added to it, eat well.

Pigeon Pie.

Rub the pigeons with pepper and salt, inside and out; put a bit of butter in the inside, and, if approved, some parsley chopped with the livers, and a little of the same seasoning. Lay a beef steak at the bottom of the dish, and the birds on it; between every two, a hard egg. Put a cup of water in the dish; and if you have any ham in the house, lay a bit on each pigeon; it is a great improvement to the flavour.—Observe, when ham is cut for gravy or pies, to take the under part rather than the prime.—Season the gizzards, and two joints of the wings, and put them in the centre of the pie; and over them, in a hole made in the crust, three feet nicely cleaned, to shew what kind of pie it is.

Partridge Pie.

Pick and singe four partridges; cut off the legs at the knee; season with pepper, salt, chopped parsley, thyme, and mushroom. Lay a veal steak and a slice of ham at the bottom of the dish; put the partridges in, and half a pint of good broth. Put puff paste on the edge of the dish, and cover with the same; brush it over with egg, and bake it an hour.

To prepare Venison for Pasty.

Take the bones out, season and beat the meat, lay it in large pieces into a stone jar, pour upon it some plain drawn beef gravy, but not a strong one, lay the bones on the top, then set the jar in a water-bath, that is, a saucepan of water over the fire; simmer three or four hours, then leave it in a cold place till next day. Remove the cake of fat, lay the meat in handsome pieces on the dish; if not sufficiently seasoned, add more pepper, salt, or pimento as necessary. Put some of the gravy, and keep off the remainder for the time of serving. If the

venison be thus prepared, it will not require so much time to bake, or such a very thick crust as is usual.

The venison-bones should be boiled with some fine old mutton; of this gravy put half a pint cold into the dish; then lay butter on the venison, and cover as well as line the sides with a thick crust, but do not put one under the meat. Keep the remainder of the gravy till the pasty comes from the oven; put it into the middle by a funnel, quite hot, and shake the dish to mix well. It should be seasoned with pepper and salt.

To make Mince-meat.

Take a pound of beef, a pound of apples, two pounds of suet, two pounds of sugar, two pounds of currants, one pound of candied lemon or orange peel, a quarter of a pound of citron, an ounce of fine spices, mixed together; half an ounce of salt, and six rinds of lemon shred fine. Let the whole of these ingredients be well mixed, adding brandy and wine sufficient to the taste.

PUDDINGS.

OBSERVATIONS ON MAKING PUDDINGS AND PANCAKES.

The outside of a boiled pudding often tastes disagreeably; which arises from the cloth not being nicely washed, and kept in a dry place. It should be dipped in boiling water, squeezed dry, and floured, when to be used. If bread, it should be tied loose: if batter, tight over. The water should boil quick when the pudding is put in; and it should be moved about for a minute, lest the ingredients should not mix. Batter-pudding should be strained through a coarse sieve, when all is mixed. In others, the eggs separately.

The pans and basons must be always buttered. A pan of cold water should be ready, and the pudding dipt in as soon as it comes out of the pot, and then it will not adhere to the cloth.

Very good puddings may be made *without* eggs: but they must have as little milk as will mix, and must boil three or four hours. A few spoonfuls of fresh small beer, or one of yeast, will answer instead of eggs. Or *snow* is an excellent substitute for eggs, either in puddings or pancakes. Two large spoonfuls will supply the place of an egg, and the article it is used in will be equally good. This is a useful piece of information, especially as snow often falls at the season when eggs are dearest. The snow may be taken up from any clean spot before it is wanted, and will not lose its virtue; though the sooner it is used the better. Fresh small beer, or bottled malt liquors, likewise serve instead of eggs.

Note.—The yolks and whites beaten long and separately, make the article they are put into much lighter.

Almond Puddings.

Beat half a pound of sweet and a few bitter almonds with a spoonful of water; then mix four ounces of butter, four eggs, two spoonfuls of cream, warm with the butter, one of brandy, a little nutmeg, and sugar to taste. Butter some cups, half fill, and bake the puddings.—Serve with butter, wine, and sugar.

Sago Pudding.

Boil a pint and a half of new milk, with four spoonfuls of sago nicely washed and picked, lemon peel, cinnamon, and nutmeg; sweeten to taste; then mix four eggs, put a paste round the dish, and bake slowly.

Bread and butter Pudding.

Slice bread spread with butter, and lay it in a dish with currants between each layer; and sliced citron orange, or lemon, if to be very nice. Pour over an unboiled custard of milk, two or three eggs, a few pimentos, and a very little ratafia, two hours at least before it is to be baked; and lade it over to soak the bread.

A paste round the edge makes all puddings look better, but is not necessary.

Orange Pudding.

Grate the rind of a Seville orange; put to it six ounces of fresh butter, six or eight ounces of lump sugar pounded: beat them all in a marble mortar, and add as you do it the whole of eight eggs well beaten and strained; scrape a raw apple, and mix with the rest; put a paste at the bottom and sides of the dish, and over the orange mixture put cross bars of paste. Half an hour will bake it.

An excellent lemon Pudding.

Beat the yolks of four eggs; add four ounces of white sugar, the rind of a lemon being rubbed with some lumps of it to take the essence; then peel, and beat it in a mortar with the juice of a large lemon, and mix all with four or five ounces of butter warmed. Put a crust into a shallow dish, nick the edges, and put the above into it. When served, turn the pudding out of the dish.

Baked apple Pudding.

Pare and quarter four large apples; boil them tender, with the rind of a lemon, in so little water that, when done, none

may remain: beat them quite fine in a mortar; and the crumb of a small roll, four ounces of butter melted, the yolks of five and whites of three eggs, juice of half a lemon, and sugar to taste; beat all together, and lay it in a dish with paste to turn out.

Oatmeal Pudding.

Pour a quart of boiling milk over a pint of the best *fine* oatmeal: let it soak all night; next day beat two eggs, and mix a little salt; butter a bason that will just hold it; cover it tight with floured cloth, and boil it an hour and an half. Eat it with cold butter and salt.—When cold, slice and toast it, and eat it as oatcake buttered.

A Dutch rice Pudding.

Soak four ounces of rice in warm water half an hour; drain the latter from it, and throw it into a stew-pan, with half a pint of milk, half a stick of cinnamon, and simmer till tender. When cold, add four whole eggs well beaten, two ounces of butter melted in a tea-cupful of cream; and put three ounces of sugar, a quarter of a nutmeg, and a good piece of lemon peel.—Put a light puff paste into a mould or dish, or grated tops and bottoms, and bake in a quick oven.

Light or German Puddings or Puffs.

Melt three ounces of butter in a pint of cream; let it stand till nearly cold; then mix two ounces of fine flour and two ounces of sugar, four yolks and two whites of eggs, and a little rose or orange-flower water. Bake in little cups buttered, half an hour. They should be served the moment they are done, and only when going to be eaten, or they will not be light.—Turn out of the cups, and serve with white wine and sugar.

Little bread Puddings.

Steep the crumb of penny loaf grated, in about a pint of warm milk; when soaked, beat six eggs, whites and yolks, and mix with the bread, and two ounces of butter warmed, sugar, orange-flower water, a spoonful of brandy, a little nutmeg, and a tea-cupful of cream. Beat all well, and bake in tea-cups buttered. If currants are chosen, a quarter of a pound is sufficient; if not, they are good without: or you may put orange or lemon candy.—Serve with pudding-sauce.

Puddings in Haste.

Shred suet, and put with grated bread, a few currants, the yolks of four eggs and the whites of two, some grated lemon

peel and ginger. Mix, and make into little balls about the size and shape of an egg, with a little flour. Have ready a skillet of boiling water, and throw them in. Twenty minutes will boil them; but they will rise to the top when done.—
 Pudding-sauce.

Boiled bread Pudding.

Grate white bread; pour boiling milk over it, and cover close. When soaked an hour or two, beat it fine, and mix with it two or three eggs well beaten. Put it into a bason that will just hold it; tie a floured cloth over it, and put it into boiling water. Send it up with melted butter poured over.—
 It may be eaten with salt or sugar.

Prunes, or French plums, make a fine pudding instead of raisins, either with suet or bread pudding.

Brown bread Pudding.

Half a pound of stale brown bread grated, ditto of currants, ditto of shred suet, sugar, and nutmeg; mix with four eggs, a spoonful of brandy, and two spoonfuls of cream; boil in a cloth or bason that exactly holds it, three or four hours.

Batter Pudding.

Rub three spoonfuls of fine flour extremely smooth by degrees into a pint of milk; simmer till it thicken; stir in two ounces of butter; set it to cool; then add the yolks of three eggs; flour a cloth that has been wet, or butter a bason, and put the batter into it; tie it tight, and plunge it into boiling water, the bottom upwards. Boil it an hour and a half, and serve with plain butter. If approved, a little ginger, nutmeg, and lemon peel, may be added.—Serve with sweet sauce.

Plain rice Pudding.

Wash and pick some rice; throw among it some pimento finely pounded, but not much; tie the rice in a cloth, and leave plenty of room for it to swell. Boil it in a quantity of water for an hour or two. When done, eat it with butter and sugar, or milk. Put lemon peel if you please. It is very good without spice, and eaten with salt and butter.

A rich rice Pudding.

Boil half a pound of rice in water, with a little bit of salt, till quite tender; drain it dry; mix it with the yolks and whites of four eggs, a quarter of a pint of cream, with two ounces of fresh butter melted in the latter, four ounces of beef suet or marrow, or veal suet taken from a fillet of veal, finely

shred, three quarters of a pound of currants, two spoonfuls of brandy, one of peach-water or ratafia, nutmeg, and grated lemon peel. When well mixed, put a paste round the edge, and fill the dish. Slices of candied orange, lemon, and citron, if approved. Bake in a moderate oven.

A George Pudding.

Boil very tender a handful of small rice in a small quantity of milk, with a large piece of lemon peel. Let it drain; then mix with it a dozen of good sized apples, boiled to pulp as dry as possible; add a glass of white wine, the yolks of five eggs, two ounces of orange and citron cut thin; make it pretty sweet. Line a mould or bason with a very good paste; beat the five whites of the eggs to a very strong froth, and mix with the other ingredients; fill the mould, and bake it of a fine brown colour.—Serve it with the bottom upward with the following sauce: two glasses of wine, a spoonful of sugar, the yolks of two eggs, and a bit of butter as large as a walnut; simmer without boiling, and pour to and from the saucepan, till of a proper thickness; and put it in the dish.

An excellent plain potatoe Pudding.

Take eight ounces of boiled potatoes, two ounces of butter, two whole eggs, a quarter of a pint of cream, one spoonful of white wine, a little salt, and the juice and rind of a lemon; beat all to froth, and sweeten to the taste. A crust or not, as you like. Bake it. If wanted richer, put three ounces more of butter, sweetmeats, almonds, and another egg.

Potatoe Pudding with Meat.

Boil them till fit to mash; rub through a colander, and make them into a thick batter with milk and two eggs. Lay some seasoned steaks in a dish, then some batter; and over the last layer pour the remainder of the batter. Bake a fine brown.

Peas Pudding.

Take a pint of yellow peas, whole in preference to being split, and after tying them loosely in a cloth, boil them in water till they have become tender. Then rub them through a colander, or hair sieve, and add to the pulp a bit of butter, a spoonful of cream, two eggs, with white pepper and salt. After being uniformly mixed, put the pease into a cloth, tie tightly, and boil for the space of half an hour, to make the ingredients set.—It is a good practice to steep the pease in cold water for an hour, before the boiling.

Baked beef-steak Pudding.

Make a batter of milk, two eggs and flour, or, which is better, potatoes boiled and mashed through a colander; lay a little of it at the bottom of the dish; then put in the steaks previously stewed, and well seasoned; pour the remainder of the batter over them, and bake it.

Suet Pudding.

Shred a pound of suet; mix with a pound and a quarter of flour, two eggs beaten separately, a little salt, and as little milk as will make it. Boil four hours.—It eats well next day, cut in slices and broiled.

The outward fat of loins or necks of mutton finely shred, make a more delicate pudding than suet.

Hunting Pudding.

Mix eight eggs beat up fine with a pint of good cream, and a pound of flour. Beat them well together, and put to them a pound of beef suet finely chopped, a pound of currants well cleaned, half a pound of jar-raisins stoned and chopped small, two ounces of candied orange cut small, the same of candied citron, a quarter of a pound of powdered sugar, and a large nutmeg grated. Mix all together with half a gill of brandy, put it into a cloth, and boil it four hours. Be sure to put it in when the water boils, and keep it boiling all the time. When done, turn it into a dish, and strew over it powdered sugar.

Plum Plumb.

Cut a pound of suet into small pieces, but not too fine, a pound of currants washed clean, a pound of raisins stoned, eight yolks of eggs, and four whites, half a nutmeg grated, a tea-spoonful of beaten ginger, a pound of flour, and a pint of milk. Beat the eggs first, then put to them half the milk, and beat them together; and, by degrees, stir in the flour, then the suet, spice, and fruit, and as much milk as will mix it well together, very thick. It will take four hours boiling. When done, turn it into a dish, and strew over it grated sugar.

Custard Pudding.

Mix by degrees a pint of good milk with a large spoonful of flour, the yolks of five eggs, some orange-flower water, and a little pounded cinnamon. Butter a bason that will exactly hold it, pour the batter in, and tie a floured cloth over. Put in boiling water over the fire, and turn it about a few minutes to prevent the egg going to one side. Half an hour will boil it.—Put currant jelly on it, and serve with sweet sauce.

Baked gooseberry Pudding.

Stew gooseberries in a jar over a hot hearth, or in a saucepan of water till they will pulp. Take a pint of the juice pressed through a coarse sieve, and beat it with three eggs beaten and strained, and one ounce and a half of butter; sweeten it well, and put a crust round the dish. A few crumbs of roll should be mixed with the above to give a little consistence, or four ounces of Naples biscuits.

Curd Puddings, or Puffs.

Turn two quarts of milk to curd, press the whey from it, rub through a sieve, and mix four ounces of butter, the crumb of a penny loaf, two spoonfuls of cream, half a nutmeg, a small quantity of sugar, and two spoonfuls of white wine. Butter little cups, or small patty-pans, and fill them three parts. Orange-flower water is an improvement. Bake them with care.—Serve with a sweet sauce in a boat.

Yeast Dumplings.

Make a very light dough with yeast, as for bread, but with milk instead of water, and put salt. Let it rise an hour before the fire. Twenty minutes before you are to serve, have ready a large stew-pan of boiling water; make the dough into balls, the size of a middling apple; throw them in, and boil twenty minutes. If you doubt when done enough, stick a clean fork into one, and if it come out clear, it is done.—The way to eat them is to tear them apart on the top with two forks, for they become heavy by their own steam. Eat immediately with meat, or sugar and butter, or salt.

Common Pancakes.

Make a light batter of eggs, flour, and milk. Fry in a small pan, in hot dripping or lard. Salt, or nutmeg and ginger, may be added. Or, when eggs are scarce, make the batter with flour, and small beer, ginger, &c. or clean snow, with flour, and a very little milk, will serve as well as egg.—Sugar and lemon should be served to eat with them.

Fritters.

Make them of the batter directed for pancake, by dropping a small quantity into the pan: or you may put pared apples sliced and cored into the batter, and fry some of it with each slice. Currants, or sliced lemon as thin as paper, make an agreeable change. Any sort of sweetmeat, or ripe fruit, may be made into fritters.—Fritters for company should be served on a folded napkin in the dish.

Potatoe Fritters.

Boil two large potatoes, scrape them fine; beat four yolks and three whites of eggs, and add to the above one large spoonful of cream, another of sweet wine, a squeeze of lemon, and a little nutmeg. Beat this batter half an hour at least. It will be extremely light. Put a good quantity of fine lard in a stew-pan, and drop a spoonful of the batter at a time into it. Fry them; and serve as a sauce, a glass of white wine, the juice of a lemon, one dessert spoonful of peach-leaf or almond water, and some white sugar warmed together; not to be served in the dish.

VEGETABLES.

OBSERVATIONS ON DRESSING VEGETABLES.

Vegetables should be carefully cleaned from insects, and nicely washed. Boil them in plenty of water, and drain them the moment they are done enough. If overboiled, they lose their beauty and crispness. Bad cooks sometimes dress them with meat; which is wrong, except carrots with boiling beef.

To boil Vegetables green.

Be sure the water boils when you put them in. Make them boil very fast. Don't cover, but watch them; and if the water has not slackened, you may be sure they are done when they begin to sink. Then take them out immediately, or the colour will change. Hard water, especially if chalybeate, spoils the colour of such vegetables as should be green. *To boil them green in hard water*, put a tea-spoonful of salt of wormwood into the water when it boils, before the vegetables are put in.

To keep green Peas.

Shell, and put them into a kettle of water when it boils; give them two or three warms only, and pour them into a colander. When the water drains off, turn them out on a dresser covered with cloth, and pour them on another cloth to dry perfectly. Then bottle them in wide-mouthed bottles; leaving only room to pour clarified mutton suet upon them an inch thick, and for the cork. Rosin it down; and keep it in a cellar or in the earth. When they are to be used, boil them till tender, with a bit of butter, a spoonful of sugar, and a bit of mint.

Boiled Peas

Should not be overdone, nor in much water. Chop some scalded mint to garnish them, and stir a piece of butter in with them.

To stew green Peas.

Put a quart of peas, a lettuce and an onion both sliced, a bit of butter, pepper, salt, and no more water than hangs round the lettuce from washing. Stew them two hours very gently. When to be served, beat up an egg, and stir it into them: or a bit of flour and butter.---Some think a tea-spoonful of white powdered sugar is an improvement. Gravy may be added, but then there will be less of the flavour of the peas. Chop a bit of mint, and stew in them.

To stew old Peas.

Steep them in water all night if not fine boilers; otherwise only half an hour; put them into water enough just to cover them, with a good bit of butter, or a piece of beef or pork. Stew them very gently till the peas are soft, and the meat is tender; if it is not salt meat, add salt and a little pepper.---Serve them round the meat.

To dress Artichokes.

Trim a few of the outside leaves off, and cut the stalk even. If young, half an hour will boil them. They are better for being gathered two or three days first.---Serve them with melted butter in as many small cups as there are artichokes, to help with each.

To stew Cucumbers.

Slice them thick; or halve and divide them into two lengths; strew some salt and pepper, and sliced onions: add a little broth, or a bit of butter. Simmer very slowly; and before serving, if no butter was in before, put some, and a little flour, or if there was butter in, only a little flour, unless it wants richness.

To stew Onions.

Peel six large onions; fry gently of a fine brown, but do not blacken them: then put them into a small stew-pan, with a little weak gravy, pepper, and salt; cover and stew two hours gently. They should be lightly floured at first.

Roast Onions

Should be done with all the skins on. They eat well alone, with only salt and cold butter; or with roast potatoes; or with beet roots.

To stew Celery.

Wash six heads, and strip off their outer leaves; either halve, or leave them whole, according to their size; cut into

lengths of four inches. Put them into a stew-pan with a cup of broth, or weak white gravy; stew till tender; then add two spoonfuls of cream, and a little flour and butter seasoned with pepper, salt, and nutmeg, and simmer all together.

To boil Cauliflowers.

Choose those that are close and white. Cut off the green leaves, and look carefully that there are no caterpillars about the stalk. Soak an hour in cold water: then boil them in milk and water; and take care to skim the saucepan, that not the least foulness may fall on the flower. It must be served very white, and rather crimp.

Cauliflower in white Sauce.

Half boil it; then cut it into handsome pieces, and lay them in a stew-pan, with a little broth, a bit of mace, a little salt, and a dust of white pepper; simmer half an hour; then put a little cream, butter and flour; shake, and simmer a few minutes, and serve.

To dress Brocoli.

Cut the heads with short stalks, and pare the tough skin off them. Tie the small shoots into bunches, and boil them a shorter time than the heads. Some salt must be put into the water.—Serve with or without toast.

Spinach

Requires great care in washing and picking it. When that is done, throw it into a saucepan that will just hold it, sprinkle it with a little salt, and cover close. The pan must be set on the fire, and well shaken. When done, beat the spinach well with a small bit of butter: it must come to table pretty dry; and looks well if pressed into a tin mould in the form of a large leaf, which is sold at the tin-shops. A spoonful of cream is an improvement.

To dress Beans.

Boil tender, with a bunch of parsley, which must be chopped to serve with them. Bacon or pickled pork must be served to eat with, but not boiled with them.

To stew red Cabbage.

Slice a small, or half a large red cabbage; wash and put it into a saucepan with pepper, salt, no water but what hangs about it, and a piece of butter. Stew till quite tender; and when going to serve, add two or three spoonfuls of vinegar,

and give one boil over the fire.---Serve it for cold meat, or with sausages on it.

Mushrooms.

The cook should be perfectly acquainted with the different sorts of things called by this name by ignorant people, as the death of many persons has been occasioned by carelessly using the poisonous kinds.

The eatable mushrooms first appear very small, and of a round form, on a little stalk. They grow very fast, and the upper part and stalk are white. As the size increases, the under part gradually opens, and shews a fringed fur of a very fine salmon colour; which continues more or less till the mushroom has gained some size, and then turns to a dark brown. These marks should be attended to, and likewise whether the skin can be easily parted from the edges and middle. Those that have a white or yellow fur should be carefully avoided, though many of them have the same smell (but not so strong) as the right sort.

To stew Mushrooms.

The large buttons are best, and the small flaps while the fur is still red. Rub the large buttons with salt and a bit of flannel; cut out the fur, and take off the skin from the others. Sprinkle them with salt, and put into a stew-pan with some pepper-corns, simmer slowly till done; then put a small bit of butter and flour, and two spoonfuls of cream; give them one boil, and serve with sippets of bread.

To boil Potatoes.

Set them on a fire, without paring them, in cold water; let them half boil; then throw some salt in, and a pint of cold water, and let them boil again till almost done. Pour off the water; and put a clean cloth over them, and then the saucepan-cover, and set them by the fire to steam till ready. Many persons prefer steamers. Potatoes look best when the skin is peeled, not cut.---Do new potatoes the same; but be careful they are taken off in time, or they will be watery. Before dressing, rub off the skin with a cloth and salt, and then wash.

To broil Potatoes.

Parboil, then slice and broil them. Or parboil, and then set them whole on the gridiron over a very slow fire; and when thoroughly done, send them up with their skins on.

To roast Potatoes.

Half boil, take off the thin peel, and roast them of a beautiful brown.

To fry Potatoes.

Take the skin off raw potatoes, slice and fry them, either in butter or thin batter.

To mash Potatoes.

Boil the potatoes, peel them, and break them to paste; then to two pounds of them, add a quarter of a pint of milk, a little salt, and two ounces of butter, and stir it all well over the fire. Either serve them in this manner, or place them on a dish in a form, and then brown the top with a salamander; or in scallops.

Carrots

Require a good deal of boiling: when young, wipe off the skin after they are boiled; when old, boil them with the salt meat, and scrape them first.

To stew Carrots.

Half boil, then nicely scrape, and slice them into a stew-pan. Put to them half a tea-cupful of any weak broth, some pepper and salt, and half a cupful of cream; simmer them till they are very tender, but not broken. Before serving, rub a very little flour with a bit of butter, and warm up with them. If approved, chopped parsley may be added ten minutes before served.

To mash Parsnips.

Boil them tender: scrape, then mash them into a stew-pan with a little cream, a good piece of butter, and pepper and salt.

To dress Chardoons.

Cut them in pieces of six inches long, and put on a string; boil till tender, and have ready a piece of butter in a pan; flour, fry them brown, and serve.

Beet-Roots

Make a very pleasant addition to winter sallad; of which they may agreeably form a full half, instead of being only used to ornament it. This root is cooling, and very wholesome.

It is extremely good boiled, and sliced with a small quantity of onion; or stewed with whole onions, large or small.

Sea Kale

Must be boiled very white, and served on toast like asparagus.

To preserve several Vegetables to eat in the Winter.

For *French Beans*, pick them young, and throw into a little wooden keg a layer of them three inches deep; then sprinkle

them with salt, put another layer of beans, and do the same as high as you think proper, alternately with salt, but not too much of this. Lay over them a plate, or cover of wood, that will go into the keg, and put a heavy stone on it. A pickle will rise from the beans and salt. If they are too salt, the soaking and boiling will not be sufficient to make them pleasant to the taste. When they are to be eaten, cut, soak, and boil them as if fresh.

Carrots, Parsnips, and Beet-roots, should be kept in layers of dry sand for winter use; and neither they nor potatoes should be cleared from the earth. Potatoes should be carefully kept from frost.

Store Onions keep best hung up in a cold dry room.

Parsley should be cut close to the stalks; and dried in a warm room, or in tins in a very cool oven: it preserves its flavour and colour, and is very useful in winter.

Artichoke Bottoms, slowly dried, should be kept in paper bags; and *Truffles, Morels, Lemon Peel, &c.* in a dry place, ticketed.

Small close *Cabbages*, laid on a stone floor before the frost sets in, will blanch and be very fine, after many weeks keeping.

PICKLES.

RULES TO BE OBSERVED WITH PICKLES.

Keep them closely covered; and have a wooden spoon, with holes, tied to each jar; all metal being improper. They should be well kept from the air; the large jars be seldom opened; and small ones, for the different pickles in use, should be kept for common supply, into which what is not eaten may be returned, and the top closely covered.

Acids dissolve the lead that is in the tinning of saucepans. When necessary to boil vinegar, do it in a stone jar, on the hot hearth. Pickles should never be put into glazed jars, as salt and vinegar penetrate the glaze, which is poisonous.

Pickled Lemons.

They should be small, and with thick rinds; rub them with a piece of flannel; then slit them half down in four quarters, but not through to the pulp; fill the slits with salt, hard pressed in, set them upright in a pan for four or five days, until the salt melts; turn them thrice a day in their own liquor, until tender; make enough pickle to cover them, of rape vinegar, the brine of the lemons, Jamaica pepper, and ginger; boil and skim it; when cold, put it to the lemons, with two ounces of mustard seed, and two cloves of garlick to six lemons. When

the lemons are used, the pickles will be useful in fish or other sauces.

Pickled Onions.

In the month of September, choose the small white round onions, take off the brown skin, have ready a very nice tin stew-pan of boiling water, throw in as many onions as will cover the top; as soon as they look clear on the outside, take them up as quick as possible with a slice, and lay them on a clean cloth; cover them close with another, and scald some more, and so on. Let them lie to be cold, then put them in a jar, or glass wide-mouthed bottles, and pour over them the best white wine vinegar, just hot, but not boiling. When cold, cover them. Should the outer skin shrivel, peel it off. They must look quite clear.

To pickle Cucumbers and Onions sliced.

Cut them in slices, and sprinkle salt over them: next day drain them for five or six hours; then put them into a stone jar, pour boiling vinegar over them, and keep them in a warm place. The slices should be thick. Repeat the boiling vinegar, and stop them up again instantly; and so on till green; the last time put pepper and ginger. Keep it in small stone jars.

To pickle Walnuts.

When they will bear a pin to go into them, put a brine of salt and water boiled, and strong enough to bear an egg, on them, being quite cold first. It must be well skimmed while boiling. Let them soak six days; then change the brine, let them stand six more; then drain them, and pour over them in a jar a pickle of the best white wine vinegar, with a good quantity of pepper, pimento, ginger, mace, cloves, mustard seed, and horse-radish; all boiled together, but cold. To every hundred of walnuts put six spoonfuls of mustard seed, and two or three heads of garlic or shalot, but the latter is less strong.—Thus done, they will be good for several years, if close covered. The air will soften them. They will not be fit to eat under six months. The pickle will serve as good catsup, when the walnuts are used.

An excellent Way to pickle Mushrooms to preserve the Flavour.

Buttons must be rubbed with a bit of flannel and salt; and from the larger take out the *red* inside; for when they are *black* they will not do, being too old. Throw a little salt over, and put them into a stew-pan with some mace and pepper; as the liquor comes out, shake them well, and keep them over a

gentle fire till all of it be dried into them again ; then put as much vinegar into the pan as will cover them, give it one warm, and turn all into a glass or stone jar. They will keep two years, and are delicious.

To pickle red Cabbage.

Slice it into a colander, and sprinkle each layer with salt ; let it drain two days, then put it into a jar, and pour boiling vinegar enough to cover, and put a few slices of red beet-root. Observe to choose the purple red cabbage. Those who like the flavour of spice will boil it with the vinegar. Cauliflower cut in branches, and thrown in after being salted, will look of a beautiful red.

Mushroom Catsup.

Take the largest broad mushrooms, break them into an earthen pan, strew salt over, and stir them now and then for three days. Then let them stand for twelve till there is a thick scum over ; strain, and boil the liquor with Jamaica and black peppers, mace, ginger, a clove or two, and some mustard seed. When cold, bottle it, and tie a bladder over the cork : in three months boil it again with some fresh spice, and it will then keep a twelvemonth.

Cockle Catsup.

Open the cockles, scald them in their own liquor ; add a little water when the liquor settles, if you have not enough ; strain through a cloth, then season with every savoury spice ; and if for brown sauce, add Port, anchovies, and garlic ; if for white, omit these, and put a glass of sherry, lemon juice and peel, mace, nutmeg, and white pepper. If for brown, burn a bit of sugar for colouring.—It is better to have cockles enough than to add water ; and they are cheap.

To keep Capers.

Add fresh vinegar that has been scalded, and become cold ; and tie them close, to keep out the air, which makes them soft.

PASTRY.

OBSERVATIONS ON PASTRY.

An adept in pastry never leaves any part of it adhering to the board or dish, used in making. It is best when rolled on marble, or very large slate. In very hot weather, the butter should be put into cold water to make it as firm as possible ; and if made early in the morning, and preserved from the air

until it is to be baked, the cook will find it much better. A good hand at pastry will use much less butter, and produce lighter crust, than others. Salt butter, if very good, and well washed, makes a fine flaky crust.

Preserved fruits should not be baked long; those that have been done with their full proportion of sugar, require no baking; the crust should be baked in a tin shape, and the fruits be afterwards added; or it may be put into a small dish, or tart-pans, and the covers baked on a tin cut out according to your taste.

Puff Paste.

Puffs may be made of any sort of fruit, but it should be prepared first with sugar.

Weigh a pound of flour, and a quarter of a pound of butter, rub them together, and mix into a paste with a little water, and an egg well beaten; of the former as little as will suffice, or the paste will be tough. Roll and fold it three or four times.

Rub extremely fine in one pound of dried flour, six ounces of butter, and a spoonful of white sugar; work up the whole into a stiff paste, with as little *hot* water as possible.

Crust for venison Pasty.

To a quarter of a peck of fine flour use two pounds and a half of butter, and four eggs; mix into a paste with warm water, and work it smooth and to a good consistence. Put a paste round the inside, but not to the bottom of the dish, and let the cover be pretty thick, to bear the long continuance in the oven.

Rice Paste for Sweets.

Boil a quarter of a pound of ground rice in the smallest quantity of water; strain it from all the moisture as well as you can; beat in a mortar with half an ounce of butter, and one egg well beaten, and it will make an excellent paste for tarts, &c.

Rice Paste for relishing Things.

Clean, and put some rice, with an onion and a little water, and milk, or milk only, into a saucepan, and simmer till it swell. Put seasoned chops into a dish, and cover it with the rice; by the addition of an egg, the rice will adhere better.

Rabbits fricasseed, and covered thus, are very good.

Potatoe Paste.

Pound boiled potatoes very fine, and add, while warm, a sufficiency of butter to make the mash hold together, or you

may mix with it an egg; then before it gets cold, flour the board pretty well to prevent it from sticking, and roll it to the thickness wanted.—If it is become quite cold before it be put on the dish, it will be apt to crack.

Excellent short Crust.

Make two ounces of white sugar, pounded and sifted, quite dry; then mix it with a pound of flour well dried: rub into it three ounces of butter, so fine as not to be seen; into some cream put the yolks of two eggs, beaten, and mix the above into a smooth paste; roll it thin, and bake it in a moderate oven.

A very fine Crust for orange Cheesecakes, or Sweetmeats, when to be particularly nice.

Dry a pound of the finest flour, mix with it three ounces of refined sugar; then work half a pound of butter with your hand till it come to froth; put the flour into it by degrees, and work into it, well beaten and strained, the yolks of three and whites of two eggs. If too limber, put some flour and sugar to make it fit to roll. Line your patty-pans and fill. A little above fifteen minutes will bake them. Against they come out, have ready some refined sugar beat up with the white of an egg, as thick as you can; ice them all over, set them in the oven to harden, and serve cold. Use fresh butter.

Apple Pie.

Pare and core the fruit, having wiped the outside; which with the cores, boil with a little water till it tastes well; strain, and put a little sugar, and a bit of bruised cinnamon, and simmer again. In the mean time place the apples in a dish, a paste being put round the edge: when one layer is in, sprinkle half the sugar and shred lemon peel, and squeeze some juice, or a glass of cider. If the apples have lost their spirit, put in the rest of the apples, sugar, and the liquor that you have boiled. Cover with paste. You may add some butter when cut, if eaten hot; or put quince marmalade, orange paste, or cloves, to flavour.

Hot apple Pie.—Make with the fruit, sugar, and a clove, and put a bit of butter in when cut open.

Cherry Pie

Should have a mixture of other fruit; currants or raspberries, or both.

Currant Pie

With or without raspberries.

Mince Pie.

Of scraped beef free from skin and strings, weigh two pounds, four ditto of suet picked and chopped, then add six ditto of currants nicely cleaned and perfectly dry, three ditto of chopped apples, the peel and juice of two lemons, a pint of sweet wine, a nutmeg, a quarter of an ounce of cloves, a ditto of mace, ditto of pimento, in finest powder; press the whole into a deep pan when well mixed, and keep it covered in a dry cool place.—Half the quantity is enough, unless for a very large family. Have citron, orange and lemon peel ready, and put some of each in the pies when made.

Lemon Mince-pie.

Squeeze a large lemon, boil the outside till tender enough to beat to a mash, add to it three large apples chopped, and four ounces of suet, half a pound of currants, four ounces of sugar; put the juice of the lemon, and candied fruit, as for other pies. Make a short crust, and fill the patty-pans as usual.

Currant and Raspberry.

For a tart, line the dish, put sugar, and fruit, lay bars across; and bake.

Light Paste for Tarts and Cheesecakes.

Beat the white of an egg to a strong froth; then mix it with as much water as will make three quarters of a pound of fine flour into a very stiff paste; roll it very thin, then lay the third part of half a pound of butter upon it in little bits; dredge it with some flour left out at first, and roll it up tight. Roll it out again, and put the same proportion of butter: and so proceed till all be worked up.

Icing for Tarts.

Beat the yolk of an egg and some melted butter well together, wash the tarts with a feather, and sift sugar over as you put them in the oven. Or, beat white of egg, wash the paste, and sift with white sugar.

Pippin Tarts.

Pare thin two Seville or China oranges, boil the peel tender, and shred it fine; pare and core twenty apples, put them in a stew-pan, and as little water as possible; when half done, add half a pound of sugar, the orange peel and juice; boil till pretty thick. When cold, put it in a shallow dish, or patty-pans lined with paste, to turn out, and be eaten cold.

Prune Tart.

Give prunes a scald, take out the stones, and break them; put the kernels into a little cranberry juice, with the prunes and sugar; simmer; and, when cold, make a tart of the sweetmeat.

Orange Tart.

Squeeze, pulp, and boil two Seville oranges tender, weigh them, and double of sugar; beat both together to a paste, and then add the juice and pulp of the fruit, and the size of a walnut of sweet butter, and heat all together. Choose a very shallow dish, line it with a light puff-crust, and lay the paste of orange in it. You may ice it.

Codling Tart.

Scald the fruit as will be directed under that article, when ready take off the thin skin, and lay them whole in a dish, put a little of the water that the apples were hoiled in at bottom, strew them over with lump sugar or fine Lisbon; when cold, put a paste round the edges and over.—You may wet it with white of egg, and strew sugar over, which looks well: or cut the lid in quarters, without touching the paste on the edge of the dish; and either put the broad end downwards, and make the point stand up, or remove the lid altogether. Pour a good custard over it when cold; sift sugar over.

Or line the bottom of a shallow dish with paste, lay the apples in it, sweeten, and lay little twists of paste over in bars.

Rhubarb Tart.

Cut the stalks in lengths of four or five inches, and take off the thin skin. If you have a hot hearth, lay them in a dish, and put over a thin syrup of sugar and water, cover with another dish, and let it simmer very slowly an hour; or do them in a block-tin saucepan.—When cold, make into a tart, as codling. When tender, the baking of the crust will be sufficient.

Raspberry Tart with Cream.

Roll out some thin puff-paste, and lay it in a patty-pan of what size you choose; put in raspberries; strew over them fine sugar; cover with a thin lid, and then bake. Cut it open, and have ready the following mixture warm: half a pint of cream, the yolks of two or three eggs well beaten, and a little sugar; and when this is added to the tart, return it to the oven for five or six minutes.

Fried Patties.

Mince a bit of cold veal, and six oysters, mix with a few crumbs of bread, salt, pepper, nutmeg, and a very small bit of lemon peel; add the liquor of the oysters: warm all in a tosser, but don't boil; let it go cold; have ready a good puff-paste, roll thin, and cut it in round or square bits; put some of the above between two of them, twist the edges to keep in the gravy, and fry them of a fine brown.—This is a very good thing; and baked, is a fashionable dish.

Wash all patties over with egg before baking.

Oyster Patties.

Put a fine puff-paste into small patty-pans, and cover with paste, with a bit of bread on each; and against they are baked have ready the following to fill with, taking out the bread. Take off the beards of the oysters, cut the other parts in small bits, put them in a small tosser, with a grate of nutmeg, the least white pepper and salt, a morsel of lemon peel, cut so small that you can scarcely see it, a little cream, and a little of the oyster liquor. Simmer a few minutes before you fill.

Observe to put a bit of crust in all patties, to keep them hollow while baking.

Veal Patties.

Mince some veal that is not quite done, with a little parsley, lemon peel, a scrape of nutmeg, and a bit of salt; add a little cream and gravy just to moisten the meat; and if you have any ham, scrape a little, and add to it. Don't warm it till the patties are baked.

Turkey Patties.

Mince some of the white part, and with grated lemon, nutmeg, salt, a very little white pepper, cream, and a very little bit of butter warmed, fill the patties.

Apple Puffs.

Pare the fruit, and either stew them in a stone jar on a hot hearth, or bake them. When cold, mix the pulp of the apple with sugar and lemon peel shred fine, taking as little of the apple juice as you can. Bake them in thin paste, in a quick oven; a quarter of an hour will do them, if small. Orange or quince marmalade is a great improvement. Cinnamon pounded, or orange-flower water, in change.

Cheese Puffs.

Strain cheese curd from the whey, and beat half a pint bason of it fine in a mortar. with a spoonful and a half of flour. three

eggs, but only one white, a spoonful of orange-flower water, a quarter of a nutmeg, and sugar to make it pretty sweet. Lay a little of this paste, in small very round cakes, on a tin plate. If the oven is hot, a quarter of an hour will bake them.—Serve with pudding-sauce.

Excellent light Puffs.

Mix two spoonfuls of flour, a little grated lemon peel, some nutmeg, half a spoonful of brandy, a little loaf sugar, and one egg; then fry it enough, but not brown; beat it in a mortar with five eggs, whites and yolks; put a quantity of lard in a frying-pan, and when quite hot, drop a dessert-spoonful of batter at a time: turn as they brown.—Serve them immediately, with sweet sauce.

Potatoe Pasty.

Boil, peel, and mash potatoes as fine as possible: mix them with salt, pepper, and a good bit of butter. Make a paste; roll it out thin like a large puff, and put in the potatoe; fold over one half, pinching the edges. Bake in a moderate oven.

Cheap and excellent Custards.

Boil three pints of new milk, with a bit of lemon peel, a bit of cinnamon, two or three bay leaves, and sweeten it. Meanwhile rub down smooth a large spoonful of rice flour into a cup of cold milk, and mix it with two yolks of eggs well beaten. Take a bason of the boiling milk, and mix with the cold, and then pour that to the boiling; stirring it one way till it begins to thicken, and is just going to boil up: then pour it into a pan, stir it some time, add a large spoonful of peach water, two tea-spoonfuls of brandy, or a little ratafia.

Marbles boiled in custard, or any thing likely to burn, will, by shaking them in the saucepan, prevent it from catching.

Cheesecakes.

Turn three quarts of milk to curd, break it, and drain the whey: when dry, break it in a pan, with two ounces of butter, till perfectly smooth; put to it a pint and a half of thin cream, or good milk, and add sugar, cinnamon, nutmeg, and three ounces of currants.

Potatoe Cheesecakes.

Boil six ounces of potatoes, and four ounces of lemon peel; beat the latter in a marble mortar, with four ounces of sugar; then add the potatoes, beaten, and four ounces of butter melted in a little cream. When well mixed, let it stand to grow cold,

Put crust in patty-pans, and rather more than half fill them. Bake in a quick oven half an hour ; sifting some double-refined sugar on them when going to the oven.—This quantity will make a dozen.

*SWEET DISHES, PRESERVES, SWEET-
MEATS, &c.*

Buttered Rice.

Wash and pick some rice, drain, and put it with some new milk, enough just to swell it, over the fire ; when tender, pour off the milk, and add a bit of butter, a little sugar, and pounded cinnamon. Shake it that it do not burn, and serve.

Souffle of Rice and Apple.

Blanch Carolina rice, strain it, and set it to boil in milk, with lemon peel and a bit of cinnamon. Let it boil till the rice is dry ; then cool it, and raise a rim three inches high round the dish ; having egged the dish where it is put, to make it stick. Then egg the rice all over. Fill the dish half way up with a marmalade of apples ; have ready the whites of four eggs beaten to a fine froth, and put them over the marmalade ; then sift fine sugar over it, and set it in the oven, which should be warm enough to give it a beautiful colour.

Snow-balls.

Swell rice in milk, strain it off, and having pared and cored apples, put the rice round them, tying each up in a cloth. Put a bit of lemon peel, a clove, or cinnamon, in each, and boil them well.

A Tansey.

Beat seven eggs, yolks and whites separately ; add a pint of cream, near the same of spinach juice, and a little tansey juice gained by pounding in a stone mortar, a quarter of a pound of Naples biscuit, sugar to taste, a glass of white wine, and some nutmeg. Set it all in a saucepan, just to thicken, over the fire ; then put it into a dish lined with paste, to turn out and bake it.

Puits d'Amour.

Cut a fine rich puff-paste rolled thin, with tin shapes made on purpose, one size less than another, in a pyramidical form, and lay them so ; then bake in a moderate oven, that the paste may be done sufficiently, but very pale. Lay different coloured sweetmeats on the edges.

A very nice Dish of Macaroni dressed sweet.

Boil two ounces in a pint of milk, with a bit of lemon peel, and a good bit of cinnamon, till the pipes are swelled to their utmost size without breaking. Lay them on a custard-dish, and pour a custard over them hot. Serve cold.

Flummery.

Put three large handfuls of very small white oatmeal to steep a day and night in cold water; then pour it off clear, and add as much more water, and let it stand the same time. Strain it through a fine hair sieve, and boil it till it be as thick as hasty-pudding; stirring it well all the time. When first strained, put to it one large spoonful of white sugar, and two of orange-flower water. Pour it into shallow dishes; and serve to eat with wine, cider, milk, or cream and sugar. It is very good.

Rice Flummery.

Boil with a pint of new milk, a bit of lemon peel, and cinnamon; mix with a little cold milk as much rice flour as will make the whole of a good consistence, sweeten, and add a spoonful of peach water, or a bitter almond beaten; boil it, observing it does not burn; pour it into a shape or pint bason, taking out the spice. When cold, turn the flummery into a dish, and serve with cream, milk, or custard, round; or put a tea-cupful of cream into half a pint of new milk, a glass of white wine, half a lemon squeezed, and sugar.

Curds and Cream.

Put three or four pints of milk into a pan a little warm, and then add rennet or gallino. When the curd is come, lade it with a saucer into an earthen shape perforated, of any form you please. Fill it up as the whey drains off, without breaking or pressing the curd. If turned only two hours before wanted, it is very light; but those who like it harder, may have it so, by making it earlier, and squeezing it.—Cream, milk, or a whip of cream, sugar, wine, and lemon, to be put in the dish, or into a glass bowl, to serve with the curd.

A curd Star.

Set a quart of new milk upon the fire with two or three blades of mace; and when ready to boil, put to it the yolks and whites of nine eggs well beaten, and as much salt as will lie upon a small knife's point. Let it boil till the whey is clear; then drain it in a thin cloth, or hair sieve; season it with sugar, and a little cinnamon, rose water, orange-flower

water, or white wine to your taste; and put into a star form, or any other. Let it stand some hours before you turn it into a dish; then put round it thick cream or custard.

Gooseberry or apple Trifle.

Scald such a quantity of either of these fruits, as, when pulped through a sieve, will make a thick layer at the bottom of your dish; if of apples, mix the rind of half a lemon grated fine; and to both as much sugar as will be pleasant.—Mix half a pint of milk, half a pint of cream, and the yolk of one egg; give it a scald over the fire, and stir it all the time: don't let it boil; add a little sugar only, and let it grow cold. Lay it over the apples with a spoon; and then put on it a whip made the day before, of rich cream, the whites of two well beaten eggs, sugar, lemon peel, and raisin wine, well beat with a whisk, kept only to whip syllabubs and cream. If made the day before used, it has quite a different taste, and is solid and far better.

Chantilly Cake, or cake Trifle.

Bake a rice cake in a mould. When cold, cut it round about two inches from the edge with a sharp knife, taking care not to perforate the bottom. Put in a thick custard, and some tea-spoonfuls of raspberry jam, and then put on a high whip.

Gooseberry Fool.

Put the fruit into a stone jar, and some good Lisbon sugar; set the jar on a stove, or in a saucepan of water over the fire; if the former, a large spoonful of water should be added to the fruit. When it is done enough to pulp, press it through a colander; have ready a sufficient quantity of new milk, and a tea-cup of raw cream, boiled together, or an egg instead of the latter, and left to be cold; then sweeten it pretty well with fine Lisbon sugar, and mix the pulp by degrees with it.

Apple Fool.

Stew apples as directed for gooseberries, and then peel and pulp them. Prepare the milk, &c. and mix as before.

A Cream.

Boil half a pint of cream, and half a pint of milk, with two bay leaves, a bit of lemon peel, a few almonds beaten to paste, with a drop of water, a little sugar, orange-flower water, and a tea-spoonful of flour, having been rubbed down with a little cold milk, and mixed with the above. When cold, put a little lemon juice to the cream, and serve it in cups or lemonade-glasses.

Sack Cream.

Boil a pint of raw cream, the yolk of an egg well beaten, two or three spoonfuls of white wine, sugar, and lemon peel; stir it over a gentle fire till it be as thick as rich cream, and afterwards till cold; then serve it in glasses, with long pieces of dry toast.

Brandy Cream.

Boil two dozen of almonds blanched, and pounded bitter almonds, in a little milk. When cold, add to it the yolks of five eggs beaten well in a little cream; sweeten, and put to it two glasses of the best brandy; and when well mixed, pour to it a quart of thin cream; set it over the fire, but don't let it boil; stir one way till it thickens, then pour into cups, or low glasses.—When cold it will be ready. A ratafia drop may be put in each if you choose it. If you wish it to keep, scald the cream previously.

Lemon Cream.

Take a pint of thick cream, and put to it the yolks of two eggs well beaten, four ounces of fine sugar, and the thin rind of a lemon; boil it up, then stir it till almost cold; put the juice of a lemon in a dish, or bowl, and pour the cream upon it, stirring it till quite cold.

Imperial Cream.

Boil a quart of cream with the thin rind of a lemon, then stir it till nearly cold; have ready in a dish or bowl that you are to serve in, the juice of three lemons strained with as much sugar as will sweeten the cream; which pour into the dish from a large tea-pot, holding it high, and moving it about to mix with the juice.—It should be made at least six hours before it be served, and it will be still better if a day.

Almond Cream.

Beat four ounces of sweet almonds, and a few bitter, in a mortar, with a tea-spoonful of water to prevent oiling, both having been blanched. Put the paste to a quart of cream, and add the juice of three lemons sweetened; beat it up with a whisk to a froth, which take off on the shallow part of a sieve; fill glasses with some off the liquor and the froth.

Snow Cream.

Put to a quart of cream the whites of three eggs well beaten, four spoonfuls of sweet wine, sugar to your taste, and a bit of

lemon peel ; whip to a froth, remove the peel, and serve in a dish.

Coffee Cream, much admired.

Boil a calf's foot in water till it wastes to a pint of jelly, clear of sediment and fat. Make a tea-cup of *very strong* coffee ; clear it with a bit of isinglass to be perfectly bright ; pour it to the jelly, and add a pint of *very good* cream, and as much fine Lisbon sugar as is pleasant ; give one boil up, and pour into the dish.—It should jelly, but not be stiff. Observe that your coffee be fresh.

Codling Cream.

Pare and core twenty good codlings ; beat them in a mortar, with a pint of cream ; strain it into a dish ; and put sugar, bread crumbs, and a glass of wine to it. Stir it well.

Raspberry Cream.

Mash the fruit gently, and let them drain ; then sprinkle a little sugar over, and that will produce more juice ; then put the juice to some cream, and sweeten it ; after which, if you choose to lower it with some milk, it will not curdle : which it would if put to the milk before the cream ; but it is best made of raspberry jelly, instead of jam, when the fresh fruit cannot be obtained.

A Froth to set on Cream, Custard, or Trifle, which looks and eats well.

Sweeten half a pound of the pulp of damsons, or any other sort of scalded fruit, put to it the whites of four eggs beaten, and beat the pulp with them until it will stand as high as you choose ; and being put on the cream, &c. with a spoon, it will take any form ; it should be rough, to imitate a rock.

A Carmel Cover for Sweetmeats.

Dissolve eight ounces of double-refined sugar in three or four spoonfuls of water, and three or four drops of lemon juice ; then put it into a copper untinned skillet ; when it boils to be thick, dip the handle of a spoon in it, and put that into a pint bason of water, squeeze the sugar from the spoon into it, and so on till you have all the sugar. Take a bit out of the water, and if it snaps and is brittle when cold, it is done enough ; but only let it be three parts cold, when pour the water from the sugar, and having a copper form oiled well, run the sugar on it, in the manner of a maze, and when cold you may put it on the dish it is to cover : but if, on trial, the sugar is not brittle, pour off the water, and return it into the skillet, and boil it

again. It should look like thick treacle, but of a bright light gold colour. It is a most elegant cover.

Calf's feet Jelly.

Boil two feet in two quarts and a pint of water till the feet are broken, and the water half wasted, strain it, and when cold, take off the fat, and remove the *jelly* from the sediment; then put it into a saucepan, with sugar, raisin wine, lemon juice to your taste, and some lemon peel. When the flavour is rich, put to it the whites of five eggs well beaten, and their shells broken. Set the saucepan on the fire, but don't stir the jelly after it begins to warm. Let it boil twenty minutes after it rises to a head; then pour it through a flannel jelly-bag, first dipping the bag in hot water to prevent waste, and squeezing it quite dry. Run the jelly through and through until clear; then put it into glasses or forms.—The following mode will greatly facilitate the clearing of jelly: When the mixture has boiled twenty minutes, throw in a tea-cupful of cold water: let it boil five minutes longer, then take the saucepan off the fire covered close, and keep it half an hour; after which it will be so clear as to need only once running through the bag, and much waste will be saved.

Observe, feet for all jellies are boiled so long by the people who sell them, that they are less nutritious; they should be only scalded to take off the hair. The liquor will require greater care in removing the fat; but the jelly will be far stronger, and of course allow more water. *Note:* Jelly is equally good made of cow-heels nicely cleaned; and as they bear a less price than those of calves, and make a stronger jelly, this observation may be useful.

Cranberry Jelly.

Make a very strong isinglass jelly. When cold, mix it with a double quantity of cranberry juice, sweeten, and boil it up; then strain it into a shape.—The sugar must be good loaf, or the jelly will not be clear.

Cranberry and Rice Jelly.

Boil and press the fruit, strain the juice, and by degrees mix into it as much ground rice as will, when boiled, thicken to a jelly; boil it gently, stirring it, and sweeten to your taste.—Put it in a bason or form, and serve to eat as the afore-directed jelly, with milk or cream.

Apple Jelly, to serve at Table.

Prepare twenty golden pippins; boil them in a pint and a half of water from the spring, till quite tender; then strain the

liquor through a colander. To every pint put a pound of fine sugar; add grated orange or lemon; then boil to a jelly.

To scald Codlings.

Wrap each in a vine-leaf, and pack them close in a nice saucepan: and when full, pour as much water as will cover them. Set it over a gentle fire, and let them simmer slowly till done enough to take the thin skin off when cold. Place them in a dish, with or without milk, cream or custard; if the latter, there should be no ratafia.—Dust fine sugar over the apples.

Stewed golden Pippins.

Scoop out the core, pare them very thin, and as you do it, throw them in water. For every pound of fruit, make half a pound of single-refined sugar into syrup with a pint of water; when skimmed put the pippins in, and stew till clear; then grate lemon over, and serve in the syrup. Be careful not to let them break.—They are an elegant and good dish for a corner or dessert.

Black Caps.

Halve and core some fine large apples, put them in a shallow pan, strew white sugar over, and bake them. Boil a glass of wine, the same of water, and sweeten it for sauce.

Stewed Pears.

Pare and halve, or quarter, large pears, according to their size; throw them into water, as the skin is taken off before they are divided, to prevent their turning black. Pack them round a block-tin stew-pan, and sprinkle as much sugar over as will make them pretty sweet, and add lemon peel, a clove or two, and some allspice cracked; just cover them with water, close, and stew three or four hours; when tender, take them out.

Baked Pears.

These need not be of a fine sort; but some taste better than others, and often those that are least fit to eat raw. Wipe, but don't pare, and lay them on tin plates, and bake them in a slow oven. When enough to bear it, flatten them with a silver spoon. When done through, put them on a dish. They should be baked three or four times, and very gently.

Wine Roll.

Soak a penny French roll in raisin wine till it will hold no more; put it in the dish, and pour round it a custard, or

cream, sugar, and lemon juice. Just before it is served, sprinkle over it some nonpareil comfits; or stick a few blanched slit almonds into it.—Sponge biscuits may be used instead of the roll.

To prepare Fruit for Children, a far more wholesome Way than in Pies and Puddings.

Put apples sliced, or plums, currants, gooseberries, &c. into a stone jar, and sprinkle as much Lisbon sugar as necessary among them; set the jar on a hot hearth, or in a saucepan of water, and let it remain till the fruit is perfectly done.—Slices of bread, or rice, may be either stewed with the fruit, or added when eaten; the rice being plainly boiled.

To prepare Ice for Iceing.

Get a few pounds of ice, break it almost to powder, throw a large handful and a half of salt among it. You must prepare it in a part of the house where as little of the warm air comes as you can possibly contrive. The ice and salt being in a bucket, put your cream into an ice pot, and cover it; immerse it in the ice, and draw that round the pot, so as to touch every possible part. In a few minutes put a spatula or spoon in, and stir it well, removing the parts that ice round the edges to the centre. If the ice cream, or water, be in a form, shut the bottom close, and move the whole in the ice, as you cannot use a spoon to that without danger of waste. There should be holes in the bucket, to let off the ice as it thaws.

Note. When any fluid tends toward cold, moving it quickly accelerates the cold; and likewise, when any fluid is tending to heat, stirring it will facilitate its boiling.

Ice Waters.

Rub some fine sugar on lemon or orange, to give the colour and flavour, then squeeze the juice of either on its respective peel; add water and sugar to make it a fine sherbet, and strain it before it be put into the ice-pot. If orange, the greater proportion should be of the China juice, and only a little of Seville, and a small bit of the peel grated by the sugar.

Ice Creams.

Mix the juice of the fruits with as much sugar as will be wanted, before you add cream, which should be of a middling richness.

Colourings to stain Jellies, Ices, or Cakes.

For a beautiful red, boil fifteen grains of cochineal in the finest powder, with a dram and a half of cream of tartar, in

half a pint of water, very slowly, half an hour. Add in boiling, a bit of alum the size of a pea. Or use beet-root sliced, and some liquor poured over.

For *white*, use almonds finely powdered, with a little drop of water, or use cream.

For *yellow*, yolks of eggs, or a bit of saffron steeped in the liquor and squeezed.

For *green*, pound spinach-leaves or beet-leaves, express the juice, and boil a tea-cupful of it in a saucepan of water to take off the rawness.

Everlasting or solid Syllabub.

Mix a quart of thick raw cream, one pound of refined sugar, a pint and half of fine raisin wine, in a deep pan; put to it the grated peel and the juice of three lemons. Beat or whisk it one way half an hour; then put it on a sieve with a bit of thin muslin laid smooth in the shallow end till next day. Put it in glasses. It will keep good in a cool place ten days.

Rice and Sago Milks

Are made by washing the seeds nicely, and simmering with milk over a slow fire till sufficiently done. The former sort requires lemon, spice, and sugar; the latter is good without any thing to flavour it.

A pretty supper Dish.

Boil a tea-cupful of rice, having first washed it in milk till tender; strain off the milk, lay the rice in little heaps on a dish, strew over them some finely powdered sugar and cinnamon, and put warm wine and a little butter into the dish.

Savoury Rice.

Wash and pick some rice, stew it very gently in a small quantity of veal, or rich mutton broth, with an onion, a blade of mace, pepper, and salt. When swelled, but not boiled to mash, dry it on the shallow end of a sieve before the fire, and either serve it dry, or put it in the middle of a dish, and pour the gravy round, having heated it.

Carrole of Rice.

Take some well picked rice, wash it well, and boil it five minutes in water, strain it, and put it into a stew-pan, with a bit of butter, a good slice of ham, and an onion. Stew it over a very gentle fire till tender; have ready a mould lined with very thin slices of bacon; mix the yolks of two or three eggs with the rice, and then line the bacon with it about half an

inch thick ; put into it a ragout of chicken, rabbit, veal, or of any thing else. Fill up the mould, and cover it close with rice. Bake it in a quick oven an hour, turn it over, and send it to table in a good gravy, or curry-sauce.

Salmagundy

Is a beautiful small dish, if in nice shape, and if the colours of the ingredients are varied. For this purpose, chop separately the white part of cold chicken or veal, yolks of eggs boiled hard, the whites of eggs, parsley, half a dozen anchovies, beet-root, red pickled cabbage, ham and grated tongue, or any thing well flavoured, and of a good colour. Some people like a small proportion of onion, but it may be better omitted. A saucer, large tea-cup, or any other base, must be put into a small dish ; then make rows round it wide at bottom, and growing smaller towards the top ; choosing such of the ingredients for each row as will most vary the colours. At the top a little sprig of curled parsley may be stuck in ; or, without any thing on the dish, the salmagundy may be laid in rows, or put into the half-whites of eggs, which may be made to stand upright by cutting off a little bit at the round end. In the latter case, each half egg has but one ingredient. Curled parsley and butter may be put as garnish between.

Macaroni as usually served.

Boil it in milk, or a weak veal broth, pretty well flavoured with salt. When tender, put it into a dish without the liquor, and among it some bits of butter and grated cheese, and over the top grate more, and a little more butter. Set the dish into a Dutch oven a quarter of an hour, but do not let the top become hard.

Omlet.

Make a batter of eggs and milk, and a very little flour ; put to it chopped parsley, green onions, or chives (the latter is best), or a very small quantity of shalot, a little pepper, salt, and a scrape or two of nutmeg. Make some butter boil in a small frying-pan, and pour the above batter into it : when one side is of a fine yellow brown, turn it and do the other. Double it when served. Some scraped lean ham, or grated tongue, put in at first, is a very pleasant addition. Four eggs will make a pretty sized omlet ; but many cooks will use eight or ten. A small proportion of flour should be used.—If the taste be approved, a *little* tarragon gives a fine flavour. A good deal of parsley should be used.

Ramakins and omlet, though usually served in the course,

would be much better if they were sent up after, that they might be eaten as hot as possible.

Butter to serve as a little Dish.

Roll butter in different forms; either like a pine, and make the marks with a tea-spoon: or roll it in crimping rollers, work it through a colander, or scoop with a tea-spoon, and mix with grated beef, tongue, or anchovies. Make a wreath of curled parsley to garnish.

Ramakins.

Scrape a quarter of a pound of Cheshire, and ditto of Gloucester cheese, ditto of good fresh butter; then beat all in a mortar with the yolks of four eggs, and the inside of a small French roll boiled in cream till soft; mix the paste then with the whites of the eggs previously beaten, and put into small paper pans made rather long than square, and bake in a Dutch oven till of a fine brown. They should be eaten quite hot. Some like the addition of a glass of white wine.—The batter for ramakins is equally good over macaroni when boiled tender; or on stewed brocoli, celery, or cauliflower, a little of the gravy they have been stewed in being put in the dish with them, but not enough to make the vegetables swim.

Roast Cheese, to come up after Dinner.

Grate three ounces of fat Cheshire cheese, mix it with the yolks of two eggs, four ounces of grated bread, and three ounces of butter; beat the whole well in a mortar, with a dessert-spoonful of mustard, and a little salt and pepper. Toast some bread, cut it into proper pieces, lay the paste as above thick upon them, put them into a Dutch oven covered with a dish, till hot through, remove the dish, and let the cheese brown a little. Serve as hot as possible.

Welch Rabbit.

Toast a slice of bread on both sides, and butter it; toast a slice of Gloucester cheese on one side, and lay that next the bread, and toast the other with a salamander; rub mustard over, and serve very hot, and covered.

Cheese Toast.

Mix some fine butter, made mustard, and salt, into a mass; spread it on fresh-made thin toasts, and grate or scrape Gloucester cheese upon them.

To poach Eggs.

Set a stew-pan of water on the fire; when boiling, slip an egg, previously broken into a cup, into the water; when the

white looks done enough, slide an egg-slice under the egg, and lay it on toast and butter, or spinage. As soon as enough are done, serve hot.—If not fresh laid, they will not poach well, and without breaking. Trim the ragged parts of the whites, and make them look round.

A Pepper-pot.

To three quarts of water, put such vegetables as you choose; in summer, peas, lettuce, spinage, and two or three onions; in winter, carrot, turnip, onions, and celery. Cut them very small, and stew them with two pounds of neck of mutton, and a pound of pickled pork, till quite tender. Half an hour before serving, clear a crab or lobster from the shell, and put it into the stew. Some people choose very small suet dumplings boiled in the above. Season with salt and Cayenne.—Instead of mutton, you may put a fowl. Pepper-pot may be made of various things, and is understood to be a proper mixture of fish, flesh, fowl, vegetables, and pulse. A small quantity of rice should be boiled with the whole.

To preserve Suet a Twelvemonth.

As soon as it comes in, choose the firmest part, and pick free from skin and veins. In a very nice saucepan, set it at some distance from the fire, that it may melt without frying, or it will taste. When melted, pour it into a pan of cold water. When in a hard cake, wipe it very dry, fold it in fine paper, and then in a linen bag, and keep it in a dry but not hot place. When used, scrape it fine, and it will make a fine crust, either with or without butter.

To green Fruits for Preserving or Pickling.

Take pippins, apricots, pears, plums, peaches, while green, for the first, or radish-pods, French beans for the latter, and cucumbers for both processes; and put them, with vine-leaves under and over, into a *block-tin* preserving-pan, and spring water to cover them, and then the tin cover to exclude all air. Set it on the side of a fire, and when they begin to simmer, take them off, pour off the water, and if not green, put fresh leaves when cold, and repeat the same. Take them out carefully with a slice; they are to be peeled, and then done according to the receipts for the several modes.

To clarify Sugar for Sweetmeats.

Break as much as required in large lumps, and put a pound to half a pint of water, in a bowl, and it will dissolve better than when broken small. Set it over the fire, and the well

whipt white of an egg; let it boil up, and, when ready to run over, pour a little cold water in to give it a check; but when it rises a second time, take it off the fire, and set it by in the pan for a quarter of an hour, during which the foulness will sink to the bottom, and leave a black scum on the top, which take off gently with a skimmer, and pour the syrup into a vessel very quickly from the sediment.

To candy any Sort of Fruit.

When finished in the syrup, put a layer into a new sieve, and dip it suddenly into hot water, to take off the syrup that hangs about it: put it on a napkin before the fire to drain, and then do some more in the sieve. Have ready sifted double-refined sugar, which sift over the fruit on all sides till quite white. Set it on the shallow end of sieves in a lightly warm oven, and turn it two or three times. It must not be cold till dry. Watch it carefully, and it will be beautiful.

To prepare Barberries for Tartlets.

Pick barberries that have no stones, from the stalks, and to every pound weigh three quarters of a pound of lump-sugar: put the fruit into a stone jar, and either set it on a hot hearth, or in a saucepan of water, and let them simmer very slowly till soft; put them and the sugar into a preserving-pan, and boil them gently fifteen minutes. Use no metal but silver.

A beautiful Preserve of Apricots.

When ripe, choose the finest apricots; pare them as thin as possible, and weigh them. Lay them in halves on dishes, with the hollow part upwards. Have ready an equal weight of good loaf-sugar finely pounded, and str w it over them; in the mean time break the stones, and blanch the kernels. When the fruit has lain twelve hours, put it, with the sugar and juice, and also the kernels, into a preserving-pan. Let it simmer very gently till clear; then take out the pieces of apricots singly as they become so; put them into small pots, and pour the syrup and kernels over them. The scum must be taken off as it rises. Cover with brandy-paper.

To preserve green Apricots.

Lay vine or apricot-leaves at the bottom of your pan, then fruit, and so alternately till full, the upper layer being thick with leaves; then fill with spring water, and cover down, that no steam may come out. Set the pan at a distance from the fire, that in four or five hours they may be only soft but not cracked. Make a thin syrup of some of the water, and drain

the fruit. When both are cold, put the fruit into the pan, and the syrup to it; put the pan at a proper distance from the fire till the apricots green, but on no account boil or crack; remove them very carefully into a pan with the syrup for two or three days; then pour off as much of it as will be necessary, and boil with more sugar to make a rich syrup, and put a little sliced ginger into it. When cold, and the *thin* syrup has all been drained from the fruit, pour the thick over it. The former will serve to sweeten pies.

Apricots or Peaches in Brandy.

Wipe, weigh, and pick the fruit, and have ready a quarter of the weight of fine sugar in fine powder. Put the fruit into an ice pot that shuts very close; throw the sugar over it, and then cover the fruit with brandy. Between the top and cover of the pot, put a piece of double cap-paper. Set the pot into a saucepan of water till the brandy be as hot as you can possibly bear to put your finger in, but it must not boil. Put the fruit into a jar, and pour the brandy on it. When cold, put a bladder over, and tie it down tight.

To dry Apricots in Half.

Pare thin and halve four pounds of apricots, weighing them after; put them in a dish; strew among them three pounds of sugar in the finest powder. When it melts, set the fruit over a stove to do very gently; as each picce become tender, take it out, and put it into a China bowl. When all are done, and the boiling heat a little abated, pour the syrup over them. In a day or two remove the syrup, leaving only a little in each half. In a day or two more turn them, and so continue daily till quite dry, in the sun or a warm place. Keep in boxes with layers of paper.

Orange Marmalade.

Rasp the oranges, cut out the pulp, then boil the rinds very tender, and beat fine in a marble mortar. Boil three pounds of loaf-sugar in a pint of water, skim it and add a pound of the rind; boil fast till the syrup is very thick, but stir it carefully; then put a pint of the pulp and juice, the seeds having been removed, and a pint of apple liquor; boil all gently until well jellied, which it will be in about half an hour. Put it into small pots.

Lemon Marmalade do in the same way.

To fill preserved Oranges; a corner Dish.

For five take a pound of Naples biscuits, some blanched almonds, the yolks of four eggs beaten, sugar to your taste,

four ounces of butter warmed: grate the biscuits, and mix with the above and some orange-flower water. Fill preserved oranges, and bake in a very slow oven. If you like them frosted, sift sugar over them as soon as filled; otherwise wipe them. Custard to fill will do as well; if so, you need not bake the oranges, but put it in when become cold.

Buttered orange Juice, a cold Dish.

Mix the juice of seven Seville oranges with four spoonfuls of rose water, and add the whole to the yolks of eight, and whites of four eggs, well beaten; then strain the liquor to half a pound of sugar pounded, stir it over a gentle fire, and when it begins to thicken, put about the size of a small walnut of butter; keep it over the fire a few minutes longer; then pour it into a flat dish, and serve it to eat cold.

If you have no silver saucepan, do it in a China basin in a saucepan of boiling water, the top of which will just receive the bason.

To preserve Oranges or Lemons in Jelly.

Cut a hole in the stalk part, the size of a shilling, and with a blunt small knife scrape out the pulp quite clear without cutting the rind. Tie each separately in muslin, and lay them in spring water two days, changing twice a day; in the last boil them tender on a slow fire. Observe that there is enough at first to allow for wasting, as they must be covered to the last. To every pound of fruit weigh two pounds of double-refined sugar, and one pint of water; boil the two latter together with the juice of the orange to a syrup, and clarify it, skim well and let it stand to be cold, then boil the fruit in the syrup half an hour; if not clear, do this daily till they are done.

Pare and core some green pippins, and boil in water till it tastes strong of them; don't break them, only gently press them with the back of a spoon; strain the water through a jelly-bag till quite clear; then to every pint put a pound of double-refined sugar, the peel and juice of a lemon, and boil to a strong syrup. Drain off the syrup from the fruit, and turning each orange with the hole upwards in the jar, pour the apple jelly over it. The bits cut out must go through the same process with the fruit. Cover with brandy-paper.

To keep Oranges or Lemons for Puddings, &c.

When you squeeze the fruit, throw the outside in water, without the pulp; let them remain in the same a fortnight, adding no more; boil them therein till tender, strain it from them, and when they are tolerably dry, throw them into any

jar of candy you may have remaining from old sweetmeats; or if you have none, boil a small quantity of syrup of common loaf-sugar and water, and put over them; in a week or ten days boil them gently in it till they look clear, and that they may be covered with it in the jar. You may cut each half of the fruit in two, and they will occupy small space.

To preserve Strawberries whole.

Take equal weights of the fruit and double-refined sugar; lay the former in a large dish, and sprinkle half the sugar, in fine powder, over; give a gentle shake to the dish, that the sugar may touch the underside of the fruit. Next day make a thin syrup with the remainder of the sugar, and, instead of water, allow one pint of red currant juice to every pound of strawberries; in this simmer them until sufficiently jellied. Choose the largest scarlets, or others, when not dead-ripe. In either of the above ways, they eat well served in thin cream, in glasses.

To preserve Strawberries in Wine.

Put a quantity of the finest large strawberries into a gooseberry bottle, and strew in three large spoonfuls of fine sugar; fill up with Madeira wine, or fine sherry.

To dry Cherries with Sugar.

Stone six pounds of Kentish; put them into a preserving-pan, with two pounds of loaf-sugar pounded and strewed among them; simmer till they begin to shrivel; then strain them from the juice; lay them on a hot hearth, or in an oven, when either is cool enough to dry without baking them.—The same syrup will do another six pounds of fruit.

To dry Cherries without Sugar.

Stone, and set them over the fire in the preserving-pan; let them simmer in their own liquor, and shake them in the pan. Put them by in China common dishes; next day give them another scald, and put them, when cold, on sieves to dry, in an oven of attempered heat as above. Twice heating, an hour each time, will do them.—Put them in a box, with a paper between each layer.

Cherries in Brandy.

Weigh the finest morellas, having cut off half the stalk; prick them with a new needle, and drop them into a jar or wide-mouthed bottle. Pound three quarters the weight of sugar or white candy; strew over, fill up with brandy, and tie a bladder over.

Cherry Jam.

To twelve pounds of Kentish or duke cherries, when ripe, weigh one pound of sugar; break the stones of part, and blanch them; then put them to the fruit and sugar, and boil all gently till the jam comes clear from the pan.—Pour it into China plates to come up dry to table. Keep in boxes with white paper between.

Currant Jam, black, red, or white.

Let the fruit be very ripe, pick it clean from the stalks, bruise it, and to every pound put three quarters of a pound of loaf-sugar; stir it well, and boil half an hour.

Currant Jelly, red or black.

Strip the fruit, and in a stone jar stew them in a saucepan of water, or by boiling it on the hot hearth; strain off the liquor, and to every pint weigh a pound of loaf-sugar; put the latter in large lumps into it, in a stone or China vessel, till nearly dissolved; then put it into a preserving pan; simmer and skim as necessary. When it will jelly on a plate, put it in small jars or glasses.

Apple Marmalade.

Scald apples till they will pulp from the core; then take an equal weight of sugar in large lumps, just dip them in the water, and boiling it till it can be well skimmed, and is a thick syrup; put to it the pulp, and simmer it on a quick fire a quarter of an hour. Grate a little lemon peel before boiled, but if too much it will be bitter.

Apple Jelly for preserving Apricots, or for any Sort of Sweet-meats.

Let apples be pared, quartered, and cored; put them into a stew-pan with as much water as will cover them; boil as fast as possible; when the fruit is all in a mash, add a quart of water; boil half an hour more, and run through a jelly-bag.—If in summer, codlings are best; in September, golden rennets, or winter pippins.

Red Apples in Jelly.

Pare and core some well shaped apples; pippins or golden rennets if you have them, but others will do; throw them into water as you do them; put them in a preserving-pan, and with as little water as will only half cover them; let them coddle, and when the lower side is done, turn them. Observe that they do not lie too close when first put in. Mix some

pounded cochineal with the water, and boil with the fruit. When sufficiently done, take them out on the dish they are to be served in, the stalk downward. Take the water, and make a rich jelly of it with loaf-sugar, boiling the thin rind and juice of a lemon. When come to a jelly, let it grow cold, and put it on and among the apples; cut the peel of the lemon in narrow stripes, and put across the eye of the apple.—Observe that the colour be fine from the first, or the fruit will not afterwards gain it; and use as little of the cochineal as will serve, lest the syrup taste bitter.

Dried Apples.

Put them in a cool oven six or seven times, and flatten them by degrees and gently, when soft enough to bear it. If the oven be too hot they will waste; and at first it should be very cool.—The biffin, the minshul crab, or any tart apples, are the sorts for drying.

To preserve Jarganel Pears most beautifully.

Pare them very thin, and simmer in a thin syrup; let them lie a day or two. Make the syrup richer, and simmer again; and repeat this till they are clear; then drain, and dry them in the sun or a cool oven a very little time. They may be kept in syrup, and dried as wanted, which makes them moist and rich.

Gooseberry Jam for Tarts.

Put twelve pounds of the red hairy gooseberries, when ripe and gathered in dry weather, into a preserving-pan, with a pint of currant juice, drawn as for jelly; let them boil pretty quick, and beat them with a spoon; when they begin to break, put to them six pounds of pure white Lisbon sugar, and simmer slowly to a jam. It requires long boiling, or it will not keep; but is an excellent and reasonable thing for tarts or puffs. Look at it in two or three days, and if the syrup and fruit separate, the whole must be boiled longer. Be careful it does not burn to the bottom.

Another.—Gather your gooseberries (the clear white or green sort) when ripe; top and tail, and weigh them; a pound to three quarters of a pound of fine sugar, and half a pint of water; boil and skim the sugar and water; then put the fruit, and boil gently till clear; then break, and put into small pots.

Raspberry Jam.

Weigh equal quantities of fruit and sugar; put the former into a preserving-pan, boil and break it, stir constantly, and

let it boil very quickly. When most of the juice is wasted, add the sugar, and simmer half an hour. This way the jam is greatly superior in colour and flavour to that which is made by putting the sugar in at first.

To preserve Greengages.

Choose the largest, when they begin to soften; split them without paring, and strew a part of the sugar which you have previously weighed an equal quantity of. Blanch the kernels with a small sharp knife. Next day, pour the syrup from the fruit, and boil it with the other sugar, six or eight minutes, very gently; skim and add the plums and kernels. Simmer till clear, taking off any scum that rises; put the fruit singly into small pots, and pour the syrup and kernels to it. If you would candy it, do not add the syrup, but observe the directions that will be given for candying fruit; some may be done each way.

Biscuits of Fruit.

To the pulp of any scalded fruit put an equal weight of sugar sifted, beat it two hours, then put it into little white paper forms, dry in a cool oven, turn the next day, and in two or three days box them.

Quince Marmalade.

Pare and quarter quinces, weigh an equal quantity of sugar; to four pounds of the latter put a quart of water, boil and skim, and have ready against four pounds of quinces are tolerably tender by the following mode: Lay them into a stone jar, with a tea-cup of water at the bottom, and pack them with a little sugar strewed between; cover the jar close, and set it on a stone or cool oven, and let them soften till the colour become red; then pour the fruit syrup and a quart of quince juice into a preserving-pan, and boil altogether till the marmalade be completed, breaking the lumps of fruit with the preserving-ladle.—This fruit is so hard, that if it be not done as above, it requires a great deal of time. Stewing quinces in a jar, and then squeezing them through a cheese-cloth, is the best method of obtaining the juice to add as above; and dip the cloth in boiling water first and wring it.

Excellent Sweetmeats for Tarts, when Fruit is plentiful.

Divide two pounds of apricots when just ripe, and take out and break the stones; put the kernels without their skins to the fruit; add to it three pounds of greengage plums, and two pounds and a half of lump-sugar; simmer until the fruit be a

clear jam. The sugar should be broken in large pieces, and just dipped in water, and added to the fruit over a slow fire. Observe that it does not boil, and skim it well. If the sugar be clarified it will make the jam better.—Put it into small pots, in which all sweetmeats keep best.

Lemon Drops.

Grate three large lemons, with a large piece of double-refined sugar; then scrape the sugar into a plate, add half a teaspoonful of flour, mix well, and beat it into a light paste with the white of an egg. Drop it upon white paper, and put them into a moderate oven on a tin plate.

Ginger Drops: a good Stomachic.

Beat two ounces of fresh candied orange in a mortar, with a little sugar, to a paste; then mix one ounce of powder of white ginger with one pound of loaf-sugar. Wet the sugar with a little water, and boil all together to a candy, and drop it on the paper the size of mint drops.

Peppermint Drops.

Pound and sift four ounces of double-refined sugar, beat it with the whites of two eggs till perfectly smooth; then add sixty drops of oil of peppermint, beat it well, and drop on white paper, and dry at a distance from the fire.

Raspberry Cakes.

Pick out any bad raspberries that are among the fruit, weigh and boil what quantity you please, and when mashed, and the liquor is wasted, put to it sugar the weight of the fruit you first put into the pan, mix it well *off* the fire until perfectly dissolved, then put it on China plates, and dry it in the sun. As soon as the top part dries, cut with the cover of a canister into small cakes, turn them on fresh plates, and when dry, put them in boxes with layers of paper.

TO PRESERVE FRUITS FOR WINTER USE.

Observations on Sweetmeats.

Sweetmeats should be kept carefully from the air, and in a very dry place. Unless they have a very small proportion of sugar, a warm one does not hurt; but when not properly boiled (that is long enough, but not quick), heat makes them ferment; and damp causes them to grow mouldy.—They should be looked at two or three times in the first two months, that they may be gently boiled again, if not likely to

keep. It is necessary to observe, that the boiling of sugar more or less, constitutes the chief art of the confectioner; and those who are not practised in this knowledge, and only preserve in a plain way for family use, are not aware that in two or three minutes, a syrup over the fire will pass from one gradation to another, called by the confectioners degrees of boiling, of which there are six, and those subdivided. But we will not enter into the minutiae, and only make the observation to guard against under-boiling, which prevents sweetmeats from keeping; and quick boiling and long, which brings them to candy.

Attention without much practice, will enable a person to do any of the following sorts of sweetmeats, &c. and they are as much as is wanted in a private family: the higher articles of preserved fruits may be bought at less expense than made.

Jellies of fruit made with equal quantity of sugar, that is, a pound to a pint, require no very long boiling.

A pan should be kept for the purpose of preserving, of double block tin, with a bow-handle opposite the straight one for safety, will do very well; and if put by nicely cleaned, in a dry place, when done with, will last for several years. Those of copper or brass are improper, as the tinning wears out by the scraping of the sweetmeat-ladle. There is a new sort of iron, with a strong tinning, which promises to wear long. Sieves and spoons should be kept likewise for sweet things.

Sweetmeats keep best in drawers that are not connected with a wall. If there be the least damp, cover them only with paper dipped in brandy, laid quite close; putting a little fresh over in spring, to prevent insect-mould.

When any sweetmeats are directed to be dried in the sun or in a stove, it will be best in private families, where there is not a regular stove for the purpose, to put them in the sun on flag-stones, which reflect the heat, and place a garden glass over them to keep insects off; or if put in an oven, to take care not to let it be too warm, and watch that they do properly and slowly.

To keep Currants.

The bottles being perfectly clean and dry, let the currants be cut from the large stalks with a small bit of stalk to each, that the fruit not being wounded no moisture may be among them. It is necessary to gather them when the weather is quite dry; and it is best to cut under the trees, and let them drop gently into the bottles.

Stop up the bottles with cork and rosin, and put them into a trench in the garden with the neck downwards.

Cherries and damsons keep in the same way.

To keep Codlins for several Months.

Gather codlins at midsummer of a middling size, put them into an earthen pan, pour boiling water over them, and cover the pan with cabbage-leaves. Keep them by the fire till they would peel, but do not peel them; then pour the water off till both are quite cold. Place the codlins then in a stone jar with a small mouth, and pour on them the water that scalded them. Tie close over the pot a wet bladder, and over it tie coarse paper.

To keep Gooseberries.

Before they become too large, let them be gathered, and take care not to cut them in taking off the stalks and buds. Fill wide-mouthed bottles: put the corks loosely in, and set the bottles up to the neck in water in a boiler. When the fruit looks scalded, take them out; and when perfectly cold, cork close, and rosin the top. Dig a trench in a part of the garden least used, sufficiently deep for all the bottles to stand, and let the earth be thrown over, to cover them a foot and a half. When a frost comes on, a little fresh litter from the stable will prevent the ground from hardening so that the fruit cannot be dug up. Or, scald as above; when cold, fill the bottles with cold water, cork them, and keep them in a damp or dry place; they will not be spoiled.—The water must boil all the time the process is carrying on. Gooseberries done this way make as fine tarts as fresh off the trees.

Another Way.—In dry weather pick the gooseberries that are full grown, but not ripe; top and tail them, and put into opened-mouthed bottles; gently cork them with new velvet corks; put them in the oven when the bread is drawn, and let them stand till shrunk a quarter part; take them out of the oven, and immediately beat the corks in tight, cut off the tops, and rosin down close; set them in a dry place; and if well secured from the air they will keep the year round.

If gathered in the damp, or the gooseberries' skins are the least cut in taking off the stalks and buds, they will mould. The hairy sort only must be used for keeping, and do them before the seeds become large.

Currants and damsons may be done the same.

To keep Damsons for winter Pies.

Put them in small stone jars, or wide-mouthed bottles, set them up to their necks in a boiler of cold water, and lighting a fire under, scald them. Next day, when perfectly cold, fill up with spring water; cover them.

To preserve Fruit for Tarts, or family Desserts.

Gather when ripe, cherries, plums of all sorts, and American apples, and lay them in small jars that will each hold a pound; strew over each jar six ounces of good loaf-sugar pounded; cover each with two bladders, separately tied on; then set the jars up to the neck in a large stew-pan of water, and let it boil three hours gently.

Keep these and all other fruits free from damp.

To keep lemon Juice.

Buy the fruit when cheap, keep it in a cool place two or three days; if too unripe to squeeze easily, cut the peel off a few of them, and roll them under your hand to make them part with the juice more readily; when you have taken the pulp out of the rest of the lemons, you may leave them unpared, and dry the rinds for grating. Squeeze the juice into a China bason; then strain it through some muslin so fine as not to permit the least pulp to pass. Have ready half and quarter ounce phials perfectly dry; fill them with the juice so near the top as only to admit half a tea-spoonful of sweet oil into each; or a little more, if for larger bottles. Cork the bottles, and set them upright in a cool place.—When you want lemon juice, open such a sized bottle as you will use in two or three days; wind some clean cotton round a skewer, and dipping it in, the oil will be absorbed; when all the oil is removed, the juice will be as fine as when first bottled.

Hang the peels up till dry; then keep them from the dust.

China orange Juice.

Squeeze a pint of juice from the finest fruit, strain it through fine muslin, and gently simmer with three-quarters of a pound of double-refined sugar twenty minutes; when cold, put it in small bottles.

It is a very useful thing to mix with water in fevers, when the fresh juice cannot be procured.

Different Ways of Dressing Cranberries.

For pies and puddings, with a good deal of sugar.

Stewed in a jar, with the same; which way they eat well with bread, and are very wholesome.

Thus done, pressed and strained, the juice makes a fine drink for people in fevers.

Orgeat.

Boil a quart of new milk with a stick of cinnamon, sweeten to your taste, and let it grow cold; then pour it by degrees to

three ounces of almonds, and twenty bitter, that have been blanched and beaten to a paste, with a little water to prevent oiling; boil all together, and stir till cold, then add half a glass of brandy.

Lemonade, to be made a Day before wanted.

Pare two dozen of tolerably-sized lemons as thin as possible, put eight of the rinds into three quarts of hot, not boiling water, and cover it over for three or four hours. Rub some fine sugar on the lemons first to attract the essence, and put it into a China bowl, into which squeeze the juice of the lemons. To it add one pound and a half of fine sugar, then put the water mentioned above, and three quarts of milk made boiling hot; mix, and pour through a jelly-bag till perfectly clear.

Raspberry Vinegar.

Put a pound of fine fruit into a China bowl, and pour upon it a quart of the best white wine vinegar; next day strain the liquor on a pound of fresh raspberries; and the following day do the same, but do not squeeze the fruit, only drain the liquor as dry as you can from it. The last time pass it through a canvas previously wet with vinegar to prevent waste. Put it into a stone jar, with a pound of sugar to every pint of juice, broken into large lumps; stir it when melted, then put the jar into a saucepan of water, or on a hot hearth, let it simmer, and skim it. When cold, bottle it.

This is one of the most useful preparations that can be kept in a house, not only as affording the most refreshing beverage, but being of singular efficacy in complaints of the chest. A large spoonful or two may be taken in a tumbler of water. Be careful to use no glazed nor metal vessel for it.

The fruit, with an equal quantity of sugar, makes excellent *Raspberry Cakes* without boiling.

CAKES, BREAD, &c.

OBSERVATIONS.

Currants should be very nicely washed, dried in a cloth, and then set before the fire. If damp they will make cakes or puddings heavy. Before they are added, a dust of dry flour should be thrown among them, and a shake given to them, which causes the article that they are put to, to be lighter.

Eggs should be beaten a long time, whites and yolks apart, and always strained.

Sugar should be rubbed to a powder on a clean board, and sifted through a very fine hair or lawn sieve.

Lemon peel should be pared very thin, and with a little sugar beaten in a marble mortar to a paste, and then mixed with a little wine, or cream, so as to divide easily among the other ingredients.

After all the articles are put into the pan, they should be thoroughly and long beaten, as the lightness of the cake depends much on their being well incorporated.

Whether black or white plum cakes, they require less butter and eggs for having yeast, and eat equally light and rich. If the leaven be only of flour, milk and water, and yeast, it becomes more tough, and is less easily divided, than if the butter be first put with those ingredients, and the dough afterwards set to rise by the fire.

The heat of the oven is of great importance for cakes, especially those that are large. If not pretty quick, the batter will not rise. Some paper may be put over the cake to prevent its being scorched. If the fire have not been long enough lighted to have a body of heat, or the oven has become slack, the cake will be heavy. To know when it is soaked, take a broad bladed knife which is very bright, and plunge it into the centre, draw it instantly out, and if the least stickiness adheres, put the cake immediatly in, and shut up the oven.

Iceing for Cakes.

For a large cake, beat and sift eight ounces of fine sugar, put it into a mortar with four spoonfuls of rose water, and the whites of two eggs beaten and strained; whisk it well, and when the cake is almost cold, dip a feather in the iceing, and cover the cake well; set it in the oven to harden, but do not let it stay to discolour. Put the cake into a dry place.

A very good common Cake.

Rub eight ounces of butter into two pounds of dried flour; mix it with three spoonfuls of yeast that is not bitter, to a paste. Let it rise an hour and a half; then mix in the yolks and whites of four eggs beaten apart, one pound of sugar, some milk to make it a proper thickness (about a pint will be sufficient), a glass of sweet wine, the rind of a lemon, and a tea-spoonful of ginger. Add either a pound of currants, or some caraways, and beat well.

A Bride Cake.

To four pounds of fine flour well dried, put the like quantity of fresh butter, two pounds of loaf sugar, a quarter

of an ounce of mace, and the same quantity of nutmeg, both finely pounded and sifted. To every pound of flour put eight eggs; wash and pick four pounds of currants, and dry them before the fire; blanch a pound of sweet almonds, and cut them lengthwise very thin; of citron, candied orange, and candied lemon, a pound each, and half a pint of brandy. First work the butter with your hand to a cream, then beat in the sugar a quarter of an hour, beat the whites of the eggs to a very strong froth, and mix them with the sugar and butter. Beat the yolks at least half an hour, and mix them with the cake. Then put in the flour, mace, and nutmeg, and keep beating it till the oven be ready. Put in the brandy, and beat in lightly the currants and almonds. Tie three sheets of paper round the bottom of the hoop, to keep it from running out, and rub it well with butter. Put in the cake, and lay in the sweetmeats in three layers, with cake between every layer. After it is risen and coloured, cover it with paper before the oven be stopped up, and bake it three hours.

Rout drop Cakes.

Mix two pounds of flour, one ditto butter, one ditto sugar, one ditto currants, clean and dry; then wet into a stiff paste, with two eggs, a large spoonful of orange-flower water, ditto rose water, ditto sweet wine, ditto brandy; drop on a tin plate floured; a very short time bakes them.

Little white Cakes.

Dry half a pound of flour, rub into it a very little pounded sugar, one ounce of butter, one egg, a few caraways, and as much milk and water as to make a paste; roll it thin, and cut it with the top of a cannister or glass. Bake fifteen minutes on tin plates.

Little short Cakes.

Rub into a pound of dried flour four ounces of butter, four ounces of white powder-sugar, one egg, and a spoonful or two of thin cream to make it into a paste. When mixed, put currants into one half, and caraways into the rest. Cut them as before, and bake on tins.

Common plum Cakes.

Mix five ounces of butter in three pounds of dry flour, and five ounces of fine Lisbon sugar; add six ounces of currants, washed and dried, and some pimento, finely powdered. Put three spoonfuls of yeast into a Winchester pint of new milk warmed, and mix into a light dough with the above. Make it into twelve cakes, and bake on a floured tin half an hour.

A rich seed Cake.

Take a pound of butter, a pound of flour well dried, a pound of loaf-sugar beaten and sifted, eight eggs, two ounces of caraway seeds, one nutmeg grated, and its weight of cinnamon. Having beaten the butter to a cream, put in the sugar, beat the whites of the eggs half an hour, and mix them with the sugar and butter. Then beat the yolks half an hour, and put to them the whites. Beat in the flour, spices, and seeds, a little before it goes to the oven. Put it in the hoop, and bake it two hours in a quick oven. The ingredients will take two hours, in order to be beaten up properly together.

Queen Cakes.

Mix a pound of dried flour, the same of sifted sugar, and of clean washed currants. Wash a pound of butter in rose water, beat it well, then mix with it eight eggs, yolks and whites beaten separately, and put in the dry ingredients by degrees; beat the whole an hour; butter little tins, tea-cups, or saucers, and bake the batter in, filling only half. Sift a little fine sugar over just as you put into the oven.

Rice Cakes.

Mix ten ounces of ground rice, three ounces of flour, eight ounces of pounded sugar; then sift by degrees into eight yolks and six whites of eggs, and the peel of a lemon shred very fine; mix the whole well in a tin stew-pan over a very slow fire with a whisk, then put it immediately into the oven in the same, and bake forty minutes.

Naples Biscuit.

Mix a pound of soft sugar finely sifted with three quarters of a pound of very fine flour. Sift it three times, and then add six eggs well beaten, and a spoonful of rose water. When the oven is almost hot, make them, but take care that they are not made up too wet.

Tea Cakes.

Rub fine four ounces of butter into eight ounces of flour: mix eight ounce. of currants, and six of fine Lisbon sugar, two yolks and one white of eggs, and a spoonful of brandy. Roll the paste the thickness of an Oliver biscuit, and cut with a wine-glass. You may beat the other white, and wash over them; and either dust sugar, or not, as you like.

Wafers.

Dry the flour well which you intend to use, mix a little pounded sugar and finely pounded mace with it; then make

it into a thick batter with cream; butter the wafer-irons, let them be hot; put a tea-spoonful of the batter into them, so bake them carefully, and roll them off the iron with a stick.

A good plain Bun.

Rub four ounces of butter into two pounds of flour, four ounces of sugar, a nutmeg, or not, as you like, a few Jamaica peppers; a desert-spoonful of caraways; put a spoonful or two of cream into a cup of yeast, and as much good milk as will make the above into a light paste. Set it to rise by a fire till the oven be ready. They will quickly bake on tins.

Gingerbread.

Mix with two pounds of flour, half a pound of treacle, three quarters of an ounce of caraways, one ounce of ginger finely sifted, and eight ounces of butter. Roll the paste into what form you please, and bake on tins, after having worked it very much, and kept it to rise. Candied orange may be added in small bits.

If a cake or biscuits be kept in paper, or a drawer, the taste will be disagreeable. A pan and cover, or tureen, will preserve them long moist. Or if to be crisp, laying them before the fire will make them so.

Rusks.

Beat seven eggs well, and mix with half a pint of new milk, in which have been melted four ounces of butter; add to it a quarter of a pint of yeast, and three ounces of sugar, and put them, by degrees, into as much flour as will make a *very* light paste, rather like a batter, and let it rise before the fire half an hour; then add some more flour, to make it a little stiffer, but not stiff. Work it well, and divide it into small loaves, or cakes, about five or six inches wide, and flatten them. When baked and cold, slice them the thickness of rusks, and put them in the oven to brown a little. The cakes, when first baked, eat deliciously buttered for tea; or, with caraways, to eat cold.

To make Yeast.

Thicken two quarts of water with fine flour, about three spoonfuls; boil half an hour, sweeten with near half a pound of brown sugar; when near cold, put into it four spoonfuls of fresh yeast in a jug, shake it well together, and let it stand one day to ferment near the fire, without being covered. There will be a thin liquor on the top, which must be poured off; shake the remainder, and cork it up for use. Take

always four spoonfuls of the old to ferment the next quantity, keeping it always in succession.

A half-peck loaf will require about a gill.

Another way.—Boil one pound of potatoes to a mash; when half cold, add a cupful of yeast, and mix it well. It will be ready for use in two or three hours, and keeps well. Use double the quantity of this to what you do of beer-yeast.

To take off the bitter of yeast, put bran into a sieve, and pour it through, having first mixed a little warm water with it.

To make Bread.

Let flour be kept four or five weeks before it is begun to bake with. Put half a bushel of good flour into a trough, or kneading-tub; mix with it between four and five quarts of warm water, and a pint and a half of good yeast, put it into the flour, and stir it well with your hands till it become tough. Let it rise about an hour and twenty minutes, or less if it rises fast; then, before it falls, add four quarts more of warm water, and half a pound of salt; work it well, and cover it with a cloth. Put the fire then into the oven; and by the time it is warm enough, the dough will be ready. Make the loaves about five pounds each; sweep out the oven very clean and quick, and put in the bread; shut it up close, and two hours and a half will bake it. In summer the water should be milk-warm, in winter a little more, and in frosty weather as hot as you can well bear your hand in, but not scalding, or the whole will be spoiled.

The oven should be round, not long; the roof from twenty to twenty-four inches high, the mouth small, and the door of iron, to shut close. This construction will save firing and time, and bake better than long and high-roofed ovens.

Rolls, muffins, or any sort of bread, may be made to taste new when two or three days old, by dipping them uncut in water, and baking afresh or toasting.

American flour requires almost twice as much water to make it into bread as is used for English flour, and therefore it is more profitable; for a stone of the American, which weighs fourteen pounds, will make twenty-one pounds and a half of bread, but the best sort of English flour produces only eighteen pounds and a half.

Economical Bread.

Only the coarse flake bran to be removed from the flour; of this take five pounds, and boil it in rather more than four gallons of water; so that when perfectly smooth, you may have three gallons and three quarts of bran water clear. With

this knead fifty-six pounds of flour, adding salt and yeast in the same way and proportions as for other bread. When ready to bake, divide it into loaves, and bake them two hours and a half.--Thus made, the flour will imbibe three quarts more of bran water than of plain; so that it not only produces a more nutritious substantial food, but makes an increase of one-fifth of the usual quantity of bread, which is a saving of one day's consumption out of six; and if this was adopted throughout the kingdom, it would make a saving of ten millions sterling a-year, when wheat was at the price it stood in the scarcity, reckoning the consumption to be two hundred thousand bushels a-day. The same quantity of flour, which, kneaded with water, produces sixty-nine pounds eight ounces of bread, will, in the above way, make eighty-three pounds eight ounces and gain fourteen pounds. When ten days old, if put into the oven for twenty minutes, this bread will appear quite new again.

Rice and wheat Bread.

Simmer a pound of rice in two quarts of water till it becomes perfectly soft; when it is of a proper warmth, mix it extremely well with four pounds of flour, and yeast and salt as for other bread; of yeast about four large spoonfuls; knead it extremely well; then set it to rise before the fire. Some of the flour should be reserved to make up the loaves. The whole expense, including baking, will not exceed three shillings, for which eight pounds and a half of exceeding good bread will be produced. If the rice should require more water, it must be added, as some rice swells more than others.

French Bread.

With a quarter of a peck of fine flour mix the yolks of three and whites of two eggs, beaten and strained, a little salt, half a pint of good yeast that is not bitter, and as much milk, made a little warm, as will work into a thin light dough. Stir it about, but do not knead it. Have ready three quart wooden dishes, divide the dough among them, set to rise, then turn them out into the oven, which must be quick. Rasp when done.

French Rolls.

Rub an ounce of butter into a pound of flour; mix one egg, beaten, a little yeast that is not bitter, and as much milk as will make a dough of a middling stiffness. Beat it well, but do not knead; let it rise, and bake on tins.

Muffins.

Mix two pounds of flour with two eggs, two ounces of butter melted in a pint of milk, and four or five spoonfuls of yeast; beat it thoroughly, and set it to rise two or three hours. Bake on a hot hearth, in flat cakes. When done on one side turn them.

Yorkshire Cakes.

Take two pounds of flour, and mix with it four ounces of butter melted in a pint of good milk, three spoonfuls of yeast, and two eggs; beat all well together, and let it rise; then knead it, and make into cakes; let them rise on tins before you bake, which do in a slow oven.

Another sort may be made as above, leaving out the butter. The first sort is shorter; the last lighter.

Hard Biscuits.

Warm two ounces of butter in as much skimmed milk as will make a pound of flour into a very stiff paste, beat it with a rolling pin, and work it very smooth. Roll it thin, and cut it into round biscuits; prick them full of holes with a fork. About six minutes will bake them.

Plain and crisp Biscuits.

Make a pound of flour, the yolk of an egg, and some milk, into a very stiff paste; beat it well, and knead till quite smooth; roll very thin, and cut into biscuits. Bake them in a slow oven till quite dry and crisp.

*ORNAMENTS for GRAND ENTERTAINMENTS.**Pyramid Paste.*

Roll out a sheet of puff paste to half an inch thick; cut or stamp it into oval shapes; the first, the size of the bottom of the dish in which you serve it, the next smaller, and so on till it forms a pyramid; then lay each piece separately on paper in a baking plate, egg the tops of the pieces, and bake them of a light colour. When done, take them off the paper, lay them on a large dish till cold, set the largest piece in the dish, put on it raspberry, or apricot jam, or currant jelly, lay the next size on that, and more sweetmeats, and proceed in the same way with the other pieces, till they are all placed on each other. Put dried greengages, barberries, or cherries round, and serve. Instead of stamping the pieces, they may be cut

with a sharp knife; small pieces may be cut out round the edges to appear like spires, which will cause the paste to appear still lighter.

A Dish of Snow.

Put twelve apples over the fire in cold water till soft, then put them on a sieve; skin and put the pulp into a bason; beat up the whites of twelve eggs to a froth, then sift half a pound of double-refined sugar and strew it in the eggs; beat the pulp to a froth, then beat the whole together till like stiff snow. Heap it high on a China dish, stick a sprig of myrtle in the middle, and serve it up.

Floating Island.

Put a deep glass dish into a China one; sweeten a quart of thick cream with fine powdered sugar; pour in a gill of mountain, and rasp in the yellow rind of a lemon; whisk the cream very carefully: pour the thin froth into a dish; cut some Naples biscuits as thin as possible; put a layer of them on the cream, then a layer of currant jelly, then one of Naples biscuits, over that put the cream that you saved; put as much as the dish will hold, without running over: garnish outside with what you like.

Artificial Fruit.

Save at a proper season of the year the stalks of some kind of fruit, with the stones to them; take neat tins very smooth inside, and the shape of the fruit wanted, leave a hole to put the stone and stalk in, and so contrived as to open in the middle to take out the fruit; there must be also a wooden frame to mix them in. Take very strong jelly, strain it, put it into a saucepan, and sweeten, add lemon peel perfumed, and colour it according to the imitated fruit. Stir all together, give it a boil, fill the tins, and put in stones and stalks just as the fruit grows; when quite cold, open the tins, and put on the bloom, which must be done by carefully dusting on powder-blue. Ingenuity will greatly improve on these artificial fruits; but much nicety and continual practice only can perfect it.

Wax Basket for Confectionary.

Melt together over the fire half a pound of white wax, a quarter of a pound of spermaceti, half an ounce of flake white, and a quarter of an ounce of hog's lard. Oil a basket-mould, first so cleaned as not to discolour the wax; and then, the melted wax not being too hot, which would render it difficult to get out, run it round the inside. When cool, take the basket

out of the mould, and ornament it with coloured wax, or gum paste, cut out from boards for that purpose. Wax baskets are sometimes painted in oil colours with landscapes or figures; and they are also often adorned with flowers, fruits, &c.

Gum Paste for Ornaments.

Dissolve gum dragon, by pouring over it some warm water, and letting it stand covered twenty-four hours; strain it through a cloth, and put it in a mortar with some double-refined loaf-sugar sifted. Pound well, for at least half an hour; when done it will draw into strings, and crack against the mortar. Ten minutes before taking it out, put in, and pound with it a little fine hair powder. Afterwards, work it up to a proper consistence, with more sifted fine sugar, and one-third part of as much hair powder. It may be made of any colour by adding gamboge, cochineal, indigo, &c., as before specified.

BILLS OF FARE, FAMILY DINNERS, &c.

BILLS OF FARE, &c.

List of various Articles in Season in different Months.

JANUARY.

Poultry.—Game. Pheasants. Partridges. Hares. Rabbits. Woodcocks. Snipes. Turkeys. Capons. Pullets. Fowls. Chickens. Tame Pigeons.

Fish.—Carp. Tench. Perch. Lampreys. Eels. Crayfish. Cod. Soles. Flounders. Plaice. Turbot. Thornback. Skate. Sturgeon. Smelts. Whittings. Lobsters. Crabs. Prawns. Oysters.

Vegetables.—Cabbage. Savoy. Colewort. Sprouts. Brocoli. Leeks. Onions. Beet. Sorrel. Chervil. Endive. Spinage. Celery. Garlick. Scorzonera. Potatoes. Parsnips. Turnips. Brocoli, white and purple. Shalots. Lettuces. Cresses. Mustard. Rape. Salsafy. Herbs of all sorts: dry, and some green. Cucumbers, Asparagus, and Mushrooms, to be had, though not in season.

Fruit.—Apples. Pears. Nuts. Walnuts. Medlars. Grapes.

FEBRUARY AND MARCH.

Meat, Fowls, and Game, as in January, with the addition of ducklings and chickens; which last are to be bought in London, most of, if not all, the year, but very dear.

Fish.—As the last two months; except that Cod is not thought so good from February to July, but may be bought

Vegetables.—The same as the former months, with the addition of Kidney-beans.

Fruit.—Apples. Pears. Forced Strawberries.

SECOND QUARTER.—APRIL, MAY, AND JUNE.

Meat.—Beef. Mutton. Veal. Lamb. Venison in June.

Poultry.—Pullets. Fowls. Chickens. Ducklings. Pigeons. Rabbits. Leverets.

Fish.—Carp. Tench. Soles. Smelts. Eels. Trouts. Turbot. Lobsters. Chub. Salmon. Herrings. Crayfish. Mackarel. Crabs. Prawns. Shrimps.

Vegetables.—As before; and in May, early Potatoes. Peas. Radishes. Kidney-beans. Carrots. Turnips. Early Cabbages. Cauliflowers. Asparagus. Artichokes. All sorts of Salads forced.

Fruit.—In June, Strawberries. Cherries. Melons. Green Apricots. Currants and Gooseberries for tarts.—In July, Cherries. Strawberries. Pears. Melons. Gooseberries. Currants. Apricots. Grapes. Nectarines; and some Peaches. But most of these are forced.

THIRD QUARTER.—JULY, AUGUST, AND SEPTEMBER.

Meat as before.

Poultry.—Pullets. Fowls. Chickens. Rabbits. Pigeons. Green Geese. Leverets. Turkey Poults.—Two former months, Plovers. Wheatears.—Geese in September.

Partridge shooting begins the 1st of September; what is therefore used before is poached.

Fish.—Cod. Haddock. Flounders. Plaice. Skate. Thorn-back. Mulletts. Pike. Carp. Eels. Shell-fish; except Oysters. Mackarel the first two months of the quarter, but not good in August.

Vegetables.—Of all sorts, Beans, Peas, French beans, &c.

Fruit.—In July, Strawberries. Gooseberries. Pine-apples. Plums, various. Cherries. Apricots. Raspberries. Melons. Currants. Damsons.—In August and September, Peaches. Plums. Figs. Filberts. Mulberries. Cherries. Apples. Pears. Nectarines. Grapes. Pines. Melons. Strawberries. Medlars and Quinces in the latter month. Morella Cherries. Damsons; and various Plums.

OCTOBER.

Meat as before, and Doe-venison.

Poultry and Game.—Domestic fowls as in former quarter. Pheasants, from the 1st of October. Partridges. Larks. Hares.

Dotterels. The end of the month, Wild-ducks. Teal. Snipes. Widgeon. Grouse.

Fish.---Dories. Smelts. Pike. Perch. Holibets. Brills. Carp. Salmon-trout. Barbel. Gudgeons. Tench. Shell-fish.

Vegetables.---As in January, French Beans, last crops of Beans, &c.

Fruit.---Peaches. Pears. Figs. Bullace. Grapes. Apples. Medlars. Damsons. Filberts. Walnuts. Nuts. Quinces. Services. Medlars.

NOVEMBER.

Meat.---Beef. Mutton. Veal. Pork. House-lamb. Doe-venison.

Poultry and Game as the last month.

Fish as the last month.

Vegetables.---Carrots. Turnips. Parsnips. Potatoes. Skirrets. Scorzonera. Onions. Leeks. Shalots. Cabbage. Savoy. Colewort. Spinage. Chard-beets. Cardoons. Cresses. Endive. Celery. Lettuces. Salad. Herbs. Pot-herbs.

Fruit.---Pears. Apples. Nuts. Walnuts. Bullace. Chestnuts. Medlars. Grapes.

DECEMBER.

Meat.---Beef. Mutton. Veal. House-lamb. Pork and Venison.

Poultry and Game.---Geese. Turkeys. Pullets. Pigeons. Capons. Fowls. Chickens. Rabbits. Hares. Snipes. Woodcocks. Larks. Pheasants. Partridges. Sea-fowls. Guinea-fowls. Wild-ducks. Teal. Widgeon. Dotterels. Dun-birds. Grouse.

Fish.---Cod. Turbot. Holibets. Soles. Gurnets. Sturgeon. Carp. Gudgeons. Codlings. Eels. Dories. Shell-fish.

Vegetables.---As in the last month. Asparagus forced, &c.

Fruit.---As the last, except Bullace.

FAMILY DINNERS.

As we have given engravings of the mode of setting out a Family Dinner for each month in the year, it will not be necessary to repeat these directions. The following method of *placing dishes on a large table*, and which may be varied at pleasure, includes every thing worthy of notice on this subject.

Large Table covered.

Fish.

One Turkey or

Two Poults.

Fruit Tart.

Mock Turtle Soup.

Blamange.

Harrico.

Sweetbreads
larded.Mash Turnips,
Carrots thick
round.Jerusalem Artichokes
fricasseed.Stewed
Spinage.Cray-
fish.

Savoy Cake.

Dried Salmon
in papers

Ham braised.

Macaroni Pudding.

Trifle.

Chickens.

French Pie.

Casserole of Rice
with Giblets.

Picked Crab.

Stewed Celery.

Sea Kale.

Apple Pie and Custard.

Young Sprouts.

Fricandeau.

Ox Rumps, and
Spanish Onions.

Rich White Soup.

Jelly Form.

Cheesecakes.

Fish.

(Remove—Venison, or Loin of Veal.)

GENERAL REMARKS ON DINNERS.

Things used at first Courses.

Various Soups. Fish dressed many ways. Turtle. Mock Turtle. Boiled Meats and stewed. Tongue. Ham. Bacon. Chawls of Bacon, Turkey and Fowls, chiefly boiled. Rump, Sirloin, and Ribs of Beef roasted. Leg, Saddle, and other roast Mutton. Roast Fillet, Loin, Neck, Breast, and Shoulder of Veal. Leg of Lamb. Loin. Fore-quarter. Chine. Lamb's Head and Mince. Mutton stuffed and roasted. Steaks, variously prepared. Ragouts and Fricassees. Meat Pies raised, and in Dishes. Patties of Meat, Fish, and Fowl. Stewed Pigeons. Venison. Leg of Pork, Chine, Loin, Spare-rib. Rabbits. Hare. Puddings, boiled and baked. Vegetables, boiled and stewed. Calf's Head, different ways. Pig's Feet and Ears, different ways. In large dinners, two Soups and two dishes of Fish.

Articles used for Second Courses.

. Birds; and Game of all sorts. Shell-fish, cold and potted. Collared and potted Fish. Pickled ditto. Potted Birds. Ribs of Lamb roasted. Brawn. Vegetables stewed or in sauce. French Beans. Peas. Asparagus. Cauliflower. Fricassee. Pickled Oysters. Spinage, and Artichoke-bottoms. Stewed Celery. Sea Kale. Fruit Tarts. Preserved fruit Tarts. Pippins stewed. Cheesecakes, various sorts. All the list of Sweet Dishes; such as Creams, Jellies, and all the finer sorts of Puddings, Mince Pies, &c. Omlet. Macaroni. Oysters in Scallops, stewed or pickled.

Having thus named the sorts of things used for the two courses, the reader will think of many others. For removes of Soup and Fish, one or two joints of Meat or Fowl are served; and for one small course, the articles suited to the second must make a part. Where Vegetables and Fowls, &c. are twice dressed, they add to the appearance of the table the first time; three sweet things may form the second appearance without greater expense.

In some houses, one dish at a time is sent up with the vegetables or sauces proper to it, and this in succession hot and hot. In others, a course of Soup and Fish; then Meats and boiled Fowls, Turkey, &c. Made Dishes and Game follow; and lastly, Sweet Dishes: but these are not the common modes.

It is worthy observation here, that common cooks do not think of sending up such articles as are in the house, unless ordered; though, by so doing, the addition of a collared or pickled thing, some Fritters, fried Patties, or quick-made Dumplings, would be useful when there happen to be accidental visitors; and at all times it is right to better the appearance of the table rather than let things spoil below, by which the expence of a family is more increased than can be easily imagined. Vegetables are put on the side-table at large dinners, as likewise sauces, and servants bring them round; but some inconveniences attend this plan; and when there are not many to wait, delay is occasioned, besides that by awkwardness the clothes of the company may be spoiled. If the table is of a due size, the articles alluded to will not fill it too much.

SUPPERS.

Hot suppers are not much in use where people dine very late. When required, the top and bottom, or either, may be Game. Fowls. Rabbit. Boiled Fish, such as Soles, or Mackarel. Oysters stewed or scalloped. French Beans. Cauliflower, or Jerusalem Artichokes, in white Sauce. Brocoli

with Eggs. Stewed Spinage and ditto. Sweetbreads. Small Birds. Mushrooms. Potatoes. Scallop, &c. Cutlets. Roast Onions. Salmagundi. Buttered Eggs on Toast. Cold Neat's Tongue. Ham. Collared Things. Hunter's Beef sliced. Rusks buttered, with Anchovies on. Grated hung Beef with Butter, with or without Rusks. Grated Cheese round, and Butter dressed in the middle of a plate. Radishes ditto. Custards in glasses with Sippets. Oysters cold or pickled. Potted Meats. Fish. Birds. Cheese, &c. Good plain Cake sliced. Pies of Birds or Fruit. Crabs. Lobsters. Prawns. Crayfish. Any of the list of sweet things. Fruits. A Sandwich set with any of the above articles, placed a little distance from each other, on the table, looks well without the tray, if preferred.

The lighter the things, the better they appear, and glass intermixed has the best effect. Jellies, different coloured things, and flowers, add to the beauty of the table. An elegant supper may be served at a small expence by those, who know how to make trifles that are in the house form the greatest part of the meal.

Note.—Any of the following things may be served as a relish, with the cheese, after dinner. Baked or pickled Fish done high. Dutch pickled Herring. Sardinias, which eat like Anchovy, but are larger. Anchovies. Potted Char. Ditto Lampreys. Potted Birds made high. Caviare and Sippets of Toast. Salad. Radishes. French Pie. Cold Butter. Potted Cheese. Anchovy Toast, &c. Before serving a Dutch Herring, it is usual to cut to the bones without dividing, at the distance of two inches, from head to tail, before served.

ART OF CARVING.

GENERAL OBSERVATIONS.

ON the art of carving it would be difficult, perhaps, to advance any thing new; but in our plates, and their illustrations, we have adopted some improvements, which will tend to simplify the practice to the inexperienced carver.

Carving has of late devolved chiefly upon gentlemen; but, whether the task of helping the company rests with the master or mistress, care should be taken that the seat of the carver be sufficiently high to command the table, so as to render rising unnecessary. As a sharp knife is indispensable, it will always be advisable to have a good steel placed upon the table by the

side of the carver, unless where there are servants constantly in attendance, when it will be proper to have it on the side-table.

As fish is always served before meat, and meat before poultry, we shall treat of the respective articles in that order. In helping fish, be careful not to break the flakes; which in cold and very fresh salmon are large, and contribute much to the beauty of its appearance. On this account a fish-knife, not being sharp, divides it best. Help a part of the roe, milt, or liver, to each person. The heads of carp, part of those of cod and salmon, sounds of cod, and fins of turbot, are likewise esteemed niceties, and are to be attended to accordingly.

Observe that, in cutting up any wild-fowl, duck, goose, or turkey, for a large party, if you cut the slices down from pinion to pinion, without making wings, there will be a greater number of prime pieces.

Fish.

Salmon.—Of boiled salmon there is one part more fat and rich than the other. The belly-part is the fatter of the two, and it is customary to give to those who like both, a thin slice of each; for the one, cut it out of the belly-part, the other out of the back.

Mackarel.—Slit the fish along the back, with a knife, and take off one whole side, but not too near the head, as the meat about the gills is generally black, and ill-flavoured. It is usual to ask whether a hard or soft roe be preferred.

Soles.—These are generally sent to table two ways, some fried, others boiled; they are to be cut right through the middle, bone and all, and a piece of the fish, perhaps a third or fourth part, according to its size, given to each. The same may be done with many other fish, cutting them across, the same way as mackarel.

Turbot.—The fish-knife, or trowel, is to be entered in the centre, or middle, over the back-bone, and a piece of the fish, as much as will lie on the trowel, to be taken off on one side close to the bones. The thickest part of the fish is always most esteemed, but not too near the head or tail; and when the meat on one side is removed, close to the bones, the whole back-bone is to be raised with the knife and fork, and the under side is then to be served.

Cod's Head.—This also should be cut with a spoon or fish trowel; the parts about the back-bone, on the shoulders, are the best and most firm; take off a piece quite down to the bone, in the direction *a, b, c, d*, putting in the spoon at *a, c*, and with each slice of fish give a piece of the sound, which lies underneath the back-bone and lines it, the meat of which is

thin, and a little darker coloured than the body of the fish itself; this may be got by passing a spoon underneath, in the direction *d, f*.

Lobster.—As this is seldom sent to table whole, it is only necessary to say that the tail is reckoned the prime part, and next to that the claws.

Eels.—Eels are cut into pieces through the bone, and the thickest part is esteemed the best.

Meat.

Aitch-bone of Beef.—As the outside of this joint is always impaired in its flavour, from the water in which it is boiled, a thick slice must be cut off the whole length of the joint, beginning at *a*, and cutting it all the way even, and through the whole surface, from *a* to *b*. The soft fat, which resembles marrow, lies on the back, below the letter *c*, and the firm fat must be cut in thin horizontal slices at the point *d*; but as some like the soft, and some the firm fat, it is necessary to ask which is preferred. The upper part, as it is here placed on the dish, is the fullest of gravy; but there are some who prefer a slice from the under side. The skewer that keeps the meat properly together when boiling is shewn in the plate at *a*. This should be drawn out before it is served up; or if it be necessary to leave the skewer in, it should be a silver one.

Sirloin of Beef may be begun either at the end, or by cutting into the middle. It is usual to enquire whether the outside or the inside is preferred. For the outside the slice should be cut down to the bones; and the same with every following helping. Slice the inside, likewise, and give with each piece some of the soft fat.

Buttock of Beef.—This requires no print to point out how it should be carved. A thick slice should be cut off all round the buttock; and, thus cut into, thin slices may be cut from the top; but as it is a dish that is frequently brought to the table cold, a second day, it should always be cut handsome and even.

Fillet of Veal.—In an ox this part is round of beef. Ask whether the brown outside be liked, otherwise help the next slice. The bone is taken out, and the meat tied close, before dressing; which make the fillet very solid. It should be cut thin, and very smooth.—A stuffing is put into the flap, which completely covers it, you must cut deep into this, and help a thin slice, as likewise of fat. From carelessness in not covering the latter with paper, it is sometimes dried up, to the great disappointment of the carver.

Breast of Veal.—One part, which is called the brisket, is

thickest, and has gristles; put your knife about four inches from the edge of this, and cut through it, which will separate the ribs from the brisket. Ask which is chosen, and help accordingly.

Calf's Head has a great deal of meat upon it, if properly managed. Cut slices from *a* to *b*, letting the knife go close to the bone. In the fleshy part, at the neck-end *c*, there lies the throat-sweetbread, which you should help a slice of from *c* to *d* with the other part. Many like the eye; which you must cut out with the point of your knife, and divide in two. If the jaw-bone be taken off, there will be found some fine lean. Under the head is the palate, which is esteemed a nicety: the lady of the house should be acquainted with all things that are thought so, that she may distribute them among her guests.

Shoulder of Mutton.—This is a very good joint, and by many preferred to the leg; it being very full of gravy, if properly roasted, and produces many nice bits. The figure represents it as laid in the dish with its back uppermost. When it is first cut, it should be in the hollow part of it, in the direction of *a, b*, and the knife should be passed deep to the bone. The prime part of the fat lies on the outer edge, and is to be cut out in thin slices in the direction *c*. If many are at table, and the hollow part cut out in the line *a, b*, is eaten, some very good and delicate slices may be cut out on each side of the ridge of the blade-bone, in the direction *c, d*. The line between these two dotted lines, is that in the direction of which the edge or ridge of the blade-bone lies, and cannot be cut across.

Leg of Mutton.—A leg of wether mutton (which is the best flavoured) may be known by a round lump of fat at the edge of the broadest part, as at *a*. The best part is in the midway at *b*, between the knuckle and further end. Begin to help there, by cutting thin deep slices to *c*. If the outside is not fat enough, help some from the side of the broad end in slices from *e* to *f*. This part is not juicy; but many prefer the knuckle, which in fine mutton will be very tender though dry. There are very fine slices on the back of the leg: turn it up, and cut the broad end; not in the direction you did the other side, but longways. To cut out the cramp-bone, take hold of the shank with your left hand, and cut down to the thigh-bone at *d*; then pass the knife under the cramp-bone in the direction *d, g*.

A Fore-quarter of Lamb.—Separate the shoulder from the seven (which is the breast and ribs), by passing the knife under the direction of *a, b, c, d*; keeping it towards you horizontally to prevent cutting the meat too much off the bones.

If grass-lamb, the shoulder being large, put it into another dish. Squeeze the juice of half a Seville orange, or lemon, on the other part, and sprinkle a little salt and pepper. Then separate the gristly part from the ribs, in the line *e, e*; and help either from that, or from the ribs, as may be chosen.

Haunch of Venison.—Cut down to the bone in the line *a, b, c*, to let out the gravy: then turn the broad end of the haunch toward you, put in the knife at *b*, and cut as deep as you can to the end of the haunch *d*; then help in thin slices, observing to give some fat to each person. There is more fat (which is a favourite part) on the left side of *c* and *d* than on the other; and those who help must take care to proportion it, as likewise the gravy, according to the number of the company.

Haunch of Mutton is the leg and part of the loin, cut so as to resemble haunch of venison, and is to be helped at table in the same manner.

Saddle of Mutton.—Cut long thin slices from the tail to the end, beginning close to the back-bone. If a large joint, the slice may be divided. Cut some fat from the sides.

Ham may be cut three ways; the common method is to begin in the middle, by long slices from *a* to *b*, from the centre through the thick fat. This brings to the prime at first; which is likewise accomplished by cutting a small round hole on the top of the ham as at *c*, and with a sharp knife enlarging that by cutting successive thin circles: this preserves the gravy, and keeps the meat moist.

The last and most saving way is, to begin at the hock-end (which many are most fond of), and proceed onwards.

Leg of Pork.—This joint, whether boiled or roasted, is sent up to table as a leg of mutton roasted, and cut up in the same manner. The close firm flesh about the knuckle is by many esteemed the best.

Sucking Pig.—The cook usually divides the body before it is sent to table, and garnishes the dish with the jaws and ears.

The first thing is, to separate a shoulder from the carcase on one side, and then the leg according to the direction given by the dotted line, *a, b, c*. The ribs are then to be divided into about two helpings; and an ear or jaw presented with them, and plenty of sauce. The joints may either be divided into two each, or pieces may be cut from them. The ribs are esteemed the finest part; but some people prefer the neck-end, between the shoulders.

Poultry.

Goose.—Cut off the apron in the circular line *a, b, c*, and

pour into the body a glass of Port wine, and a large tea-spoonful of mustard, first mixed at the sideboard. Turn the neck-end of the goose toward you, and cut the whole breast in long slices from one wing to another; but only remove them as you help each person, unless the company is so large as to require the legs also. This way gives more prime bits than by making wings. Take off the leg, by putting the fork into the small end of the bone, pressing it to the body, and having passed the knife at *d*, turn the leg back, and if a young bird, it will easily separate. To take off the wing, put your fork into the small end of the pinion, and press it close to the body; then put in the knife at *d*, and divide the joint, taking it down in the direction *d*, *e*. Nothing but practice will enable people to hit the joint exactly at the first trial. When the leg and wing of one side are done go on to the other; but it is not often necessary to cut up the whole goose, unless the company be very large. There are two side-bones by the wing, which may be cut off; as also the back and lower side-bones: but the best pieces are the breast and the thighs after being divided from the drum-sticks. Of a *green goose* the most delicate parts are the breast, and the gristle at the lower part of it.

A fowl.—A boiled fowl's legs are bent inwards and tucked into the belly; but before it is served, the skewers are to be removed. Lay the fowl on your plate, and place the joints, as you cut, on the dish. Take the wing off in the direction of *a*, to *b*, only dividing the joint with your knife; and then with your fork lift up the pinion, and draw the wings towards the legs, and the muscles will separate in a more complete form than if cut. Slip the knife between the leg and body, and cut to the bone; then with the fork turn the leg back, and the joint will give way if the bird is not old. When the four quarters are thus removed, take off the merrythought from *a*, and the neck-bones; these last by putting in the knife at *c*, and pressing it under the long broad part of the bone in the line *c*, *b*; then lift it up, and break it off from the part that sticks to the breast. The next thing is, to divide the breast from the earcase, by cutting through the tender ribs close to the breast, quite down to the tail. Then lay the back upwards, put your knife into the bone half-way from the neck to the rump, and on raising the lower end it will separately readily. Turn the rump from you, and very neatly take off the two sidesmen, and the whole will be done. As each part is taken off, it should be turned neatly on the dish: and care should be taken that what is left goes properly from table. The breast and wings are thought the best parts; but the legs are most

juicy in young fowls. After all, more advantage will be gained by observing those who carve well, and a little practice, than by any written directions whatever.

A Pheasant.—The bird in the annexed engraving is as trussed for the spit, with its head under one of its wings. When the skewers are drawn out, and the bird served, the following is the way to carve it: Fix your fork in the centre of the breast; slice it down in the line *a, b*; take off the leg on one side in the dotted line *b, d*; then cut off the wing on the same side in the line *c, d*. Separate the leg and wing on the other side, and then cut off the slices of breast you divided before. Be careful how you take off the wings, for if you should cut too near the neck, as at *g*, you will hit on the neck-bone, from which the wing must be separated. Cut off the merrythought in the line *f, g*, by passing the knife under it towards the neck. Cut the other parts as in a fowl. The breast, wings, and merrythought, are the most esteemed; but the leg has a higher flavour.

Turkey.—Roasted or boiled, a turkey is trussed and sent up to table like a fowl, and cut up in every respect like a pheasant. The best parts are the white ones, the breast, wings, and neck-bones. Merrythought it has none; the neck is taken away, and the hollow part under the breast stuffed with forced meat, which is to be cut in thin slices in the direction from the rump to the neck, and a slice given with each piece of turkey. It is customary not to cut up more than the breast of this bird; and, if any more be wanted, to help with one of the wings.

Partridge.—The partridge is here represented as just taken from the spit; but before it is served up the skewers must be withdrawn. It is cut up in the same way as a fowl. The wings must be cut off in the line *a, b*, and the merrythought in the line *c, d*. The prime parts of a partridge are the wings, breast, and merrythought; but the bird being small, the two latter are not often divided. The wing is considered as the best, and the tip of it esteemed the most delicate morsel of the whole.

Pigeons.—Cut them in half, either from top to bottom or across. The lower part is generally thought the best; but the fairest way is to cut from the neck to *a*, figure 7, rather than from *c* to *b*, by *a*, which is the most fashionable. The figure represents the back of the pigeon; and the direction of the knife is in the line *c, b*, by *a*, if done the last way.

Duck, or Mallard.—First raise the pinions and legs, but do not cut them off; then raise the merrythought from the breast, and lace it down both sides with your knife.

Woodcock, Plover, Snipe, or Curlew.—The legs and wings must be raised in the manner of a fowl, opening the head for the brains.

Crane.—After the legs are unfolded, cut off the wings; take them up, and sauce them with powdered ginger, vinegar, salt, and mustard.

Hare.—The best way of cutting it up is, to put the point of the knife under the shoulder at *a*, and so cut all the way down to the rump, on one side of the back-bone, in the line *a*, *b*. Do the same on the other side, so that the whole hare will be divided into three parts. Cut the back into four, which with the legs is the part most esteemed. The shoulder must be cut off in a circular line, as *c*, *d*, *e*: lay the pieces neatly on the dish as you cut them; and then help the company, giving some pudding and gravy to every person. This way can only be practised when the hare is young: if old, don't divide it down, which will require a strong arm: but put the knife between the leg and back, and give it a little turn inwards at the joint; which you must endeavour to hit, and not to break by force. When both legs are taken off, there is a fine collop on each side of the back; then divide the back into as many pieces as you please, and take off the shoulders, which are by many preferred, and are called the sportman's pieces. When every one is helped, cut off the head; put your knife between the upper and lower jaw, and divide them, which will enable you to lay the upper flat on your plate; then put the point of the knife into the centre, and cut the head into two. The ears and brains may be then helped to those who choose them.

Carve *Rabbits* as directed the latter way for hare; cutting the back into two pieces, which with the legs are the prime,

COOKERY FOR THE SICK.

GENERAL REMARKS.

THE following pages will contain cookery for the sick; it being of more consequence to support those whose bad appetite will not allow them to take the necessary nourishment, than to stimulate that of persons in health. It may not be unnecessary to advise that a choice be made of the things most likely to agree with the patient; that a change be provided; that some one at least be always ready; that not too much of those be made at once, which are not likely to keep, as invalids require variety; and that they should succeed each other in different forms and flavours.

A clear Broth that will keep long.

Put the mouse-round of beef, a knuckle-bone of veal, and a few shanks of mutton, into a deep pan, and cover close with a dish of coarse crust: bake till the beef is done enough for eating, with only as much water as will cover. When cold, cover it close in a cool place. When to be used, give what flavour may be approved.

A quick-made Broth.

Take a bone or two of a neck or loin of mutton, take off the fat and skin, set it on the fire in a small tin saucepan that has a cover, with three quarters of a pint of water, the meat being first beaten, and cut in thin bits; put a bit of thyme and parsley, and, if approved, a slice of onion. Let it boil very quick, skim it nicely; remove the cover if likely to be too weak; else cover it. Half an hour is sufficient for the whole process.

A very supporting Broth against any Kind of Weakness.

Boil two pounds of loin of mutton, with a very large handful of chervil, in two quarts of water, to one. Take off part of the fat. Any other herb or roots may be added.—Take half a pint three or four times a day.

A very nourishing veal Broth.

Put the knuckle of a leg or shoulder of veal, with very little meat to it, an old fowl, and four shank-bones of mutton extremely well soaked and bruised, three blades of mace, ten pepper-corns, an onion, and a large bit of bread, and three quarts of water, into a stew-pot that covers close, and simmer

in the slowest manner after it has boiled up, and been skimmed ; or bake it ; strain, and take off the fat. Salt as wanted. It will require four hours.

Broth of Beef, Mutton, and Veal.

Put two pounds of lean beef, one pound of scrag of veal, one pound of scrag of mutton, sweet herbs and ten pepper-corns, into a nice tin saucepan, with five quarts of water ; simmer to three quarts, and clear from the fat when cold. Add one onion if approved.

Soup and broth made of different meats, are more supporting, as well as better flavoured.

To remove the fat, take it off when cold as clean as possible ; and if there be any still remaining, lay a bit of clean blotting or cap paper on the broth when in the basin, and it will receive every particle.

Calf's feet Broth.

Boil two feet in three quarts of water, to half ; strain, and set it by : when to be used, clear off the fat, put a large tea-cupful of the jelly into a saucepan, with half a glass of sweet wine, a little sugar and nutmeg, and heat it up till it be ready to boil, then take a little of it, and heat by degrees to the yolk of an egg, and adding a bit of butter, the size of a nutmeg, stir it altogether, but don't let it boil. Grate a bit of fresh lemon peel into it.

Another.—Boil two calf's feet, two ounces of veal, and two of beef, the bottom of a penny loaf, two or three blades of mace, half a nutmeg sliced, and a little salt, in three quarts of water, to three pints ; strain, and clear off the fat.

Chicken Broth.

Put the body and legs of the fowl that chicken panada was made of, as in *page 280*, after taking off the skin and rump, into the water it was boiled in, with one blade of mace, one slice of onion, and ten white pepper-corns. Simmer till the broth be of a pleasant flavour. If not water enough, add a little. Beat a quarter of an ounce of sweet almonds, with a tea-spoonful of water, fine, boil it in the broth, strain, and when cold, remove the fat.

Eel Broth.

Clean half a pound of small eels, and set them on with three pints of water, some parsley, one slice of onion, a few pepper-corns, let them simmer till the eels are broken, and the broth good. Add salt, and strain it off.—The above should make three half-pints of broth.

Tench Broth.

Make as eel broth above. They are both very nutritious, and light of digestion.

Beef Tea.

Cut a pound of fleshy beef in thin slices; simmer with a quart of water twenty minutes, after it has once boiled, and been skimmed. Season, if approved; but it has generally only salt.

Dr. Ratcliff's restorative pork Jelly.

Take a leg of well-fed pork, just as cut up, beat it, and break the bone. Set it over a gentle fire, with three gallons of water, and simmer to one. Let half an ounce of mace, and the same of nutmegs, stew in it. Strain through a fine sieve. When cold, take off the fat.—Give a chocolate-cup full the first and last thing, and at noon, putting salt to taste.

Shank Jelly.

Soak twelve shanks of mutton four hours, then brush and scour them very clean. Lay them in a saucepan with three blades of mace, an onion, twenty Jamaica and thirty or forty black peppers, a bunch of sweet herbs, and a crust of bread made very brown by toasting. Pour three quarts of water to them, and set them on a hot hearth closely covered: let them simmer as gently as possible for five hours, then strain it off, and put it in a cold place.—This may have the addition of a pound of beef, if approved, for flavour. It is a remarkably good thing for people who are weak.

Arrow-root Jelly.

Of this beware of having the wrong sort, for it has been counterfeited with bad effect. If genuine, it is very nourishing, especially for weak bowels. Put into a saucepan half a pint of water, a glass of sherry, or a spoonful of brandy, grated nutmeg, and fine sugar; boil once up, then mix it by degrees into a dessert spoonful of arrow-root previously rubbed smooth with two spoonfuls of cold water; then return the whole into the saucepan: stir and boil it three minutes.

Tapioca Jelly.

Choose the largest sort, pour cold water on to wash it two or three times, then soak it in fresh water five or six hours, and simmer it in the same until it become quite clear; then put lemon juice, wine, and sugar. The peel should have been boiled in it. It thickens very much.

Gloucester Jelly.

Take rice, sago, pearl-barley, hartshorn shavings, and eringo-root, each an ounce; simmer with three pints of water to one and strain it. When cold it will be a jelly; of which give, dissolved in wine, milk, or broth, in change with other nourishment.

Panada, made in five Minutes.

Set a little water on the fire with a glass of white wine, some sugar, and a scrape of nutmeg and lemon peel; meanwhile grate some crumbs of bread. The moment the mixture boils up, keeping it still on the fire, put the crumbs in, and let it boil as fast as it can. When of a proper thickness just to drink, take it off.

Another.—Make as above, but instead of a glass of wine, put in a tea-spoonful of rum, and a bit of butter; sugar as above. This is a most pleasant mess.

Another.—Put to the water a bit of lemon peel, mix the crumbs in, and when nearly boiled enough, put some lemon or orange syrup. Observe to boil all the ingredients; for if any be added after, the panada will break, and not jelly.

Chicken Panada.

Boil it till about three parts ready, in a quart of water, take off the skin, cut the white meat off when cold, and put into a marble mortar; pound it to a paste with a little of the water it was boiled in, season with a little salt, a grate of nutmeg, and the least bit of lemon peel. Boil gently for a few minutes to the consistency you like; it should be such as you can drink, though tolerably thick.—This conveys great nourishment in small compass.

Sippets, when the Stomach will not receive Meat.

On an extremely hot plate put two or three sippets of bread, and pour over them some gravy from beef, mutton, or veal, if there is no butter in the dish. Sprinkle a little salt over.

Eggs.

An egg broken into a cup of tea, or beaten and mixed with a basin of milk, makes a breakfast more supporting than tea solely.

An egg divided, and the yolk and white beaten separately, then mixed with a glass of wine, will afford two very wholesome draughts, and prove lighter than when taken together.

Eggs very little boiled, or poached, taken in small quantity,

convey much nourishment; they yolk only, when dressed, should be eaten by invalids.

A great Restorative.

Bake two calf's feet in two pints of water, and the same quantity of new milk, in a jar close covered, three hours and a half. When cold remove the fat.—Give a large tea-cupful the last and first thing. Whatever flavour is approved, give it by baking in it lemon peel, cinnamon, or mace. Add sugar after.

Another, a most pleasant Draught.—Boil a quarter of an ounce of isinglass shavings with a pint of new milk, to half: add a bit of sugar, and, for change, a bitter almond.—Give this at bed-time, not too warm.

Caudle.

Make a fine smooth gruel of half-grits; strain it when boiled well, stir it at times till cold. When to be used, add sugar, wine, and lemon peel, with nutmeg. Some choose a spoonful of brandy besides the wine; others choose lemon juice.

Cold Caudle.

Boil a quart of spring water; when cold, add the yolk of an egg, the juice of a small lemon, six spoonfuls of sweet wine, sugar to your taste, and syrup of lemons one ounce.

A flour Caudle.

Into five large spoonfuls of the purest water, rub smooth one dessert-spoonful of fine flour. Set over the fire five spoonfuls of new milk, and put two bits of sugar into it: the moment it boils, pour into it the flour and water; and stir it over a slow fire twenty minutes.—It is a nourishing and gently astringent food, and an excellent thing for babies who have weak bowels.

Rice Caudle.

When the water boils, pour into it some grated rice mixed with a little cold water; when of a proper consistence, add sugar, lemon peel, and cinnamon, and a glass of brandy to a quart. Boil all smooth.

To mull Wine.

Boil some spice in a little water till the flavour is gained, then add an equal quantity of Port, some sugar and nutmeg; boil together, and serve with toast.

Saloop.

Boil a little water, wine, lemon peel, and sugar, together: then mix with a small quantity of the powder, previously

rubbed smooth, with a little cold water; stir it all together, and boil it a few minutes.

Milk Porridge.

Make a fine gruel of half-grits, long boiled; strain off; either add cold milk, or warm with milk, as may be approved.—Serve with toast.

French milk Porridge.

Stir some oatmeal and water together, let it stand to be clear, and pour off the latter; pour fresh upon it, stir it well, let it stand till next day; strain through a fine sieve, and boil the water, adding milk while doing. The proportion of water must be small.—This is much ordered, with toast, for the breakfast of weak persons abroad.

Sago.

To prevent the earthy taste, soak it in cold water an hour; pour that off, and wash it well; then add more, and simmer gently till the berries are clear, with lemon peel and spice, if approved. Add wine and sugar, and boil all up together.

Sago Milk.

Cleanse as above, and boil it slowly, and wholly with new milk. It swells so much, that a small quantity will be sufficient for a quart, and when done it will be diminished to about a pint. It requires no sugar or flavouring.

Asses' Milk.

Far surpasses any imitation of it that can be made. It should be milked into a glass that is kept warm by being in a bason of hot water.—The fixed air that it contains gives some people a pain in the stomach. At first a tea-spoonful of rum may be taken with it, but should only be put in the moment it is to be swallowed.

Artificial Asses' Milk.

Boil together a quart of water, a quart of new milk, an ounce of white sugar candy, half an ounce of eringo-root, and half an ounce of conserve of roses, till half be wasted.—This is astringent; therefore proportion the doses to the effect, and the quantity to what will be used while sweet.

Water Gruel.

Put a large spoonful of oatmeal by degrees into a pint of water, and when smooth boil it.

Another Way.—Rub smooth a large spoonful of oatmeal, with two of water, and pour it into a pint of water boiling on the fire; stir it well, and boil it quick; but take care it does not boil over. In a quarter of an hour strain it off; and add salt and a bit of butter when eaten. Stir until the butter be incorporated.

Barley Gruel.

Wash four ounces of pearl-barley; boil it in two quarts of water and a stick of cinnamon, till reduced to a quart; strain, and return it into the saucepan with sugar, and three quarters of a pint of Port wine. Heat up, and use as wanted.

A very agreeable Drink.

Into a tumbler of fresh cold water, pour a table-spoonful of capillaire, and the same of good vinegar.

Tamarinds, currants fresh or in jelly, or scalded currants or cranberries, make excellent drinks; with a little sugar or not, as may be agreeable.

A refreshing Drink in a Fever.

Put a little tea-sage, two sprigs of balm, and a little wood-sorrel, into a stone jug, having first washed and dried them; peel thin a small lemon, and clear from the white; slice it, and put a bit of the peel in; then pour in three pints of boiling water, sweeten, and cover it close.

A most pleasant Drink.

Put a tea-cupful of cranberries into a cup of water, and mash them. In the mean time boil two quarts of water with one large spoonful of oatmeal and a bit of lemon peel; then add the cranberries, and as much fine Lisbon sugar as shall leave a smart flavour of the fruit; and a quarter of a pint of sherry, or less, as may be proper; boil all for half an hour, and strain off.

Soft and fine Draught for those who are weak and have a Cough.

Beat a fresh-laid egg, and mix it with a quarter of a pint of new milk warmed, a large spoonful of capillaire, the same of rose water, and a little nutmeg scraped. Don't warm it after the egg is put in.—Take it the first and last thing.

Toast and Water.

Toast slowly a thin piece of bread till extremely brown and hard, but not the least black; then plunge it into a jug of

cold water, and cover it over an hour before used. It should be of a fine brown colour before drinking it.---This is of particular use in weak bowels.

Barley Water.

Wash a handful of common barley, then simmer it gently in three pints of water with a bit of lemon peel.---This is less apt to nauseate than pearl-barley; but the other is a very pleasant drink.

Another Way.---Boil an ounce of pearl-barley a few minutes to cleanse, then put on it a quart of water, simmer an hour; when half done, put into it a bit of fresh lemon peel, and one bit of sugar. If likely to be too thick, you may put another quarter of a pint of water. Lemon juice may be added, if chosen.

Lemon Water, a delightful Drink.

Put two slices of lemon thinly pared into a tea-pot, a little bit of the peel, and a bit of sugar, or a large spoonful of capillaire, pour in a pint of boiling water, and stop it close two hours.

Apple Water.

Cut two large apples in slices, and pour a quart of boiling water on them; or on roasted apples; strain in two or three hours, and sweeten lightly.

Whey.

That of cheese is a very wholesome drink, especially when the cows are in fresh herbage.

White wine Whey.

Put half a pint of new milk on the fire; the moment it boils up, pour in as much sound raisin wine as will completely turn it, and it looks clear; let it boil up. then set the saucepan aside till the curd subsides, and do not stir it. Pour the whey off, and add to it half a pint of boiling water, and a bit of white sugar. Thus you will have a whey perfectly cleared of milky particles, and as weak as you choose to make it.

Vinegar and lemon Wheys.

Pour into boiling milk as much vinegar or lemon juice as will make a small quantity quite clear, dilute with hot water to an agreeable smart acid, and put a bit or two of sugar. This is less heating than if made of wine; and if only to excite perspiration, answers as well.

Butter Milk, with Bread or without.

It is most wholesome when sour, as being less likely to be heavy; but most agreeable when made of sweet cream.

Dr. Boerhaave's sweet butter Milk.

Take the milk from the cow into a small churn, of about six shillings price; in about ten minutes begin churning, and continue till the flakes of butter swim about pretty thick, and the milk is discharged of all the greasy particles, and appears thin and blue. Strain it through a sieve, and drink it as frequently as possible—It should form the whole of the patient's drink, and the food should be biscuits and rusks, in every way and sort; ripe and dried fruits of various kinds, when a decline is apprehended.

Baked and dried fruits, raisins in particular, make excellent suppers for invalids, with biscuits, or common cake.

Orgeat.

Beat two ounces of almonds with a tea-spoonful of orange-flower water, and a bitter almond or two; then pour a quart of milk and water to the paste. Sweeten with sugar, or capillaire.—This is a fine drink for those who have a tender chest; and in the gout it is highly useful, and with the addition of half an ounce of gum-arabic, has been found to allay the painfulness of the attendant heat. Half a glass of brandy may be added if thought too cooling in the latter complaints, and the glass or orgeat may be put into a bason of warm water.

Orangeade, or Lemonade.

Squeeze the juice; pour boiling water on a little of the peel, and cover close. Boil water and sugar to a thin syrup, and skim it. When all are cold, mix the juice, the infusion, and the syrup, with as much more water as will make a rich sherbet; strain through a jelly-bag. Or squeeze the juice, and strain it, and add water and capillaire.

Egg Wine.

Beat an egg, mix with it a spoonful of cold water; set on the fire a glass of white wine, half a glass of water, sugar, and nutmeg. When it boils, pour a little of it to the egg by degrees, till the whole be in, stirring it well; then return the whole into the saucepan, put it on a gentle fire, stir it one way for not more than a minute; for if it boil, or the egg be stale, it will curdle. Serve with toast.—Egg wine may be made as above, without warming the egg, and it is then lighter on the stomach, though not so pleasant to the taste.

MODES OF MAKING COFFEE AND CHOCOLATE.

To make Coffee.

Put two ounces of fresh-ground coffee, of the best quality, into a coffee-pot, and pour eight coffee-cups of boiling water on it; let it boil six minutes, pour out a cupful two or three times, and return it again; then put two or three isinglass chips into it, and pour one large spoonful of boiling water on it; boil it five minutes more, and set the pot by the fire to keep hot for ten minutes, and you will have coffee of a beautiful clearness.---Fine cream should always be served with coffee, and either pounded sugar candy, or fine Lisbon sugar. If for foreigners, or those who like it extremely strong, make only eight dishes from three ounces. If not fresh-roasted, lay it before a fire until perfectly hot and dry; or you may put the smallest bit of fresh butter into a preserving-pan of a small size, and when hot, throw the coffee in it, and toss it about until it be freshened, letting it be cold before ground.

Coffee Milk.

Boil a dessert-spoonful of ground coffee, in nearly a pint of milk a quarter of an hour; then put into it a shaving or two of isinglass, and clear it; let it boil a few minutes, and set it on the side of the fire to grow fine.---This a very fine breakfast; it should be sweetened with real Lisbon sugar of good quality.

Chocolate.

Those who use much of this article, will find the following mode of preparing it both useful and economical: Cut a cake of chocolate in very small bits; put a pint of water into the pot, and when it boils, put in the above; mill it off the fire until quite melted, then on a gentle fire till it boil; pour it into a basin, and it will keep in a cool place eight or ten days, or more. When wanted, put a spoonful or two into milk, boil it with sugar, and mill it well.—This, if not made thick, is a very good breakfast or supper.

Patent Cocoa is a light wholesome breakfast.

COOKERY FOR THE POOR.

GENERAL REMARKS AND HINTS.

We offer a few hints, to enable every family to assist the poor of their neighbourhood at a very trivial expence; and these may be varied or amended at the discretion of the mistress.

Where cows are kept, a jug of skimmed milk is a valuable present, and a very common one.

When the oven is hot, a large pudding may be baked, and given to a sick or young family: and thus made, the trouble is little: Into a deep coarse pan put half a pound of rice, four ounces of coarse sugar or treacle, two quarts of milk, and two ounces of dripping; set it cold into the oven. It will take a good while, but be an excellent solid food.

A very good meal may be bestowed in a thing called brewis, which is thus made: Cut a very thick upper crust of bread, and put it into the pot where salt beef is boiling and near ready; it will attract some of the fat, and when swelled out, will be no unpalatable dish to those who rarely taste meat.

A baked Soup.

Put a pound of any kind of meat cut in slices; two onions, two carrots, ditto; two ounces of rice, a pint of split peas, or whole ones if previously soaked, pepper and salt, into an earthen jug or pan, and pour one gallon of water. Cover it very close, and bake it with the bread.

The cook should be charged to save the boiling of every piece of meat, ham, tongue, &c. however salt: and it is easy to use only a part of that, and the rest of fresh water, and by the addition of more vegetables, the bones of the meat used in the family, the pieces of meat that come from table on the plates, and rice, Scotch barley, or oatmeal, there will be some gallons of nutritious soup two or three times a week. The bits of meat should be only warmed in the soup, and remain whole; the bones, &c. boiled till they yield their nourishment. If the things are ready to put in the boiler as soon as the meat is served, it will save lighting fire, and second cooking.

Take turnips, carrots, leeks, potatoes, the outer leaves of lettuce, celery, or any sort of vegetable that is at hand; cut them small, and throw in with the thick part of peas, after they have been pulped for soup, and grits, or coarse oatmeal, which have been used for gruel.

Should the soup be poor of meat, the long boiling of the bones, and different vegetables, will afford better nourishment than the laborious poor can obtain; especially as they are rarely tolerable cooks, and have not fuel to do justice to what they buy. But in every family there is some superfluity; and if it be prepared with cleanliness and care, the benefit will be very great to the receiver, and the satisfaction no less to the giver.

It very rarely happens that servants object to seconding the kindness of their superiors to the poor: but should the cook in any family think the adoption of this plan too troublesome, a

gratuity at the end of the winter might repay her, if the love of her fellow-creatures failed of doing it a hundred fold. Did she readily enter into it, she would never wash away, as useless, the peas or grits of which soup or gruel had been made; broken potatoes, the green heads of celery, the necks and feet of fowls, and particularly the shanks of mutton, and various other articles which in preparing dinner for the family are thrown aside.

Fish affords great nourishment, and that not by the part eaten only, but the bones, heads, and fins, which contain an isinglass. When the fish is served, let the cook put by some of the water, and stew in it the above; as likewise add the gravy that is in the dish, until she obtain all the goodness. If to be eaten by itself, when it makes a delightful broth, she should add a very small bit of onion, some pepper, and a little rice flour rubbed down smooth with it. But strained, it makes a delicious improvement to the meat soup, particularly for the sick; and when such are to be supplied, the milder parts of the spare bones and meat should be used for them, with little, if any, of the liquor of the salt meats.

The fat should not be taken off the broth or soup, as the poor like it, and are nourished by it.

An excellent Soup for the weakly.

Put two cow-heels, and a breast of mutton, into a large pan, with four ounces of rice, one onion, twenty Jamaica peppers, and twenty black, a turnip, a carrot, and four gallons of water; cover with brown paper, and bake six hours.

Sago.

Put a tea-cupful of sago into a quart of water, and a bit of lemon peel; when thickened, grate some ginger, and add half a pint of raisin wine, brown sugar, and two spoonfuls of Geneva; boil all up together.—It is a most supporting thing for those whom disease has left very feeble.

Caudle for the Sick and Lying-in.

Set three quarts of water on the fire; mix smooth as much oatmeal as will thicken the whole, with a pint of cold water; when boiling, pour the latter in, and twenty Jamaica peppers in fine powder; boil to a good middling thickness; then add sugar, half a pint of well fermented table-beer, and a glass of gin. Boil all.—This mess twice, and once or twice of broth, will be of incalculable service.

There is not a better occasion for charitable commiseration than when a person is sick. A bit of meat or pudding sent

unexpectedly has often been the means of recalling long-lost appetite.

Nor are the indigent alone the grateful receivers ; for in the highest houses a real good sick cook is rarely met with ; and many who possess all the goods of fortune, have attributed the first return of health to an appetite excited by good *kitchen physic*, as it is called.

OBSERVATIONS AND RULES

RELATIVE TO

FOOD AND DRINK.

THE following remarks and directions on the use of different kinds of aliment will be found highly interesting, and peculiarly useful. They are chiefly drawn from the writings of an eminent physician, whose exertions have materially contributed to banish the prevailing abuses and prejudices in medicine, and to establish the superior importance of *diet and regimen*. Indeed they are right who affirm the stomach to be the king of the body ; for by its health all the members are strengthened, and by its morbidness all are disturbed.

Of Food in particular.

As to its quantity. A much greater number of diseases originate, upon the whole, from irregularities in eating, than in drinking ; and, in this respect, we commit more frequent errors with regard to the quantity, than in the quality of our aliment : otherwise the inconsistent mixture of provisions, with which we load our stomachs, would disagree with every body. This likewise frequently happens. One who eats slowly, and a little only of a variety of dishes, will less injure his stomach than another, who eats immoderately of one or two favourite articles, and partakes of the others *only* for the sake of custom, or as a compliment paid perhaps to a fair hostess.—The gastric juice, which is generated in the stomach, is capable of dissolving and digesting the most diversified materials, provided they be not most unsuitably mixed. A perfectly healthy stomach can prepare a chyle or a milky fluid, of the same nourishing principle, from all eatable substances whatever.

The general rule then is, *to eat as much as is necessary to supply the waste suffered by the body* : if we transgress this

measure, we produce too much *blood*; a circumstance as detrimental, though not so dangerous to life, as that of having too little.—There are three kinds of *appetite*: 1st, The *natural* appetite, which is equally stimulated and satisfied with the most simple dish, as with the most palatable; 2d, The *artificial* appetite, or that produced by stomachic elixirs, liqueurs, pickles, digestive salts, &c.; and which remains only as long as the operation of these stimulants continues; 3d, The *habitual* appetite, or that by which we accustom ourselves to take victuals at certain hours, and frequently without a desire of eating.—Longing for a particular food is likewise a kind of false appetite. The *true* and *healthy* appetite must ascertain the quantity of food wholesome to the individual; and if we no longer relish a common dish, it is a certain criterion of its not agreeing with our digestive organs. If after dinner we feel ourselves as cheerful as before it, we may be assured, that we have taken a *dietetical* meal. For, if the proper measure has been exceeded, torpor and relaxation is the necessary consequence; our faculty of digestion will be impaired, and a variety of complaints be gradually induced.

Abstinence readily induces putrid diseases: a fasting of twenty-four hours is followed with a disgust and aversion to all food, which of itself is a symptom of putrescency, and the sufferer at length will die in a state of delirium.

The most simple dishes are also the most nourishing. The multiplied combinations of substances, though they may please the palate, are not conducive to health. All substances containing much jelly, whether animal or vegetable, are nourishing; this alone affords nutriment; and the hard, watery, and saline particles of food cannot be assimilated or converted into chyle.

It is an important rule of diet, *to eat if possible of one kind of meat only*, or, at all events, *to eat of that dish first, which is the most palatable.* The stomach is enabled to prepare the best chyle from simple substances, and will produce from thence most healthy fluids. And if we follow the second part of this rule, we run no danger of overloading the stomach. In a table dietetically arranged, we ought to begin with those dishes which are more difficult to be digested, and finish our meal with the most easy; because the former require greater digestive powers, more bile and saliva, all of which become defective towards the end of a heavy meal. To begin our meals, as the French, Germans, and Scotch generally do, with *soups* or *broths*, is noxious and highly improper. These liquid dishes are ill calculated to prepare the stomach for the reception of solid food; as they not only weaken and swell it by their bulk and weight, but also deprive it of the appetite for the succeed-

ing part of the dinner. They are beneficial to the sick, to the aged, and to those who, from the want of teeth, have lost the power of mastication; but for such persons they ought to be sufficiently diluted, and not too much heated with spices; otherwise they are digested with some difficulty.

Many people are accustomed to spend the whole forenoon without breakfast, and feel no inconvenience from it, while others of a more delicate stomach could not bear such abstinence, without unavoidable cravings and debility. The business of digestion is usually accomplished within three or four hours after a meal; hence, the stomach is empty at rising in the morning, and the body is enfeebled by long fasting. Our breakfast should therefore consist of more solid and nourishing substances, than are now generally used for that meal; especially if our dinner is to be delayed till the late hours which modern fashion prescribes. We should breakfast soon after we get up, dine about mid-day, and not protract the hour of supper till the time which nature points out for rest, as is exemplified in other animals.

A principal rule of diet is, to take food with an easy and serene mind; hence it is preferable to take our meals in company: our food has thus more relish, it agrees better with us, we eat slower and more cheerfully. But we ought not to indulge ourselves in sitting too long at table, which is always pernicious to health.

Gentle exercise, *before dinner, or supper*, is very conducive to increase our appetite, by promoting the circulation of the blood. But too violent exercise disturbs the appetite, and weakens the powers of the stomach, by means of its sympathy with the other parts of the body. In proof of this, we see people worn out with fatigue are seldom able to partake of the usual repasts. The exercise, however gentle, ought to be over at least half an hour before dinner; because it is hurtful to fly to the table immediately after violent fatigue.

As to our conduct *after dinner*, it is scarcely possible to give rules that are generally applicable, and much less to every individual. As soon as the food has entered the stomach, the important office of digestion begins: the vigour of the organs exerted on this occasion ought certainly not to be abridged by strong exercise; but muscular and robust people feel no inconvenience from gentle motion about *one* hour after the heaviest meal.—As to the propriety of *sleeping after dinner*, we may learn from those animals, which sleep after feeding, that a little indulgence of this kind cannot be hurtful. Yet this again cannot be established as a general rule among men. The old practice of standing or walking after dinner is so far

improper, as it is hurtful to take exercise, while the stomach is distended by food; the sensation of which lasts at least for one hour and upwards.

Of animal Food.

By the usual mode of dressing victuals, they lose a considerable part of their nutritious quality, and become thereby less digestible. *Raw meat* certainly contains the purest and most nourishing juice. We do not, however, eat raw flesh, but there are some articles which are frequently consumed in a state approaching to that of rawness. Such are the Westphalia hams, Italian sausages, smoked geese, salted herrings, and the like. Various modes of preparing and dressing meat have been contrived, to render it more palatable, and better adapted to the stomach. By exposure to the air, flesh becomes more soft, which obviously is the effect of incipient putrefaction; for, by this process, the volatile particles of an ammoniacal salt are disengaged, and it is rendered more agreeable to the taste. Pickled and smoked meat, as is very commonly used in the northern and eastern countries of Europe, acquires an unnatural hardness, and communicates a great degree of acrimony to the fluids of the human body. By *boiling*, flesh is deprived of its nourishing juice, as the gelatinous substance of the meat is extracted, and incorporated in the broth; and thus it is converted into a less nutritive and more oppressive burden for the digestive organs; because the spirituous and balsamic particles are too much evaporated during the boiling. The *broth* indeed contains the most nourishing part of it, but it is too much diluted to admit of an easy digestion. A better mode of dressing meat is *roasting*, by which its strength is not so much wasted, and the spirituous particles cannot so easily evaporate; a crust is soon formed on its surface, and the nutritive principle is better preserved. Hence, one pound of roasted meat is, in actual nourishment, equal to two or three pounds of boiled meat.

The boiling of animal food is frequently performed in open vessels; which is not the best method of rendering it tender, palatable, and nourishing: close vessels ought only to be used for that purpose. The culinary process called *stewing*, is of all others the most profitable and nutritious, and best calculated to preserve and to concentrate the most substantial parts of animal food.

When we expose articles of provision to the fire, without any addition of moisture, it is called *baking*. That such articles may not be dried too much by evaporation, they are

usually covered with paste. Thus the meat, indeed, retains all its nutritive particles, becomes tender and easily digestible; but the paste is the more detrimental to the stomach; as it generally consists of an undue proportion of butter, which cannot be readily digested in that state. When meat is *fried*, it is in some degree deprived of its substance; but, if the fire be strong enough, a solid crust soon forms on the surface of the meat, by which the evaporation is greatly prevented, and the flesh rendered mellow: the butter, or other fat required to prevent its adherence to the pan, gives a burnt or empyreumatic taste, and prevents its easy digestion in the stomach.

Vegetables, upon the whole, are more difficult to be digested than hard and tough animal substances; which from their nature are more speedily assimilated to the body; but the flesh of young animals, with a proportionate quantity of wholesome vegetables, is the diet best adapted to our system. The flesh of fattened cattle is by no means wholesome; these animals lead a sluggish and inactive life, as they are surrounded in their dungeons by a bad and putrid air, consequently they cannot prepare fluids sufficiently healthy for the stomach.

Though fat meat is more nourishing than the lean, fat being the cellular substance of animal jelly; yet to digest this oily matter, there is required, on account of its difficult solubility, a good bile, much saliva, and a vigorous stomach. To prevent its bad effects, we ought to use a sufficient quantity of salt, which is an excellent solvent of fat, and changes it into a saponaceous mass. The mucilaginous and gelatinous parts of animals alone afford nourishment; and the more of these there are contained in the meat, it is the more nourishing. We find mucilage to be a principal constituent in vegetable, and jelly or gluten in animal bodies: hence farinaceous substances contain the most of the former, and the flesh of animals most of the latter. A substantial jelly, as for instance that of calf's feet, is more nourishing than a thin chicken broth; but it is at the same time more difficult to be digested.

It is advisable, in summer, to increase the proportion of vegetable food, and to make use of acids, such as vinegar, lemons, oranges, and the like; the blood being in that season much disposed to putrescency.

Experience informs us, that the flesh and intestines of young animals affords a thin, easily digestible, and nutritive jelly.—Of the different kinds of flesh, game is most heating; that of young domestic animals least; for instance of calves and chickens, particularly when they are eaten with vegetable substances containing an acid, such as greens, asparagus, &c.

The flesh of fishes, being, like the element in which they

live, most distinct from the nature of man, is of all others the least nutritious and wholesome.

The tame quadrupeds that suck the mother's milk, if they rest too much and are quickly fed, do not afford a good and well-prepared aliment. In animals, which have tender muscles and little exercise, those parts are probably the most wholesome which are more moved than others, such as the legs and head.

Poultry, upon the whole, furnishes us with the best meat, as it has the most excellent and well-digested fluids, by its more frequent exercise and constant residence in the open and pure air. Some animals, when young, possess tough and spongy flesh, which is mollified and improved by age, and can be eaten only after a certain time, or even after several years; such as eels and carp. Others are hard in their youth, and must be used early, because that hardness increases with their age; as the haddock and many other fishes.—The flesh of old animals, that have less muscular parts than the young ones of the same species, is indigestible. Lastly, we may lay it down as a general rule, that the more readily the flesh of an animal is disposed to undergo putrefaction, it is the more unwholesome.

Veal, although its nutriment be more feeble and weak than the flesh of the same animal in a state of maturity, contains many nourishing and earthy particles, and produces little or no disposition to flatulency. It is not of a heating nature, and may therefore be allowed to febrile patients in a very weak state, especially with the addition of some acid. On account of the great proportion it contains of viscosity, people disposed to phlegm and complaints of the abdomen ought to abstain from the use of it. For these reasons, we recommend veal broth in diseases, with a view to sweeten and attenuate the acrid humours of the system; especially in pectoral and inflammatory disorders. And less viscous than the flesh, are the lungs of veal; being easily digested, soft, and mild, they are very proper for sick persons and convalescents. No animal fat is lighter than this; it shows the least disposition to putrescency. It may therefore be given, in preference to any other, to people of a scorbutic taint. The fat of veal should not be boiled to make it still weaker; the operation of boiling softens too much its fibres, dissolves the jelly, and renders it unfit for digestion. Roasting may be considered as the best mode of preparing this meat. Baking also forms a crust over it like roasting, but the fat incrassated by heat may easily occasion inconveniences, as it possesses an oily acrimony, and is with difficulty digested. For the same reason, it is improper to eat the burnt crust of any meat, of which some people are particularly fond, though it contains the most pernicious oil, indi-

gestible by the stomach. For roasting veal, the mellow and juicy kidney-piece, or the breast, deserve the preference: the leg is too dry and fibrous; it requires strong teeth to be well chewed, renders the use of tooth-picks more necessary than any other dish, and is frequently troublesome to the stomach.

Beef affords much good, animating, and strong nourishment; no other food is equal to the flesh of a bullock of a middle age. On account of its heating nature, it ought to be avoided where there is already an abundance of heat; and persons of a violent temper should eat it in moderation. It is of peculiar service to hard-working people. The fat of it is nearly as easily digested as that of veal. Though beef be more frequently eaten boiled, yet it is more nourishing and digested when roasted. Beef, finally, is almost the only species of animal food with which the stomach is not easily surfeited, and which is in proper season throughout the whole year.

Pork yields a copious and permanent nourishment, which indeed does not disagree with the robust and laborious, but, from its abundance of acrid fat, is not wholesome to others; as these animals live and are fed in sties without exercise, and in an impure air. People who have impure fluids, and a tendency to eruptions, should refrain from pork, as well as those who have wounds or ulcers; for this food will dispose them to inflammation and gangrene: it is equally improper in a catarrhal state of the breast, in weak stomachs, coughs, and consumptions. People of tender habits may sometimes eat pork sparingly; but it is an erroneous notion that it requires a dram to assist its digestion; for spirituous liquors may indeed prevent, but cannot promote its solution in the stomach. The most proper additions to pork, are the acidulated vegetables, such as gooseberry or apple sauce; which are not only gratifying to the taste, but correct its properties, neutralize, in a manner, its great proportion of fat, and thus operate beneficially on the alimentary canal.

Smoked Hams are a very strong and not easily digested food. If eaten in proper time, they are a cordial to the stomach; but boiling them renders the digestion still more difficult.—In *salting* any kind of meat, much of its jelly is washed away, the fibres become stiff, and thus heavier for the stomach.—By *smoking*, the fibres of meat are as it were covered with a varnish, the jelly is half burnt, and the heat of the chimney occasions the salt to concentrate, and the fat between the muscles to become rancid; so that such meat may stimulate the palate of the epicure or glutton, but cannot be wholesome.

Sausages, whether fried or boiled, are a strong article of nourishment, but they require also a strong bile to dissolve

them, and a good stomach to digest them. *Blood Sausages*, usually called black puddings, consisting of bacon and coagulated blood, which is totally indigestible, are a bad and ill-contrived article of food.

Bacon is chiefly hardened fat accumulated in the cellular texture under the skin, and is of all meat the most unwholesome; it easily turns rancid upon the stomach, or it is so already by long hanging, and is particularly pernicious to those who are subject to the heartburn.

Lard is a softer fat which is collected from the entrails and the mesentery of hogs; it much relaxes the stomach, likewise grows rancid there, and, indeed, is generally so before it is used.

Sheep, which are kept on dry pastures, yield a better and more nourishing food than those in moist places. Those also fed upon the sea-shore are excellent meat, the saline particles which they imbibe, giving at once consistency and purity to their flesh. The flesh of rams is tough and unpleasant, but that of wethers or ewes, though not of a strong flavour, is of a rich viscous nature. Young mutton is juicy and easily digested, but it is rather tough, and has not that balsamic alimentary juice peculiar to sheep above a certain age. The best mutton is that of sheep, not less than two, and not above six years old. Under two years of age, it has not attained its perfection and flavour. A roasting piece of mutton ought to be exposed to the free air for several days, according to the weather and season; thus it affords a palatable dish, which is easily digested, and agrees with every constitution. But the fat of mutton is very indigestible.—The feet of this animal are nourishing, on account of their jelly, and are of great service for injections, in those diseases which originate from acrimony in the intestines.

Lamb is a light and wholesome food, extremely proper for delicate stomachs, but not so nutritious as mutton. It is fashionable to eat this meat when very young; but a lamb that has been allowed to suck six months, is more fat and muscular, and in every respect better, than one which has been killed when two months old, and before it has had time to attain its proper consistence. *House-lamb* is a dish prized merely because it is unseasonable. Like all animals reared in an unnatural manner, its flesh is insipid and not conducive to health.

The flesh of *Deer* or *Venison*, and *Hare*, contains much and good nutriment, but, to the detriment of health, they are generally eaten when half putrified, though they be naturally much disposed to putrescency. When properly dressed, they afford a mellow food, and are readily assimilated to our fluids. But as wild animals, from their constant motion and exercise, acquire likewise a drier sort of flesh, it should never be boiled,

but always ought to be roasted or stewed. From the same cause, the fluids of wild animals are more heating, and more disposed to putridity, than those of the tame. Persons, therefore, who already have a disposition to scurvy or other putrid diseases, should not eat much game, particularly in summer. This pernicious tendency of game may be corrected by the addition of vinegar, acid of lemons, or wine; salad also is very proper to be eaten with it. Those parts of wild animals which have the least motion are the most juicy and palatable: the back, for instance, is the best piece of a hare.

The *lungs* of animals contain nothing but air and blood-vessels, which are very tough, solid, difficult to be digested, and little nourishing. Besides, on account of the encysted breath, and the mucus contained in them, they are in reality disgusting. The *liver*, from its dry and earthy consistence, produces a corrupted chyle, and obstructs the vessels; hence it requires a great quantity of drink: the plethoric ought altogether to avoid it. The blood-vessels and biliary parts adhering to it, are particularly disagreeable. The *heart* of animals is dry, scarcely digestible, and not very nourishing. The *kidneys* also are acrid, hard, tough, and not easily digested by the stomach. These intestines of young animals, such as calves and lambs, however, produce aliment sufficiently wholesome.

The *fat* of animals affords, indeed, a solid and elastic alimentary juice; it increases the blood and fluids, but is difficult to be digested; as it requires a powerful stomach, perfect mastication, sufficient saliva and bile, and agrees best with persons taking much bodily exercise.

The *blood* of animals is completely insoluble, consequently in no degree nourishing.

Milk takes the lead among the articles of nourishment. It affords the best nutriment to persons, whose milk and blood-vessels are too weak for deriving nourishment from other provisions; because it is already converted into an alimentary fluid in the intestines of an animal. Nature has appointed it as the food of children, by its nourishing qualities; because infants, on account of their growth, require much nourishment. From this circumstance, we may also conclude, that milk is easily digested, since at this early age the digestive powers are but feeble. Although an animal production, it does not readily undergo putrefaction; as it is possessed of the properties of vegetable aliment, and turns sooner sour than putrid. It affords a substantial alimentary fluid; and hence it is of service to persons enfeebled by disease or dissipation. Since the milk of animals contains more cream than that of the human breast,

it ought to be diluted with water when given to infants. As it combines both saccharine and oily particles, it is a very serviceable article of diet, in a putrescent state of the blood, in inveterate ulcers, and in the true scurvy. As a diluent and attenuating remedy, *particularly in the state of whey*, it is well calculated to assuage rigidity, cramps, and pains; it promotes perspiration and evacuation in general, and is highly beneficial in spitting of blood, hysterics, hypochondriasis, dysentery, long-standing coughs, convulsive affections, the putrid sore throat, and in complaints arising from worms. Milk is also used for fomentations, baths, emollient injections, and washes for inflamed and sore parts. If intended as a medicine, it must be drunk immediately or soon after it comes from the cow. Through boiling, and even by long standing, the best and most nutritious balsamic particles evaporate. The milk to be employed for diet in diseases, ought to be taken from healthy and well-nourished animals; for we see, by the accidents to which children are liable, how much depends on the health of the mother, and how suddenly infants suffer from an unhealthy or passionate nurse. In spring and summer, the milk is peculiarly good and wholesome, on account of the salubrious nourishment in herbs. In winter it is much inferior. The best cow's milk is obtained from an animal three or four years of age, about three months after producing the calf, and in a serene spring morning. Good cow's milk ought to be white, without any smell; and so fat, that a drop being allowed to fall on the nail, will not run down in divisions. It is lighter, but contains more watery parts than the milk of sheep and goats, while, on the other hand, it is more thick and heavy than the milk of asses and mares, which come nearest the consistence of human milk. Ewe's milk is rich and nourishing; it yields much butter, but so coarse and strong, that it cannot be eaten. Both this and goat's milk produce much cheese, which is tough, strong, pungent, and difficult to be digested.

As goats are fond of astringent herbs, their milk is considered superior in strength to that of other animals; hence it has been sometimes used with the most happy success in hysteric cases.—Goat's whey and ass's milk are chiefly used in pulmonary consumptions; where ass's milk cannot be got, that of mares may be used as a substitute.

Milk is not a proper food for the debilitated in all cases; under certain circumstances, it may even be hurtful. It does not, for instance, agree with hypochondriacs; as it occasions cramp of the stomach, cholic, heartburn, and diarrhœa. Febrile patients, whose weak organs of digestion do not admit of nutritive articles, and whose preternatural heat would too easily

change the milk into a rancid mass, must altogether abstain from it. It disagrees also with the plethoric, the phlegmatic, and the corpulent; but particularly with tipplers, or those addicted to strong spirits. Its butyrous and cheesy parts may obstruct digestion and oppress the stomach. Lastly, milk ought not to be eaten together with flesh meat, and in many cases the whey is preferable to the milk.

Cream is exceedingly nourishing, but too fat and difficult to be digested in a sedentary life.

Butter possesses at once all the good and bad properties of expressed vegetable oils; it is the sooner tainted with a rancid bitter taste, if it be not sufficiently freed from the butter-milk, after churning.—Bread and butter require strong and well-exercised powers of digestion.—It is a most pernicious food to hot-tempered and bilious persons, as well as to those of an impure stomach. The good quality of butter is marked by a very fat shining surface, yellow colour, agreeable flavour, and sweet taste.

Butter-milk is a species of whey, but it contains a greater number of butyrous particles. If we drink it while new and sweet, it is refreshing and cooling.—*Sour Milk* is of an acidulated agreeable taste, if drunk with the coagulated part of it, which ought to be used only by persons possessing a vigorous stomach.

All *Cheese* whatever is difficult to be digested, it being the coarsest and most glutinous part of the milk, which the healthy and laborious only can concoct in their stomachs. To others, it is too heavy; it imparts a thick and acrid chyle to the blood; it hardens in a weak stomach, and accumulates an indurated earthy lump. When eaten fresh, in any considerable quantity, it corrupts the fluids; and if old, it becomes putrid. In small portions after dinner it can do no great harm, but it is absurd to suppose that it assists digestion. Toasted cheese, though more agreeable to some palates than raw, is still more indigestible. Cheese, if too much salted, like the Dutch, acquires when old a pernicious acrimony.

Birds, as they move in the purest and most healthy atmosphere, possess the best prepared and most wholesome alimentary substance. On account of their constant exercise, however, the whole winged tribes have drier muscles, consequently a less nutritious juice, than the tame quadrupeds. Some parts of fowls are less wholesome than others. The wings of those whose principal exercise is flying, and the legs of those generally running, are the driest parts of their bodies: hence the breast is, in all, the softest and most nutritive piece. Birds living upon grain and berries are in every respect the

best; next, those feeding upon insects; and last of all, that class of birds which preys and subsists on fishes. The birds living upon grain and berries, all afford good nutriment, except geese and ducks. The goose contains the most unwholesome flesh, especially when fed in small enclosures without exercise.

Next to milk, no nutriment is so simple and salutary as that of birds' Eggs, among which those of hens justly deserve the preference, in nourishment, taste, and light digestion. People of a weak stomach ought to eat no articles which easily putrify, consequently no eggs. To those, on the contrary, who digest well, a fresh egg, boiled soft, is a very light, proper, and, at the same time, nourishing food.—Hard boiled eggs, fried eggs, pan-cakes, and all artificial preparations of eggs, are heavy on the stomach, corrupt our fluids, and are unwholesome.—We cannot be too circumspect in the use of eggs, as to their freshness; for there are examples of persons, after having used corrupted, or only tainted eggs, being seized with putrid fevers.

Fish, though of a tender flesh, afford upon the whole but a weak, transitory, and little strengthening nourishment. They are more or less difficult to digest, according to the different kinds of water in which they live. Acid sauces and pickles, calculated to resist putrefaction, render fish somewhat better, and more wholesome for the stomach. Their heads and tails, as they contain the least fat, are the lightest parts for digestion, as on the contrary the belly of fish is the heaviest. Such as have a tender flesh are sooner digested than those of hard and tough consistence. The soft fishes, like the eel, are partly composed of an oily slime, partly of tough fibres, and are consequently difficult to be digested. Those living in ponds, ditches, and other standing waters, are certainly less wholesome than river fish, whose exercise is greater, and whose natural element is purer. Thus, those caught in rivers contiguous to great towns, are less salubrious than others; because they necessarily receive great quantities of the impurities thrown into such rivers. Though fat fish be more agreeable to the palate, they are likewise more injurious to the stomach, than the lean. Salt-water fish are perhaps the best of any, as their flesh is more solid, more agreeable, and healthy, less exposed to putrescency, and less viscid. These excellent qualities they possess when fresh; when salted, they have all the properties of salt-fish, and consequently too its disadvantages. With respect to herrings, it is certain, that of all the sea-fish they are most easily digested; and salt-herrings, in particular, dissolve the slime in the stomach, stimulate the appetite, create thirst, and do not readily putrify by long keeping.

Among the amphibious animals the legs of frogs are eaten in some countries. We also eat *Lobsters* and *Crabs*, which are species of water insects: as both of them, however, generally are arrived at a stage approaching to putrefaction, before they are sold in inland towns, their consumption is attended with considerable danger. Besides, the flesh of lobsters in particular, is difficult to be digested, as it possesses a peculiar acrimony, which in swallowing sometimes occasions pain in the throat. Some people, it is said, have observed eruptions of the skin, pain in the stomach, and rheumatisms, arising from the use of lobsters. Their jelly, however, is mild and nourishing. Oysters are eaten raw and dressed: when raw, they are in every respect preferable. This shell-fish possesses more nutritive animal jelly than almost any other. They are generally attended with a laxative effect, if eaten in any quantity: hence they afford an excellent supper to those liable to costiveness.—*Snails* are equally nourishing and wholesome, though seldom eaten in this country.—*Muscles* are of a more solid texture, and therefore not so readily digested as oysters. The sea-muscles afford a hard, indigestible, and, as some imagine, poisonous food.

Of vegetable Aliment.

The various articles of nourishment we derive from the Vegetable Kingdom, may be aptly divided into five orders;

1st, The different species of farina, or grain, such as wheat, rye, barley, and oats.

2d, The legumes or pulse, such as peas, beans, &c.

3d, The various kinds of salads and pot-herbs.

4th, All the different roots; and,

5th, Fruit, or the production of trees and shrubs.

The first of these, namely the farinaceous, are very nourishing on account of the copious mucilage they contain; but they are likewise difficult to digest. Bread itself, though justly called *the staff of life*, if eaten too copiously, or to serve as a meal, produces viscosity or slime, obstructs the intestines, and lays the foundation of habitual costiveness. All dishes prepared of flour, are not only nourishing, but are emollient, attenuating and correct acrimony. Leavened bread, or such as has acquired an acidulated taste by a slow fermentation of the dough, is cooling and antiseptic; a circumstance well established by experience. By this process of preparing the dough, all the tough parts are most intimately mixed with the drier parts of the flour, and the fixed air is expelled in baking. New-baked bread always contains much of an indigestible paste, which is remedied, either by allowing it to dry for two

or three days, or by toasting it. Stale bread, in every respect, deserves the preference: and persons troubled with flatulency, cramp of the stomach, and indigestion, should not upon any account eat new bread, and still less, hot rolls and butter. Indeed, all pastry whatever is unwholesome, particularly when hot. Well-baked, and thoroughly dried bread, is easily dissolved by water, without rendering it viscid or gelatinous: hence it is the best food for the debilitated, as well as for every age and temperament. Hasty-pudding, on account of its tenacity, and the quantity of mucilage it contains, is not so easily digested as many people imagine, who feed their infants upon this dish: porridge made of oatmeal, the common food of children, and the lower class of adults in Scotland, is not so heavy as that of wheat flour; though both of them require vigorous digestive organs, robust constitutions, and strong exercise, in order to produce a proper nutriment. Of the different kinds of grain, from which bread is prepared, that of rye is by far the most wholesome for people of a sedentary life, as well as the delicate and nervous. For, though it be less nourishing, it is likewise less tenacious, and easier digested, than bread made of wheat.

The *second* order of vegetable aliment includes all the leguminous productions, as beans, peas, lentiles, and the like; they have a solid gluten or mucilage, and afford a rich and strong nutriment, which best agrees with a vigorous stomach. They also contain a considerable share of crude particles, which cannot be assimilated to our fluids, and must therefore remain undigested in the bowels, to the great detriment of the alimentary canal. Disadvantages attend the eating of green peas, in the beginning of a meal; and those who are fond of peas soup, would better consult their health, by boiling the peas whole, than split and deprived of their husks; for these promote the grinding of the peas, and prevent them from turning acid on the stomach, which split peas readily do, and they are also apt to occasion oppression in the bowels, and a very troublesome heartburn.

The *third* order of vegetables comprises the various kinds of salads, and herbs used for cooling, such as greens, cabbage, spinage, and the like. These contain little nourishment, but a great proportion of water; they serve to fill the stomach; they resist putrefaction, and may therefore be eaten in greater quantity in summer than in winter; being, besides, of a softening, laxative, and consequently solvent nature, they are well calculated to relieve the bowels. The practice of boiling them in large quantities of water, which is afterwards poured away, is extremely absurd and injudicious; for together with the

water, the best and most nutritious parts of them are also thrown away: hence these vegetables ought to be thoroughly washed, and, cabbage excepted, stewed in a small quantity of water only, which will so far be reduced by slow boiling, that it may be brought to the table, together with the vegetables. Ignorant cooks, therefore, should not be indulged in their old, but improper practices.—To improve their relish, as well as to render these vegetables less flatulent, we generally add spices, which also assist digestion. And for the same reason, in a raw state, they are eaten with vinegar, salt, pepper, and the like.

Salads being, in general, eaten with oil and vinegar, call for all the powers of the stomach, to digest these liquids, together with the raw herbs.

Spinage, a favourite dish with many, affords no nutriment, passes through the stomach and bowels, in an undigested state, and as it is usually dressed with butter, weakens the alimentary canal, produces looseness, and consequently is no proper food for the weak and debilitated.

Sorrel possesses an acrid acidity, which deprives the teeth of their enamel, and ought to be avoided by those who are already troubled with an acid taste in the mouth.

Red Cabbage is one of the most indigestible vegetables. More digestible, cooling, and less hurtful to the bowels, are the young sprigs of cauliflower. What has been said with respect to cabbage, is applicable also to the lettuce, when eaten boiled or stewed.

White Cabbage is possessed of excellent properties; it is less flatulent than the common greens, and, being full of water, is diuretic, and sometimes laxative.

Lettuce contains many nitrous particles, is very cooling, and useful in the evening to those who cannot sleep, from too great heat and undulations of the blood. But the copious addition of oil and the yolk of eggs, render it less digestible than it is by itself; and if these must be used, it is better to add some sugar, which decomposes these substances. The most suitable ingredients of salads, besides the lettuce, are the various cresses, chervil, and the scurvy-grass, which together with other cooling herbs, produce the effect of cleansing the humours, or, as some say, of purifying the blood, and are at the same time diuretic; especially if eaten in spring, upon an empty stomach.

The *fourth* order of vegetables consists of all the esculent roots, or such as are used at our tables. They are either of the mild, or of the astringent and acrid kind. The former are much more nourishing and less flatulent than the latter, which however possess some medicinal powers, such as the various species of radishes, onions, garlie, and the like.—Upon the

whole, roots are neither so nourishing, nor so easily digested as animal food. Yet we may consider it as a certain rule, that any kind of aliment, for which we feel a natural and permanent appetite, is conformable to our nature. Of this kind is that beneficial root, the potatoe, which, in the most simple preparation, and without any addition, affords an agreeable food to almost every person, and particularly to children. It is one of the lightest alimentary substances, occasioning neither viscosity nor flatulency, and can be hurtful only when immoderately used.

Carrots are extremely flatulent, and therefore an improper food to the weak, and those inclined to acidity; by such individuals they can scarcely be digested. In other respects, they contain a good and copious alimentary fluid, at the same time powerfully affect the kidneys, and are likewise destructive of worms.

Turnips are nourishing, but flatulent and not easily digested; they become still more indigestible with age.—The least flatulent and most nourishing of these roots are the long kind, or Swedish turnip, lately introduced into this country.

Parsley, Smallage, Celery, and the *Skirret-root*, contain more stimulating and spicy, than nutritive qualities; they are not heavy upon the stomach, but they create flatulency.

Onions, Garlic, Shalot, and Chives, are stimulants; they assist digestion, relieve the bowels, expel flatulency, dissolve slime or mucus, and are therefore of service in diseases which proceed from too much viscosity; they further increase the appetite, and ought to be used principally as spices, or medicines. They are useful to stomachs which require and can sustain a stimulus of this kind, are powerful expectorants, but must be avoided by very hot, irritable, and choleric temperaments.

All kinds of *Radishes* may be considered as medicinal roots; they are peculiarly calculated to dissolve slimy humours, to generate, and also to expel flatulency; moving the air inclosed in the intestines, and expelling it by the copious air contained in themselves. They are healthful to strong and not irritable stomachs; but in those stomachs, which are deficient in elasticity, radishes increase flatulency to the highest and most troublesome degree. The small salad-radishes are more readily digested than the large root; they propel all the alimentary fluids towards the stomach, increase the appetite, and are therefore proper to be eaten before a meal. Old radishes are altogether indigestible, and the whole genus, like onions and garlic, occasions a very offensive breath.

The *fifth* and last order of vegetable substances comprehends the *Fruit*, or productions of the different trees and shrubs.

Fruit, in general, possesses strongly resolvent powers, and it is the more beneficial, as it comes to maturity at a time when the body is relaxed by the heat of summer, and when the blood easily acquires an inflammatory disposition. It is further of great service, in attenuating the thick bilious impurities collected during the summer, and of evacuating them by its laxative virtues. The acid contained in the most kinds, is as useful to quench thirst, as to resist putrefaction. In weak stomachs indeed, or such as are filled with acid and slime, it is apt to ferment, and occasion some inconveniences; but these may be avoided by a temperate use of it, and especially by eating it boiled. Fruit is most wholesome when eaten on an empty stomach, which can exert all its powers to expel the air disengaged from it, and to remove it before it begins to ferment. Boiling, as well as drying, corrects the flatulent tendency of fresh fruit, so that, thus prepared, it will agree with every body. By either of these methods it is deprived of its superfluous humidity, as well as of its fixed air; whence it becomes more nourishing, but not so cooling, as in the fresh state.

Cherries produce the effects now stated, in a very eminent degree; they are excellent in scurvy, in putrid fevers, and in dysentery; they correct the blood, and powerfully resolve obstructions in the intestines.—Dried cherries are in many diseases an excellent article of diet, on account of their cooling and antiseptic qualities. The swallowing of cherry-stones, however, is in a high degree pernicious, as these stones have sometimes been found to accumulate in the intestines, to form lumps cemented together by viscid phlegm, and thus to produce the most violent and fatal symptoms.

Plums also possess medicinal powers, and are nourishing and attenuating. When dried, they are of peculiar service in costive habits: but if eaten fresh, and not quite ripe, especially in large quantities, they are apt to occasion looseness, colics, and other maladies of the stomach and intestines.

Peaches contain a great quantity of juice, and though not very nourishing, they are not productive of diarrhœs. With great injustice was this salutary fruit formerly decried as unwholesome; it is rather serviceable in obstructions and bilious disorders. The kernels are a wholesome bitter, and are cleansing, on account of their astringent properties. *Apricots* are more fleshy than peaches; but they are not more nutritive.

Of *Pears*, some are extremely hard, astringent, and difficult to be digested; but the more juicy pears have a saponaceous, nourishing, and readily digestible fluid; in their effects they resemble the sweet kind of apples, except that they are less relaxing to the bowels.

Apples are, in their general effects, similar to other fruit, and beside their fragrant virtues, they are possessed of laxative properties. They are of considerable service in diseases of the breast, to remove spasmodic contractions, to neutralize acrimony, and to attenuate viscid phlegm. With this intention, apples may be eaten either roasted or boiled, but not to so much advantage when raw.—Apples may be aptly divided into the spicy, the acidulated, and the watery species. The first, the various kinds of rennet, for example, have the most delicate flavour, and are, upon the whole, the best. Other kinds of apples, like the pippins, are too hard, consequently burdensome to the stomach, though somewhat more nourishing than the former. Stewed apples are easily digested and wholesome. The kernels or seeds of apples are bitter and aromatic; nature seems to have intended the seeds for correcting the watery and fermentable fluids of this and all other fruit, apricots excepted. Hence the kernels of apples and pears, as well as those of plums and cherries, ought to be eaten with the fruit, and not be thrown away as useless.

Of *Quinces* we have two species, namely, the apple and pear quince: the latter are the more wholesome, particularly those from Portugal.

In *Lemons*, *Oranges*, and other fruits of that kind, there are three different substances. The external rind contains an essential oil, is strongly astringent and heating; the second or white rind is without taste and efficacy; the third part of them is a salubrious, cooling, and acid pulp, highly efficacious in counteracting the putrid tendency and dissolution of the blood.

Not unlike the juice of lemons, but less efficacious, are the different species of *Currant*; and they are likewise diuretic. *Gooseberries*, which have not so much of the acid, are more wholesome as we do not swallow their skins. When used green for sauces and pies, they are cooling and refreshing: when ripe, they produce almost the same effects as cherries.

Grapes and *Strawberries* are both excellent fruits, and are still more salutary than cherries. They are uncommonly resolvent, the best remedies for purifying the blood, laxative without debilitating, and promote all the natural evacuations. But at the same time, grapes are in a high degree flatulent. Strawberries, if eaten in any quantity, have been found a safe preventative against the stone in the kidneys, as is attested by the experience of the celebrated Linnæus.

Cucumbers are a wholesome, gently opening, and cooling fruit, which may be of considerable service to the consumptive, as it has the property of sweetening acrid humours.

Much of the same nature with cucumbers are *Melons*; but they are more aromatic, and in this respect, more healthful. *Water-melons*, however, require more spice and wine than *Musk-melons*; as they partake more of the nature of cucumbers.

Almonds, *Walnuts*, *Hazel-nuts*, and *Nuts* in general, are extremely difficult to be digested, on account of the oil they contain, which readily turns acrid and rancid on the stomach, and occasions the heartburn. Bilious individuals should by no means eat them; and there is nothing so absurd as to administer almond milk as a common diet-drink to febrile patients.

Last among the vegetable productions, we may class the various species of *Mushrooms*. They are all of a tough, leathery consistence; and being almost indigestible, they afford little nutriment, notwithstanding they, in a great measure, resemble animal food.

Of Drink in Particular.

With respect to its quantity.—*Drinking* is perhaps more necessary to the support of animal life than *eating*; for drink is indispensable to the digestion and solution of food. Those who drink too little, people, for instance of a sedentary life, and particularly women, are subject to complaints of indigestion.

We ought properly to drink only when we are thirsty, and to give over when thirst is quenched: but this is seldom the case, since many of our liquors stimulate the palate. Pure water, therefore, is an inestimable beverage, as it will not induce us to drink more than is necessary. We should drink in a greater proportion than we eat; for the quantity of our fluids by far exceeds that of the solids, and consequently there must be secreted more fluids than solids. The general rule may be given, to take about double the proportion of liquid to the dry food; but this cannot be accurately observed, nor is it a general rule in all cases. The more we eat in quantity, and the drier our victuals are, the more we ought to drink. The phlegmatic have less inclination to drink than those of a sanguine and choleric temperament. The laborious ought to drink more than the sedentary, and still more in summer than in winter, to supply the humours lost by insensible perspiration.

In the morning when we rise, we generally feel an inclination for drinking, which is relieved by tea, coffee, or other warm liquors. Water would unquestionably be a more proper beverage at this time; and it would be disagreeable to those only, whose stomachs are spoiled by the habitual use of warm liquors and hot rolls. A glass of pure fresh water, and a while after it, a piece of bread with some fruit, or even butter, would afford a very wholesome breakfast, by which the stomach and

the intestines might be cleared, the blood and humours refreshed, and the whole body strengthened. If the stomach be not loaded with mucus, or otherwise corrupted by tippling, a bason of sweet cow's milk, with a piece of stale bread, is an excellent breakfast in spring and summer.

To drink immediately before a meal is improper, because the stomach is thereby swelled, and rendered less fit for the digestion of food. To drink much at night, previous to our going to bed, is likewise hurtful.—Cold beer or water does not well agree with warm victuals; and the teeth are injured by taking hot and cold substances immediately in succession. In the hot weather of summer, it is scarcely possible to delay drinking till the dinner be finished; and it is the more necessary, or rather the less hurtful, at this time, as the bile which serves to dissolve the victuals, then requires greater dilution. In winter, unless we eat very dry and salted provisions, we feel less inclined to drink at table. But if we must drink in the intervals of eating, it would be most conducive to digestion to drink water only, which being drunk in small quantities, will not inundate the stomach; and it is more proper during the time of eating, for this reason that it agrees with all dishes without exception. Yet a glass or two of wine during dinner is proper and conducive to digestion.

With respect to its quality.—There is as great a diversity among the articles contrived for beverage, as there is among those of food: water itself is of very different qualities, according to the particles with which it is impregnated, and the places from which it is obtained. That of wells, springs, rivers, lakes, swamps, and the various mineral waters, all differ in their sensible properties. Even cold and warm water produce different effects. The former, when moderately used, strengthens the stomach, and proves debilitating only when it is drunk in too large quantities. Warm water is always relaxing, and still more so when taken in quantity; it remains longer in the stomach than cold water, and consequently is more oppressive.

As the health of man depends principally on the purity and salubrity of the water he uses, we ought, where necessary, to deprive it of its pernicious qualities; and this can be done by boiling, filtering, and most effectually by distillation. The putrid substances in the water may be corrected by the addition of an acid. Thus, half an ounce of alum in powder will make twelve gallons of corrupted water pure and transparent in two hours, without imparting a sensible degree of astringency. By the addition of a very small quantity of quick lime, water may be preserved from corrupting on long voyages. To prevent water from corrupting at sea, add a small quantity of alkali

and vitriolic acid to every cask, which will preserve it pure and wholesome for a twelvemonth. Charcoal powder has also been found to be excellently adapted to check the putrid tendency of water, and for this reason the staves of the casks, used on shipboard, ought to be well burnt in the inside, to keep the water from corrupting. Vinegar, or other strong acids, are also well calculated to correct putrid water; and may be either mixed with it, or drunk immediately after, to prevent its bad effects.

Wine, that salutiferous liquor to the infirm and the aged, may be divided into *five* principal classes:

1st, The *sweet wines*, for instance, those of Hungary, Spain, Italy, Greece; the Malaga, Malmsey-Madeira, and Cape wines. If these be genuine, they afford a true medicine to the weak and convalescent; they are, therefore, not proper for daily use.—The made wines of this country are, in general, liable to many strong objections.

2d, The *weakly acidulated wines*; such as old Rhenish, Champaign, &c.

3, The *acid and tart wines*, which in general, are apt to occasion headachs, complaints of the stomach, and are besides of an unpleasant taste.

4th, The *acidulated sweet wines*, particularly those of France, as the common white and claret, provided that they be neither too old nor too new; and,

5th, The *sharp and astringent wines*, such as Port wine, Burgundy, the dry or hard kinds of Madeira, sherry, and the like, which, on account of their heating and binding nature, ought to be used chiefly for medicinal purposes.

There are a great variety of fruit wines, which are fermented like wines from the grape; for instance, the currant and raisin wines, and also cider and perry, which are properly wines of apples and pears. Cider and perry are, it is said, generally fermented and kept in leaden vessels, or at least the apples and pears are passed through leaden tubes; and the lead being readily dissolved by the acid, is gradually introduced into the body, which produces painful and dangerous colics, and frequently gives rise to the most desperate and incurable obstructions, among those habituated to the use of these liquors.

The more water the wine contains, it is the more suitable beverage at table, and is in some degree calculated to quench thirst. The strong wines, on the contrary, excite thirst, as they are drying, and affect the organs of secretion. As every kind of wine contains a greater or less quantity of acid, it is an excellent antiseptic remedy, and hence it is given copiously in putrid ulcers and malignant fevers. Moderately used, it in-

creases the circulation of the fluids, and extends the diameter of the blood vessels; it promotes both the secretions and excretions, and invigorates all the functions of the body. Every motion is performed with greater vivacity, as is obvious from the additional lustre of the eyes. But the strength and vigour it imparts to the body, is of no longer duration than while the wine remains in the stomach, before it enters into the mass of the blood, and while the stimulus received by the nerves of the stomach, is propagated to the brain. This explains the cause, that strong liquors are so easily intoxicating, when drunk upon an empty stomach.

The copious use of wine, though not to a degree of intoxication, is exceedingly debilitating to the stomach, checking digestion, exciting diarrhœa, if white wine, and obstructions, if Port wine be the favourite liquor; it makes the fibres dry and rigid; the cheeks and the whole surface of the body turn sallow, a symptom of bad digestion; the powers of body and mind are enfeebled, and dropsy or gout, and sometimes sudden death, are the consequences. Plethoric young men, and such as have weak stomach and lungs, should not accustom themselves to the use of wine. To give it to children or infants is a practice highly pernicious, except in very small quantities indeed. Upon the whole, wine should be used as a medicine only, if intended to produce salutary effects. To the phlegmatic, to the aged, and to those who are disposed to flatulency, and after fat meat, it is of the most beneficial consequence, if used with prudence and moderation.

Ardent Spirits comprise all those liquors obtained by fermenting vegetable, and particularly the farinaceous, substances to a certain degree, and afterwards subjecting them to distillation. Their intoxicating effects are but too well known. If drunk in hot weather, or after violent perspiration, they check this function, by contracting the vessels of the skin, and closing the pores. On account of this contracting power, they are sometimes of service to those whose stomach is overloaded with beer or water, to assist their passage through the proper excretories. After violent exercise and heat, a dram of spirits is more proper than cold water or beer, though a cup of tea or other diluent drink is preferable. After fat or otherwise strong food, spirits are exceedingly improper; for, instead of promoting the solution and digestion of food in the stomach, they rather tend to prevent it. We may be easily convinced of this, by attending to the effects they produce on inanimate substances: these are preserved from dissolution and putrefaction more effectually in spirits, than in any other liquid. Thus we may learn, that spirits will check digestion, and render

strong food taken into the stomach still more indigestible. Many persons are accustomed to take a dram as a remedy against flatulency. If the stomach be clean and uncorrupted, they will certainly be relieved by it; but, in the contrary case, their expectations will be disappointed.

Ardent spirits are rendered still more contracting, and burdensome to the stomach, when combined with acids, as in punch; and, for the same reason, the habit of taking drams after fruit, or any acid vegetables, is absurd. Notwithstanding the frequent abuse of spirits, they afford one of the most excellent antiseptics; but if the human body be already replete with putrid humour, and troubled with frequent eructations, it is too late to cure it with brandy or gin. These liquors, however, are of considerable service to prevent the bad effects of a moist and cold atmosphere, of pestilential vapours, of very unclean occupations, of a damp military camp, and occasionally too, of a temporary abstinence from food.

To persons of relaxed fibres, distilled liquors may, under certain limitations, be useful, as they increase the elasticity and compactness of the vessels. But to those, whose fibres are already rigid, spirits are obviously pernicious, and have a tendency to make them prematurely old. They stop growth, and are otherwise very improper for young persons. Those who are addicted to the use of spirituous liquors, have a thick blood, are troubled with constant obstructions of the intestines, and their unavoidable consequences; such as a gradual depravation of the nervous system, loss of memory, debility of mind, and hypochondria, jaundice, dropsy, and at length consumption of the lungs. The throat and stomach of habitual tipplers are rendered callous, and at length almost closed, the glands are indurated, and consequently digestion is in the highest degree impaired.

Beer, considered according to its ingredients, consists of water, malt, and hops; and in proportion to the quantity, quality, and manner of compounding them it has received different names, and is possessed of various degrees of salubrity. The more water there is used in brewing beer, it is the better calculated to quench thirst; but less so, if it contain a great proportion of the mucilaginous and saccharine principle of the grain. Strong beer, therefore, is very nourishing, and may be employed with advantage as a medicine in emaciated habits. The greater or less addition of hops to the malt, furnishes us with bitter or sweet beer. The former kind is preferable as a medicine; the latter is more used as a common beverage; but it is apt to excite flatulency and diarrhoea. Hops, like other bitter substances, prevent beer from corrupt-

ing, strengthen the stomach and dissolve viscid phlegm. Beer made of a great proportion of hops, and a small quantity of malt, is a good beverage, and well calculated to allay thirst.

Every beer is inclined to ferment, on account of its constituent parts. If it be not properly fermented, this effect takes place in the stomach itself; the fixed air, being disengaged within the body, distends the stomach and bowels, occasions flatulency and looseness. However, when drunk in small quantity, it is not attended with any great inconvenience, particularly in summer, or in hot climates. It is used with great advantage at sea, against the greatest enemy of the mariner, the scurvy; those persons who have corrupted gums, that are painful and bleed on the least touch, ought to drink half a pint of wort, or unfermented beer, every morning and evening, and keep this liquor for a good while in their mouth; and they may promise themselves great benefit from this simple remedy.

Many consider beer or porter as excellent, when it foams much and makes a head, as it is called, on the top of the vessel; which is drunk by some amateurs with avidity, before it disappears. But this froth is not a proof of its good quality; rather of its imperfect fermentation, which is continued and completed in the stomach.

If bottles filled with beer, ale, or porter, are not soon enough corked, it turns flat or sour, acquires an unpleasant taste, produces flatulency, colics, and spasms. If bottled and corked in proper time, the gas which it ought to contain is not dissipated; its agreeable pungent taste is preserved, and it is then a very excellent and nourishing liquor, which allays thirst, and does not affect digestion, like wine.--A person who has a good appetite, and takes nourishing food, requires no beer for its digestion; and, by drinking it, he is exposed to plethora, or a full habit, and all the attendant complaints. Those, on the contrary, who take a great proportion of vegetable food, and have a weak stomach, will find a strong and bitter beer rather useful. A light and well-fermented beer is a wholesome and, at the same time, diluent article of nourishment. With people already plethoric, or disposed to become corpulent, the lightest beer generally agrees best. Thick and nourishing beer is of service to wet nurses and the debilitated. Sweet beers are only nourishing, but all the bitter kinds are strengthening also.

Tea, the common favourite among all ranks, if taken regularly twice a-day, and in large portions, is attended with bad consequences. It thoroughly relaxes the coats of the stomach, weakens the bowels, predisposes them to flatulency on the least occasion, and destroys all the energy of the digestible organs.

These effects, however, are not so frequent, nor indeed to that extent, if the tea be drunk strong, and sufficiently diluted with milk, and sweetened with sugar: it is chiefly the warm water which renders the tea of the common people so destructive to the constitution, as they generally make up the quality of the tea by the quantity of water. A moderate use of tea may be sometimes of service to persons in a perfect state of health; yet, for daily use, it cannot be recommended. It no doubt produces a gentle stimulus, and rouses the mind for a short time; hence it is perhaps the best and safest remedy after violent heat and fatigue of the body. As the means of increasing perspiration, tea is an useful beverage to travellers in cold weather, when insensible perspiration is liable to be checked.

Coffee is a decoction of the well-known bean or berry of that name, roasted and ground into a powder. The bitter and astringent powers of the beans, in some measure, correct the bad properties of warm water; but if they be too much roasted, their empyreumatic oil is expelled, and they acquire an insipid taste. If, on the other hand, they be not sufficiently roasted, this burnt oil is not evolved to the surface of the bean, and the coffee acquires a bitter and unpleasant flavour. This beverage is generally considered as strengthening to the stomach. It promotes digestion, dispels flatulency, removes vertigo and torpor, exhilarates the mind, encreases the circulation of the blood and insensible perspiration, attenuates viscid humours, is diuretic, and sometimes gently aperient.

Chocolate, especially when boiled with milk and eggs, is uncommonly nourishing: but the spices mixed up with it, such as cinnamon, cloves, musk, vanilla, and the like, make it more heating and less wholesome. The common chocolate, prepared with sugar, eggs, milk, and water, is the most nourishing and wholesome. But, a too frequent and immoderate use of it is always hurtful, particularly to the individuals before alluded to, as the cocoa is too fat and indigestible to them, and creates a false or forced appetite.

Punch is a well-known beverage, the composition of which requires no description, as it may be made of every kind of spirituous liquors, diluted with water, acid, and sugar. If a proper quantity of acid be used, it is an excellent antiseptic, and well calculated to supply the place of wine in resisting putrefaction, especially if drunk cold and with plenty of sugar; it also promotes perspiration: but, if drunk hot and immoderately, it is liable to create acidity in the stomach, to weaken the nerves, and to give rise to complaints of the breast. After a heavy meal it is improper, as it may check digestion, and injure the stomach.

Negus is one of the most innocent and wholesome drinks, especially if Seville oranges be added to red Port wine, instead of lemons; and drunk moderately, it possesses considerable virtues in strengthening the stomach; but, on account of the volatile and heating oil in the orange peel, *negus*, if taken in great quantities, is more stimulant and drying than the pure wine itself. People troubled with the hemorrhoids and diseases of the breast, should not indulge themselves in this, nor in the preceding species of drink.

Of Spices.

Salt. It corrodes the fibres of plants and animals, it disorganizes the connection of parts too firm for the solution of the stomach, it dissolves the glutinous parts, and renders them fit for being the easier diluted by boiling, and the better digested by the stomach. Provisions of a tough and viscid consistence, therefore, require much salt; for instance, beef, mutton, fish, peas, beans, fat, and the like.—Hence, salt beef and herrings agree so well with vegetables, because the abundance of salt in the former seasons the latter. But too copious a use of salted provisions is extremely hurtful; they weaken the solid parts, make the blood thin, acrid, and disposed to putrescency; so as to be productive of scurvy in all its stages, eruptions of the skin, consumptions, and other disorders.

Sugar is at present one of the first necessities of life. It is unfounded, that sugar renders the blood thick or viscid; on the contrary, it is possessed of diluent and attenuating properties. The nervous and hypochondriac, however, cannot easily bear this, or any other sweet substances. If moderately used, it promotes digestion, being a gently solvent and stimulating salt.

Honey contains an acid like sugar, but many more inflammable particles; it easily ferments, and therefore occasions flatulency. In some particular habits, it is apt to occasion gripes and looseness: as a medicine, it is useful to the asthmatic, to promote the expectoration of tough phlegm; and so far it is an useful detergent and aperient.

All kinds of *Pepper* being strongly heating and stimulating, should be used with precaution. Yet, its peculiar warming and stomachic powers make it an excellent spice, to be used with fat, tough and smoked meat, with flatulent vegetables, with the cooling cucumbers and melons, as well as with fish and other articles of difficult digestion. Pepper ought, for these purposes, to be only coarsely ground. If taken in whole grains, it imparts to the stomach only a small part of its virtues; and cannot be reduced in digestion.

Cubebs, *Cardamoms*, *Vanilla*, and *Cloves*, are hot, pungent, and on that account improper for daily use.—*Cubebs* are much inferior in pungency to pepper.—*Cardamoms* are a warm and grateful aromatic; they do not, like those of the pepper kind, immoderately heat and inflame the bowels; hence they certainly deserve the preference for common use.—*Vanilla* is warming, resolvent, strengthening the stomach, and expelling flatulency.

Cloves are hot and stimulant aromatics, but formerly seldom obtained genuine in this country. *Mace* and *Nutmeg* are less heating, and therefore less pernicious for common use; but the former is still more so than the latter, which is supposed to have an astringent virtue, and is employed with that intention in diarrhœas and dysenteries.—*Cinnamon* is undoubtedly the most elegant spice, but seldom obtained pure. The *cassia* bark, however, resembling that of cinnamon in taste, is much less heating, and certainly more serviceable for common use than cinnamon, which is better calculated to answer medicinal purposes.—*Pimento*, or Jamaica pepper, resembles in its smell a mixture of cinnamon, cloves, and nutmeg, whence it has received the name of *all-spice*; it is milder than the East India pepper, and is an useful addition to broths and stewed dishes, when employed, as it ought to be, in whole grains.—*Ginger* is one of the most elegant and wholesome spices, especially boiled whole in beer, drunk by people moving in the open air and cold weather. But this spice, as employed by the bakers for ginger-bread, does a great deal of mischief to the stomachs of children in particular; though it may be occasionally of service to travellers in the early morning, on an empty stomach.—The indigenous spicy and balsamic herbs, such as *Parsley*, *Marjoram*, *Thyme*, *Sage*, and the like, cannot be too much recommended for culinary use, especially in broths

Among all the native spices, there is none which excels, in medicinal virtues, the common *Caraway*. The seeds of this plant are the mildest and most useful carminatives we possess. But those of a hot and bilious temperament, as likewise the individuals liable to obstructions and habitual costiveness, ought not to use these seeds indiscriminately, and without consulting a professional man.

HOME-BREWING.

OBSERVATIONS ON BREWING.

Of the Water.

PURE rain-water, as being the lightest, is esteemed the most proper. Well and spring waters are commonly hard, and consequently unfit for drawing the tincture completely from any vegetable. River-water, in point of softness, is next to rain-water: and even pond-water, if pure is equal to any other for brewing.

Of Malt.—Those malts are to be preferred for brewing, which have been properly wetted and germinated, then dried by a moderate heat, till all the adventitious moisture is evaporated, without being blown, vitrified, or scorched, by too hot or hasty fires. For, the better the malt is dried, the sounder will be the beer brewed from it, and the longer it will keep. In order to ascertain the quality of this article, bite a grain of it asunder, and if it tastes mellow and sweet, breaks soft, and is full of flour from one end to the other, it is good; which may also be known by its swimming on the surface, when put into the water. The best way of grinding it, is to bruise it in a mill composed of two iron cylinders. These break the malt without cutting its husk, so that the hot water instantly pierces its whole substance, and soon draws forth a rich tincture, with much less mashing than in the common way.

Of Hops.—Experience has proved, that hops slack-dried, or kept in a damp place, are pernicious ingredients for making beer; and likewise, that they yield their aromatic bitter more efficaciously, when boiled in wort than in water: hence, to impregnate the extracts from malt with a due proportion of hops, their strength as well as that of the extract, should previously be ascertained. The newer the hops are, the better they always prove: the fragrance of their flavour being in some degree lost by keeping, notwithstanding the care used in preserving them. Private families, who regard only the flavour and salubrity of their malt liquors, should use from six to eight bushels of malt to the hogshead of their strongest beer. The quantity of hops must be suited to the taste of the drinker, and to the time the liquor is intended to be kept. From two to three pounds will be sufficient for a hogshead, though some go as far

as six pounds. Small beer should always be brewed by itself; in which case, two bushels and a half of malt, and a pound and a half of hops, are sufficient to make a hogshead.

Of the Brewing Vessels.—For a copper holding twenty gallons, the mash tub ought at least to contain four bushels of malt. The copper, with room for mashing or stirring, the coolers, and working tubs, may be rather fitted to the convenience of the room than to any particular size, for if one vessel be not sufficient you may take another.

Of cleaning and sweetening Casks.—If a cask, after the beer is drank out, be well stopped, to keep out the air, and the lees be suffered to remain in it till you want to use it again, you will only need to scald it well, taking care that the hoops be well driven on, before you fill it: but should the air get into an empty cask, it will contract an ill scent, notwithstanding the scalding; in which case, a handful of bruised pepper, boiled in water you scald with, will remove it; though the surest way is to take out the head of the cask, that it may be shaved; then burn it a little, and scald it for use. If this cannot conveniently be done, get some limestone, put about three pounds into a barrel (and in the same proportion for larger or smaller vessels). Put to it about six gallons of cold water, bung it up, shake it about for some time, and afterwards scald it well. Or, in lieu of lime, you may match it well, and scald it. You will then find the ill smell entirely removed. If your casks be new, dig holes in the earth, and lay them in, to about half their depth, with their bung-holes downwards, for a week; after which scald them well, and they will be ready for use.

Of the heat of the water for Mashing.—Particular care should be taken that the malt be not put into the water whilst boiling hot. In order to bring the water to an exact heat, put on the fire 22 quarts, gallons, or barrels, according to the quantity wanted; and when it has just arrived at the boiling point of the thermometer, add 10 similar measures of cold water, which, when mixed with the former, will be of a temperature not exceeding 161 deg. of Fahrenheit: this is considered as the most proper heat for mashing. Water which has endured the fire the shortest time, provided it be hot enough, will make the strongest extract.

Of Mashing.—When the water is brought to a due heat, the malt is to be put in very leisurely, and uniformly mixed with it.

Of boiling the Wort.—As the design of boiling the wort is to clear the liquor of its impurities, and to obtain the virtue of the hop, a much shorter time than usual is sufficient. Long boiling of the hop is a most pernicious practice, and produces an austere, nauseous bitter, but not a pleasant aromatic one,

Instead of adding the hops to the wort, when this is put into the copper, or before it boils, they may be infused about five minutes before the wort is taken off the fire: if this be not sufficient to give the desired degree of fragrant bitter, ten minutes may be taken, or as much longer as will be found necessary. It is better to put the hops to the wort towards the latter end of the boiling, rather than at the beginning, because the continued boiling of the liquor is apt to dissipate their fragrance.

Of Fermentation.—One gallon of yeast, in the coldest fermenting weather, is sufficient to ferment the extract from one quarter of malt; and, if properly managed, will yield two gallons of yeast. Great care should be taken in the choice of yeasts, as they are liable to be soon tainted, and very readily communicate their infection to the liquors fermented. The whole process of fermentation should be carried on in the slowest and coolest manner; so that the temperature, which at the commencement was between 40 and 50 deg. of Fahrenheit, should very gradually be raised to the 70th degree. Fermentation will always succeed best, where the air is purest. If too hot water has been employed for obtaining strong and fatty extracts from the malt, fermentation will be retarded: on the contrary, in weak extracts, it is so much accelerated, that the whole soon becomes sour. When the fermentation is at its height, all the feculent matter or, foul yeast, which rises on the surface, must be carefully skimmed off, whatever be the quality of the liquor. The beer, as soon as it is tolerably clear, should be racked off into perfectly clean and sweet casks; and, when managed in this manner, will remain a long time in a state of perfection.

Of the Distempers of Malt Liquors.—Among the distempers incident to beer, one, which has been found most difficult to cure, is that of its appearing ropy. A bunch of hyssop put into the cask will, however, effectually remedy this evil.

The injurious influence of thunder may be effectually prevented, by laying a solid piece of iron on each cask.

In summer, especially in what is called the bean-season, when all malt liquors are liable to become flat, the following remedy is often successfully employed as a preventative: Take a new-laid egg, perforate it with small holes, put it in a clean linen bag, together with some laurel-berries, and a little barley; then suspend it in the vessel containing the beer:—instead of the berries and barley, a few leaves of the walnut-tree may be substituted. Others put salt made of the ashes of barley-straw into the vessel, and stir it till it be incorporated; or, if the beer be not very sour, a small quantity of such ashes, or calcined chalk, oyster shells, egg shells, &c. may be suspended in a si-

nilar manner, in order to absorb the acidity of the liquor, and recover its former sweetness.

The following is a remedy for recovering tart, or insipid beer: Add to every pint of such beer, from twenty to thirty drops of what is commonly called oil of tartar (salt of tartar, or pure pot-ash, reduced to a liquid state, by exposing it to the influence of the air in a cellar, or other damp situation); then mix it in the vessel, and the acidity will be quickly neutralized. Those who live at a distance from apothecaries' shops, or wish to prepare this liquid tartar for occasional use on journeys, especially in summer, may easily make it, by dissolving two ounces of fine pearl-ashes in eight ounces, or half a pint, of pure water, frequently shaking the bottle, then suffering it to stand for twenty-four hours, and afterwards filtering the solution through a fine cloth. In this state it may be preserved for one year: but beer thus restored ought to be drunk soon after it has recovered its briskness, or at least on the same day; and this small addition of vegetable alkali is, in warm seasons, rather conducive than detrimental to health.

When beer has acquired a peculiar taste of the cask, either from an unclean state of the vessels, or, by long keeping, from the astringency of the oak, it is advisable to suspend in it a handful of wheat tied up in a bag; which generally removes the disagreeable taste.

Of Refining the Liquor.—In Britain, malt liquors are generally fined with ground-ivy; which plant, however, will not produce the desired effect, if the beer has been brewed of bad malt, or otherwise mismanaged during the different processes of boiling and fermenting the wort. Hence we shall propose the following simple remedy: After the beer is properly fermented, and a few days old, take one gallon out of every barrel, and add two ounces of hartshorn shavings (or filings, which are still better) to every gallon. Place the liquor over a moderate fire, till it boils, and rises to the top; let the decoction stand for an hour or two; and when milk-warm, pour the clear part of it into the barrels, according to the proportion before specified. In this state, the casks must be left undisturbed for twenty-four hours, and then the beer should either be bottled, or drawn off into other vessels. This easy and cheap process not only has the effect of completely clarifying the beer, but likewise preventing it from turning sour, especially if it be laid up in bottles properly corked, and secured with a cement consisting of nearly equal parts of melted bee's wax, resin, and turpentine.

It deserves to be remarked, that *brown* beer, made from well-dried malt, is less heating than *pale* beer, brewed from

slack-dried malt. If extracts from pale malt be made with very hot water, they will keep sound for a long time; but those obtained from brown malt, with too cold water, will frequently turn sour.

An improved Method of Brewing.

Take of the purest and softest water you can procure, as much as you will have occasion for; boil it, put it into large tubs, and let it stand exposed to the air to purge itself, at least one week. Grind a sufficient quantity of the best brown, high-dried malt; let it remain four days before you use it, that it may mellow, and dispose itself for fermentation. Fill a copper with the prepared water, and let it boil; then lade about three quarters of a hogshead into the mash-tub, filling the copper up again and making it boil. When the water in the mash-tub is cooled to such a degree, that, in consequence of the steam subsiding, you may *see your face in it*, empty into it, by degrees, nine bushels of the malt, mash it well, and stir it about with the rudder near half an hour, till it is thoroughly wetted, and incorporated with the water: then spread another bushel of malt lightly over its surface, cover the whole with empty sacks to keep in the steam, and leave it for an hour.

At the end of the hour, the water in the copper being boiling, damp the fire, and let the water cool a little as before; then lade as much as is necessary on the mash, till the whole together will yield about a hogshead of wort. When this second quantity of water is added, stir it again well, cover it, and let it remain for another hour. Then let the first wort run in a small stream into the under-back, and lade another hogshead of hot water on the mash: stir it again as before, cover it, and let it remain for two hours.

In the mean time, return the first wort into the copper, and put into it six pounds of fine brown seedy hops, first rubbing them between the hands. Then make a brisk fire under the copper, till the liquor boils; let it continue to boil till the hops sink; then damp the fire, and strain the liquor into coolers. When it is about as warm as new milk, mix some yeast or barm with it, and leave it to work till the surface appears in curls; then stir and mix the whole properly with a hand-bowl, and let it again ferment. Repeat the stirring with the bowl three times, then tun it, and leave it to work in the hogshead. When it has nearly done working, fill up the cask, and bung it, but let the vent-hole remain open.

Beer thus brewed, though brown, will be as clear as rock-water, and will keep for any length of time.

Twelve bushels of malt to the hogshead for beer (or fourteen if you wish it of a very good body), and eight for ale.

To preserve Yeast.

When you have plenty of yeast, preserve it in the following manner: Whisk it until it becomes thin, then take a new large wooden dish, wash it nicely, and, when quite dry, lay a layer of yeast over the inside with a soft brush; let it dry, then put another layer in the same manner, and so do until you have a sufficient quantity, observing that each coat dry thoroughly before another be added. It may be put on two or three inches thick, and will keep several months; when to be used, cut a piece out; stir it in warm water.

If to be used for brewing, keep it by dipping large handfuls of birch tied together; and, when dry, repeat the dipping once. You may thus do as many as you please; but take care that no dust comes to them. When the wort is set to work, throw into it one of these bunches, and it will do as well as with fresh yeast; but if mixed with a small quantity first, and then added to the whole, it will work sooner.

Receipt for fining Malt Liquor.

To fine and improve a cask of beer, take an ounce of isinglass, cut it small, and boil it in three quarts of beer, till it is all dissolved; let it stand till quite cold, then put it into the cask, and stir it well with a stick. This beer should be tapped soon, because the isinglass is apt to make it flat as well as fine.

To recover Beer when flat.

Take four or five gallons out of a hogshead, and boil it with five pounds of honey; skim it well when cold, and put it into the cask again; then stop it up close, and it will make your liquor drink strong and pleasant.

To bottle Porter, Ale, &c.

In the first place, your bottles should be clean, sweet, and dry, your corks sound and good, and your porter or ale fine. When you fill the bottles, if for home consumption, they should not be corked till the day following; and if for exportation to a hot climate, they must stand three days or more. If the liquor is new, they should be well corked and wired; but for a private family, may do without wiring, only they should be well packed in sawdust, and stand upright. But if you want some soon ripe, keep a few packed on their sides, so that the liquor may touch the corks, and this will soon ripen it, and make it fit for drinking.

There are several methods of ripening porter or ale, if flat when bottled, among which are the following:—When you are going to fill your bottles, put into them a tea-spoonful of raw brown sugar: or, two tea-spoonfuls of rice or wheat; or, six raisins. Any of these will answer the purpose.

For brewing spruce Beer.

Take a pot and a half of the essence of spruce (which is sold by the druggists), eighteen gallons of water, eighteen pounds of treacle, half a pint of good yeast, and a quarter of an ounce of isinglass cut small and dissolved into a jelly, with a little stale cider or perry. First boil your water, then mix the treacle with it, and put it into a cask; when nearly cold, mix up your spruce with a little of it, and put it into the cask with the yeast; then stir it well up, and let it work with the bung out three or four days; after which put in the finings, and stir it about. Then put in the bung, and when it has stood ten days, bottle it.—It should be drawn off into quart stone bottles, and wired.

REMARKS ON ENGLISH WINES.

English wines would be found particularly useful, now foreign are so high-priced; and may be made at a quarter of the expense. If carefully made, and kept three or four years, a proportionable strength being given, they would answer the purpose of foreign wines for health, and cause a very considerable reduction in the expenditure.

Wine is frequently spoiled in the mismanagement of putting it together; if it be suffered to stand too long, and the barm not put on it in time, it summer-bearms and blinks in the tub, so that it makes the wine fret in the cask, and will not let it fine. It is equally as great an error to let it work too long in the tub, for that takes off all the sweetness and flavour of the fruit or flowers the wine may be made from. It is, therefore, necessary to be very particular in following the receipts; to have the vessels dry; to rinse them with brandy; and to close them up immediately after the wine has ceased to ferment.

English Claret.

Take six gallons of water, two gallons of cider, and eight pounds of Malaga raisins bruised; put them all together, and let them stand close covered in a warm place for a fortnight, stirring it every second day well. Then strain out the liquor into a clean cask, and put to it a quart of barberries, a pint of the juice of raspberries, and a pint of the juice of black cherries. Work it up with a little mustard seed, and cover the bung

with a piece of dough, let it stand at the fireside four days ; then bung it up and let it remain a week, and bottle it off. When it becomes fine and ripe, it will be like common claret. —This must be kept in sand.

English Champagne.

Take three gallons of water, and nine pounds of raw sugar ; boil the water and sugar half an hour, skim it clean, and then pour the boiling liquor upon one gallon of currants, picked from the stalks, but not bruised ; and when cold, work it for two days with half a pint of ale yeast : afterwards pour it through a flannel bag, and put it into a clean cask, with half a pint of isinglass finings. When it has done working, bung it and let it stand a month, then bottle it, putting into every bottle a very small lump of loaf-sugar. This is an excellent wine, and has a beautiful colour.—This must be kept in sand.

English Port.

Take eight gallons of good Port wine, and put into a clean sixty-gallon cask, first fumed with a match : add to it forty gallons of good cider, and then fill the hogshead with French brandy. The juice of elderberries and sloes will give it the proper degree of roughness, and cochineal will communicate to it a fine brilliant colour.—In lieu of cider, use turnip juice or raisin cider ; and instead of French brandy, English brandy.

English Mountain.

First pick out the larger stalks of your Malaga raisins, then chop the raisins small, and put five pounds to every gallon of cold spring water. Let them remain a fortnight or more, then squeeze out the liquor, and put it into a clean cask, having been previously fumigated with a match. Let it remain unstopped till the hissing or fermentation has ceased ; then bung it up, and when fine bottle it off.

English Sack.

To every quart of water put a sprig of rue, and to every gallon a handful of fennel-roots ; boil these half an hour, then strain it out, and to every gallon of this liquor put three pounds of honey : after which, boil it two hours, skimming it well, and when cold pour it off, and tun it into a clean cask. Keep it a year in the cask and then bottle it off.

Raisin Wine.

Take the best Malaga raisins, pick off the large stalks, and have your water ready boiled. When cold measure as many

gallons as you design to make, put it into a large tub, that you may have room to stir it. To every gallon of water put six pounds of raisins, and let it stand fourteen days, stirring it twice a-day. When you have strained it off, put it into your cask, reserving a sufficient quantity to keep it filled as the liquor works over, which it will often do for two months or more. It must not be closed till the hissing or fermentation has ceased.

Currant Wine.

Take four gallons of currants, not too ripe, and strip them into an earthen steen with a cover to it; then take two gallons and a half of water, and five pounds and a half of sugar; boil the sugar and water together, and skim it well; then pour it boiling on the currants, and let it stand forty-eight hours; afterwards strain it through a flannel bag into the vessel again, and let it stand a fortnight to settle; then bottle it off.

Orange Wine.

Take thirty pounds of New Malaga raisins: pick them clean from the stalks, and chop them small. Provide yourself twenty large Seville oranges, ten of which you must pare as thin as for preserving; then boil about eight gallons of soft water till a third part be consumed; and after letting it cool a little, pour five gallons of it upon your raisins and orange peel: then stir it well and cover it up. When cold, let it stand five days, stirring it once or twice a-day. Run this liquor through a hair sieve, and with a wooden spoon press the pulp as dry as you can; then put it into a clean cask, adding the rinds of the other ten oranges, pared as thin as the first. The day before you tun it, make a syrup of the juice of the whole twenty oranges with a pound of white sugar. Stir them well together, and close it up; let it stand two months to fine, then bottle it off. It will keep three years, and improve in keeping.

Gooseberry Wine.

To every four pounds of gooseberries take a pound and a quarter of sugar, and a quart of spring water; bruise the berries, and let them lie twenty-four hours in the water, stirring them frequently; then press out the liquor, and add your sugar to it; afterwards put it into a clean cask; and when the fermentation has ceased, close it up, and let it stand a month; then rack it off into another cask, and let it stand five or six weeks longer. Bottle it off, putting a lump of sugar into every bottle.

Pearl gooseberry Wine.

Take as many as you think proper of the best pearl gooseberries, bruise them, and let them stand all night; the next morning, press or squeeze them out, and let the liquor stand seven or eight hours; then pour off the clear juice from the sediment, and measure it as you put it into your cask, adding to every three pints of liquor a pound of loaf sugar broken into small lumps, together with a little fining. Close it up, and in three months bottle it off, putting into every bottle a lump of loaf sugar. This is a fine gooseberry wine.

Cowslip Wine.

Take six gallons of water and to every gallon add two pounds of loaf-sugar; boil it about an hour, and then let it cool; toast a piece of bread, and spread both sides of it with yeast: but before you put it into the liquor, add to every gallon one ounce of the sirup of citrons; beat it well in with the rest, and then put in the toast while it is warm: let it work for two or three days; in the mean time put in your cowslip flowers, bruised a little, about a peck together, with three lemons sliced, and one pint of white wine to every gallon: let them stand three days, and afterwards put it into a clean cask; and when fine bottle it.

Elder Wine.

Take twenty-five pounds of Malaga raisins, and rub them small; then take five gallons of water, boil it an hour, and let it stand till it is milk-warm: afterwards put it into an earthen steen with your raisins, and let them steep ten days, stirring them twice a-day; then pass the liquor through a hair sieve, and have in readiness five pints of the juice of elderberries, drawn off as you do jelly of currants; then mix it (cold) with the liquor, stir it well together, and put it into a cask. Let it stand in a warm place; and when it has done working, stop it close, and bottle it about Candlemas.

Damson Wine.

Gather the fruit dry, weigh them, and bruise them with your hands; put them into an earthen pot with a faucet, having a wad of straw before the faucet; and to every eight pounds of fruit add one gallon of water. Boil the water; then pour it upon your fruit scalding hot, and let it stand two days; afterwards draw it off, and put it into a clean cask, and to every gallon of liquor add two pounds and a half of sugar: let the cask be full, and the longer it stands the better. It will keep very well a year in the cask; afterwards bottle it off.

The small damson is the best. If you put a small lump of loaf-sugar into every bottle, it will be much improved.

Cherry Wine.

Take cherries, when the stalks are pulled off, and mash them without breaking the stones: then press them well through a hair sieve, and to every gallon of liquor add two pounds of sugar; then tun it into a clean cask till it is filled, and suffer the liquor to ferment as long as it makes any noise in the cask. Afterwards bung it up close for a month or more, if not fine. When fine bottle it off, putting a lump of loaf-sugar into every bottle; but should the fermentation be too violent, you must draw the corks out for a while; then cork them again, and it will be fit to drink in a quarter of a year.

Black cherry Wine.

Take six gallons of spring water, and boil it an hour; then take twenty-four pounds of black cherries, and bruise them, taking care not to break the stones; pour the boiling water upon the cherries, and stir them well together; and after they have stood twenty-four hours, strain out the liquor through a cloth; and to every gallon add two pounds of sugar; then mix it well, and let it stand a day longer.—Pour off the clear liquor into a cask, and keep it close bunged; and when it is fine bottle it off.

Raspberry Wine.

Pound your fruit, and strain it through a cloth: then boil as much water as there is juice, and when cold pour it on the dry strained fruit, letting it stand five hours; after which strain it again and mix it with the juice. To every gallon of this liquor add two pounds and a half of sugar: let it stand in an earthen vessel close covered for a week; then tun it into a clean cask, and let it stand well bunged up a month, till it is fine. Afterwards bottle it off.

Strawberry, or raspberry Wine.—A different Way.

Bruise your strawberries or raspberries, put them into a linen bag, and press out the juice into a clean cask; then draw off the liquor into a clean cask, and bung it close forty-eight hours; after which give it vent, and in two days time bung it well up again. In three months it may be bottled.

Quince Wine.

Take your quinces when they are fully ripe, and wipe off the fur very clean: then take out the cores, bruise the fruit

as you do apples for cider, and press out the juice; to every gallon of which add two pounds and a half of loaf-sugar, stirring it together till the sugar is dissolved; afterwards put it into your cask, and when the fermentation is over, bung it up well. Let it stand till March before you bottle it. This wine will improve by being kept two or three years.

Mulberry Wine.

Gather your mulberries when they are ripe, beat them in a mortar, and to every quart of berries put a quart of spring water. When you put them into the tub, mix them well, and let them stand all night; then strain them through a sieve, and to every gallon of liquor put three pounds of sugar: when your sugar is dissolved, put it into your cask, into which (if an eight gallon one) you must put a gill of finings. Care must be taken that the cask be not too full, nor bunged too close at first. Set it in a cool place, and when fine, bottle it.

Ginger Wine.

Take four gallons of water and seven pounds of sugar, boil them half an hour, skimming it frequently: when the liquor is cold, squeeze in the juice of two lemons; then boil the peels, with two ounces of white ginger, in three pints of water, one hour; when cold, put it all into the cask, with one gill of finings, and three pounds of Malaga raisins; then bung it up, let it stand two months, and bottle it.

Lemon Wine.

Take six large lemons, pare off the rinds, cut them and squeeze out the juice, in which steep the rinds, adding to it a quart of brandy, and letting it stand in an earthen mug close stopped for three days; then squeeze six lemons more, and to the juice put two quarts of spring water, and as much sugar as will sweeten the whole; then boil the water, sugar, and lemons together, and let it stand till cold; to which add a quart of white wine, and the first-mentioned lemons and brandy: mix them together, and strain the whole through a linen bag into your vessel, then let it stand three months, and bottle it, taking care to cork and wire your bottles very well. Keep it in a cool place, or in sand; it will be fit to drink after two months.

To improve vitiated Wines.

Take a pint of clarified honey, a pint of water in which raisins of the sun have been well steeped, and three gills of good white wine or red (according to the colour of the wine you wish to improve); let them boil over a slow fire, till a third part is

wasted, taking off the scum; then put it very hot into your vitiated wine, letting it stand with the bung out. Afterwards put into a linen bag a little mace, nutmeg, and cloves, and let it hang in the wine by a string for three or four days. By this method, either new or old wines will not only be fined, but much improved other ways, for by it they are recovered from their foulness and decay, and acquire an agreeable smell and flavour. They may be still further improved, if, after taking out the spice, you hang in its place a small bag of white mustard-seed, a little bruised.

To restore British Wines that are prick'd.

Take and rack your wines down into another cask, where the lees of good wines are fresh: then take a pint of strong aqua vitæ, and scrape half a pound of yellow bees' wax into it, which by heating the spirit over a gentle fire will melt: after which dip a piece of cloth into it, and when a little dry, set it on fire with a brimstone match, put it into the bung-hole, and stop it up close.

To keep Wines from turning sour.

Boil a gallon of wine with half an ounce of beaten oyster shells, or crab's claws burnt into powder, to every ten gallons of your wine; then strain out the liquor through a sieve, and when cold, put it into your wine of the same sort, and it will destroy the acid and give it a pleasant taste.—A lump of unslaked lime put into your cask will also keep wine from turning sour.

To take away the ill Scent of Wines.

Bake a long roll of dough, stuck well with cloves; hang it in the cask, and it will draw the ill scent from the wines.

To sweeten Wines.

In thirty gallons of wine infuse a handful of the flowers of clary; then add a pound of mustard-seed, dry ground, put it into a bag, and sink it to the bottom of the cask.

For Wine when ropy.

Tap your cask of wine, and put a piece of coarse linen cloth upon that end of the cock which goes to the inside of the cask; then rack it into a dry cask, and to thirty gallons of wine put in five ounces of powdered alumi. Roll and shake them well together, and it will fine down, and prove a very clear and pleasant wine.

To sweeten a musty Cask.

Take some dung of a milking cow, when it is fresh, and mix it with a quantity of warm water, so as to make it sufficiently liquid to pass readily through a large funnel; but previously dissolve in this water two pounds of bay salt, and one pound of alum; then put the whole into a pot on the fire, stirring it with a stick; when near boiling, pour it into your cask; then bung it tight, and shake it well about for five or six minutes, and let it remain in for two hours; then take out the bung to let the vapour out; after which put in your bung again, and give it another stirring: in the end of two hours more, you may rinse it out with cold water, till it comes out perfectly clear: then have in readiness one pound of bay salt, and a quarter of a pound of alum boiled in a little water. Repeat this as you did the former, and when emptied it will be fit for use, or you may bung it up for keeping.

CIDER AND PERRY.

To make Cider.

Take red-streaked pippins, pearmains, pennetings, golden pippins, &c. when they are so ripe that they may be shaken from the tree with tolerable ease; bruise or grind them very small, and when they are become a mash, put them into a hair bag, and squeeze them out by degrees; next put the liquor, strained through a fine hair sieve, into a cask well matched; then mash the pulp with a little warm water, adding a fourth part, when pressed out, to the cider. To make it work kindly, beat a little honey, three whites of eggs, and a little flour together; put them into a fine rag, and let them hang down by a string to the middle of the cider cask; then put in a pint of new ale yeast pretty warm, and let it purge itself from dross five or six days: after which draw it off from the lees into smaller casks, or bottles, as you have occasion. If you bottle it, take care to leave the liquor an inch short of the corks, lest the bottles burst by the fermentation. If any such danger exists, you may perceive it by the hissing of the air through the corks; when it will be necessary to open them, to let out the fermenting air. In winter cover up the bottles and casks warm; but in summer place them in as cold a place as you can, lest the heat should make them ferment and burst the bottles, or the liquor become musty.—That it may the better feed and preserve its strength, put a small lump of loaf sugar into every bottle.—When the juice of apples has not been well purified, it will soon corrupt; the dregs which remain being

small pieces of apples, and these mixing with the liquor, give the cider an unpleasant and rotten taste. In order to purify it, use isinglass finings; and to prevent the cider from growing sour, put a little mustard into it. Apples of a bitter taste produce the strongest cider.

To manage Cider.

To fine and improve the flavour of one hogshead, take a gallon of good French brandy, with half an ounce of cochineal, one pound of alum, and three pounds of sugar-candy; bruise them all well in a mortar, and infuse them in the brandy for a day or two; then mix the whole with your cider, and stop it close for five or six months, after which, if fine, bottle it.

To make a cheap Cider from Raisins.

Take fourteen pounds of raisins with the stalks; wash them in four or five waters, till the water comes off clear, then put them into a clean cask, with the head out, and put six gallons of good water upon them; after which cover it well up, and let it stand ten days. Then rack it off into another clean cask, which has a brass cock in it, and in four or five days it will be fit for bottling. When it has been in bottles seven or eight days it will be fit for use. A little colouring should be added when putting it into the cask a second time. This is a nice summer's drink. The raisins may afterwards be used for making vinegar.

Cider and perry, when bottled in hot weather, should be left a day or two uncorked, that it may get flat; but if it is in the cask, and soon wanted for use, put into each bottle a small lump or two of sugar-candy, four or five raisins of the sun, or a small piece of raw beef; any of which will much improve your liquor, and make it brisker. Cider should be well corked and wired, and packed upright in a cool place. A few bottles may always be kept in a warmer place, to get ripe, and be ready for use.

Perry is made after the same manner as cider, only from pears, which must be quite dry. The best pears for this purpose are such as are the least used for eating, and the reder they are the better.

TO MAKE BRITISH COMPOUNDS.

Peppermint.

For twenty gallons, take thirteen of rectified malt spirit, fifteen pennyweights of the oil of peppermint, twelve pounds of loaf sugar, one pint and a half of the spirit of wine—fill up with

water. To fine your liquor, proceed as follows:—Take two ounces of alum and a little water; boil it for half an hour; then put to it, by degrees, one ounce of salt of tartar; when nearly cold, pour it into your cask, and stir it well about with your staff for five or six minutes. It must not be stopped close till fine. You may make any quantity you like, by reducing or increasing the ingredients proportionally.—To prepare the ingredients, you must first properly kill the oils, which must be done by beating them in a mortar with a few lumps of loaf sugar and a little salt of tartar, till they are well mixed together; then add by degrees half a gill of the spirit of wine, pound and rub the same well together, till it is so incorporated, that there is no appearance of oil left; then put it into a can with the rest of the spirit of wine, and beat the whole well together with a stick. Put the sugar into about two gallons of water and take the scum clean off; observing, that the water must be the softest you can get, and must be first boiled, and stand till nearly cold; then mix the whole together in your cask.

Caraway.

For three gallons, take seven quarts of rectified malt spirit, three pennyweights of the oil of caraway, two ounces of cassia, two pounds of loaf sugar, one gill of spirit of wine, and fill up with water. The cassia and caraway seeds must be well pounded, and steeped for three or four days in a quart of the spirit, and the oil must be killed the same way as for peppermint: fine and work it also the same.

Aniseed.

For three gallons, take seven quarts of rectified malt spirit, five pennyweights of the oil of aniseed, one pound of loaf sugar, one gill of spirit of wine, and fill up with water. Fine this with alum only, but kill your oil as before mentioned.

Usquebaugh.

For three gallons, take three gallons of rectified malt spirit, and put to it four ounces of aniseeds, bruised; let it remain for three days, then strain it through a sieve, and scrape four ounces of liquorice, pound it in a mortar, and dry it in an iron pan, but not so as to burn it; then put it into the bottle to your liquor, and let it stand ten days; afterwards take out the liquorice, and put in cloves, mace, nutmegs, cinnamon, and ginger, of each half an ounce; dates, stoned and sliced, four ounces; raisins, stoned, half a pound. Let these infuse ten days; then run it through a filtering bag, and colour it to your own liking. Saffron will give it a yellow colour.

Clove Cordial.

For three gallons, take two gallons of rectified malt spirit, half a pound of clove pepper, two pennyweights of the oil of cloves, one pint of elder juice, one pound and a half of loaf sugar; fill up with water. To colour it, put some archil in a bag, and press it into the spirit till it becomes a deep red, and let it fine of itself. If you choose it white, leave out the elder juice and archil, and fine it the same way as peppermint.

Cinnamon Cordial.

For three gallons, take two gallons of rectified malt spirit, one pennyweight and a half of oil of cassia, half a pennyweight of the oil of orange, two drops of the oil of caraway, half an ounce of cinnamon, and two pounds of loaf sugar. Colour it with burnt sugar, and fine it with a little isinglass.

Ratafia.

For three gallons, take six quarts of rectified malt spirit, six grains of ambergrise, two ounces of peach and apricot kernels, five ounces of bitter almonds, one pint and a half of spirit of wine, and two pounds of sugar; fill up with water.

Coriander Cordial.

For three gallons, take seven quarts of rectified malt spirit, two pounds of coriander seed, one ounce of caraway seed, six drops of the oil of orange, and two pounds of sugar; fill up with water.—The coriander and caraway seeds must be bruised and steeped in the spirit for ten or twelve days, and well stirred two or three times a day. Fine it the same as you do peppermint.

Citron Cordial.

For three gallons, take seven quarts of spirits, twelve pounds of figs, four pounds of prunes, two pennyweights of the oil of orange, three pennyweights of the essence of lemon, ten drops of the oil of cloves, and two pounds of sugar; fill up with water.—The figs and prunes must be bruised, and steeped in the spirits for eight or ten days: kill the oils and essence the same as for peppermint. Most people choose to have citron of a pale green colour: to make which, boil some spinage, and squeeze the juice into your citron.

Golden Cordial.

One gallon of brandy or spirits, two pounds of loaf sugar, one dram of confection alkermees, one dram of the oil of cloves, and one ounce of the spirit of saffron.—Powder your sugar,

and mix it in your brandy; then put in the rest, and stir it all one way for a quarter of an hour.

For twenty Gallons of cherry Brandy.

Cherry brandy is made different ways, sometimes by pressing out all the juice in a press, and putting as much brandy to the juice as it will bear, which will be double or treble to the juice, according to its quality; adding two or three pounds of brown sugar to every twenty gallons, with half an ounce of cloves and cinnamon, beaten small. This may be used in a few days after, but will improve by keeping. But one of the best and most common ways of making cherry brandy, is to put your cherries (being first clean picked from the stalks) into a vessel, till it be about half full: then fill up with rectified molasses brandy, which is generally used for this compound, and when they have been infused sixteen or eighteen days, draw off your liquor by degrees, as you want it, till all the liquid is drawn off; then fill the vessel a second time nearly to the top, let it stand about a month, and then draw it off as you have occasion, till you have got the whole. You may use these cherries a third time, by just covering them with some brandy, that is over proof, letting it infuse for six or seven weeks, which by its strength will extract all the juice and virtue out of the cherries; and when you draw it off for use, you must put to it as much water as the brandy was above proof, and afterwards the cherries must be pressed as long as any liquor is in them, before you cast them away.

When you make your cherry brandy of the first infusion, (the juice of which will be the best, and contain the most colour) mix with it till your liquor is brought to such a degree of colour as just to discern a lighted candle, when held on the other side of the glass; and if you find it does not taste well of the cherries, you may add a little more of the juice of the first infusion, and then sweeten with two or three pounds of sugar to every twenty gallons of liquor, and in proportion for a larger or smaller quantity, and this by standing awhile will be much improved. When you draw off your cherry juice, or brandy the second time, it will be something inferior to the first, will bear less brandy in mixing, and will require a little more sugar to sweeten it, together with half an ounce of cinnamon and cloves beaten, and put to twenty gallons of it. There must only be half the quantity of cinnamon and cloves in each twenty gallons of the first infusion, which the longer you keep will become the better. When you draw off your cherry brandy of the third infusion, you must not put any more brandy to it, as it will not bear it, but may add about

a pint of water to a gallon, because the third infusion is made with stronger spirits than the former. Sweeten with sugar, and use cinnamon and cloves as in the other, or a little more if needful. The liquor which is pressed from the cherries after they have been thrice infused, will be thicker than the other, you may therefore add a little brandy if it will bear it, and sweeten with sugar and spice as before directed, according to your quantity; and after it has stood a few days to settle, it will become clear. It is sometimes the practice to put into cherry brandy some elder juice; but it is better to put it into the cask with the cherries, with each infusion of brandy.

Caraway Brandy.

Steep an ounce of caraway seeds, and six ounces of loaf-sugar, in a quart of brandy; let it stand nine days, then draw it off, and you will have a good cordial.

Orange Brandy.

Take two gallons of brandy, eighteen Seville oranges, two pounds and a half of loaf-sugar, and one pennyweight of the essence of lemons. First pare the oranges very thin, and steep them in the brandy, close stopped in a stone bottle twelve days; then boil the sugar in three quarts of water for an hour, skim it, and when cold, mix it with the brandy, and squeeze the oranges therein. Then strain it through a filtering bag, and what is short of three gallons make up with water.

Imperial Nectar.

For three gallons, take six quarts of malt spirit, two quarts of raisin wine, two ounces of peach and apricot kernels, one pennyweight of the oil of orange, half a pennyweight of the oil of cloves, a quarter of an ounce of mace, two large nutmegs, half a pint of spirit of wine, and two pounds of loaf sugar. Fill up with water.—The kernels, mace, and nutmegs, must be bruised in a mortar, and steeped in some spirits for eight or ten days. Colour it with burnt sugar of a fair brown colour, and let it stand to fine itself.

Raspberry Brandy.

Raspberry brandy is prepared much after the same manner as cherry brandy, and drawn off, with about the same addition of brandy, as to the first, second, and third infusion of your cherry brandy, and sweetened accordingly, first making it of a bright deep colour, and omitting the cinnamon and cloves in the first, but not in the second and third infusion. The first infusion will be of a colour sufficiently deep of itself; the

second infusion will be somewhat paler, and must be made of a deeper colour, by adding about a quart of cherry brandy to ten gallons of raspberry brandy; and the third infusion will take more cherry brandy to colour it; but in this you must be directed by your own judgment, and by the further instructions given in the receipt for making the first cherry brandy.

Shrub.

Shrub is often made in the West Indies as follows:—Take one gallon of rum, six pounds of sugar, and one quart of lime juice; dissolve your sugar in the lime juice, and then mix it well with the rum; after which set it in a bottle or cask to settle, till it becomes mellow. This makes excellent punch.

Capillaire.

For three gallons, take fourteen pounds of loaf-sugar, and seven pounds of moist, with eight fresh eggs well beaten; then mix your eggs with the sugar: boil the same in four gallons of water, and skim it as long as any scum appears; then strain it through a coarse bag, and add three pennyweights of the essence of lemons. This is an excellent thing for sweetening spirits; particularly in making grog, punch, or negus.

Wine Bitters.

Take one ounce of gentian root, one ounce of the yellow rind of fresh lemons, two drams of long pepper, one quart of white wine, steep them for six days, and strain it through a filtering bag or cap-paper.

Spirituous Bitters.

Take two ounces of gentian root, one ounce of Seville orange peel dried, half an ounce of lesser cardamom seeds, free from the husks, and one quart of spirits: put these into the spirits to steep for fourteen days; then strain it through some cap-paper.

Ale Bitters.

Take one gallon of ale, four ounces of gentian root, and four ounces of fresh lemon peel: let those steep in the ale for ten days; then strain it through a bag, and bottle and cork it up for use. This is an excellent bitter for ale.

A good cheap Bitter.

Take half an ounce of the yolks of fresh eggs, carefully separated from the white, half an ounce of gentian root, one dram and a half of Seville orange peel, and one pint of boiling water. Pour the hot water upon the above ingredients, and

let them steep in it for two hours; then strain it through some cap paper, and bottle it for use.

Lemon Sirup.

Take one gallon of juice, and put it into a brass pan over a slow fire, with a pound and a half of good raw sugar, stirring it frequently, till it becomes a proper sirup; then take it off the fire, and when cold and settled, pour it into clean bottles, cork them, and keep it for use.—You may make any quantity you please, either by adding to or reducing the ingredients.

M E A N S

OF

PRESERVING HEALTH AND BEAUTY.

BEAUTY is the offspring of health, but health is frequently destroyed by neglect or ignorance. The greater number of our fashionable complaints and frailties might be easily prevented; particularly nervous diseases, and those affections of the skin known by the names of *eruptions*, *discolourations*, *efflorescences*, *scorbutic taints*, &c. How the desirable event may be accomplished we shall now endeavour to point out.

OF BATHING.

Much as we hear and speak of *bathing*, and of the great attention at present paid to cleanliness, the greater number, if not the whole of our fashionable complaints, originate from the want of care and proper management of the *skin*. Through unpardonable neglect in the earlier part of life, especially at the age of adolescence, the surface of the body is so unnaturally enervated by constant relaxation, that it oppresses, and as it were, confines our mental and bodily faculties; promotes the general disposition towards the complaints above alluded to; and, if not counteracted in time, must produce consequences still more alarming and deplorable.

We often hear people complain, that *their skin is uneasy*; a complaint but too prevalent among those, who give themselves little trouble to enquire into its origin.—The skin unites in itself three very essential functions. It is the organ of the most extensive and useful sense, that of *touch*; it is the con-

ductor of *perspiration*, the principal means which nature employs to purify our fluids; and through the most admirable organization, the skin is enabled to *absorb* certain salutary parts of the surrounding atmosphere, and to guard us against the influence of others of an injurious tendency. For this purpose, innumerable nerves and vessels are dispersed throughout the skin. It has been proved by accurate calculations made by the scale, that a healthy individual daily and insensibly perspires upwards of three pounds weight of superfluous and hurtful humours.

Bathing, whether in warm or cold water, produces the most salutary effect on the absorbent vessels; which would otherwise reconduct the impurities of the skin through the pores, to the no small injury of health. To those in a perfect state of vigour, the frequent use of the bath is less necessary than to the infirm; as the healthy possess a greater power to resist impurities, by means of their unimpaired perspiration, the elasticity of their minute vessels, and the due consistence of their circulating fluids. The case is very different with the infirm, the delicate, and the aged. In these, the slowness of circulation, the viscosity or clamminess of their fluids, the constant efforts of nature to propel the impurities towards the skin, combine to render the frequent washing of their bodies an essential requisite to their existence.

The *warm*, that is, the tepid or lukewarm bath, being about the temperature of the blood, between 96 and 98 deg. of Fahrenheit, has usually been considered as apt to weaken and relax the body; but this is certainly an ill-founded notion. It is so far from relaxing the tone of the solids, that we may justly consider it as one of the most powerful and universal restoratives we are acquainted with. Instead of heating the body, it has a cooling effect; it diminishes the quickness of the pulse, and reduces it in a greater proportion, according as the pulse has been more quick and unnatural, and according to the length of time this bath is continued. Hence, the tepid baths are of eminent service where the body has been overheated, from whatever cause, whether after fatigue from travelling, or severe bodily exercise, or after violent exertion and perturbation of mind; as they allay the tempestuous and irregular movements in the body, and of consequence strengthen the system in the strictest sense. By their softening, moistening, and tumifying power, they greatly contribute to the formation and growth of the body of young persons. Thus they are of singular benefit to those, in whom we perceive a tendency to arrive too early at the consistence of a settled age; so that the warm bath is particularly adapted to prolong the state of youth,

and to retard for some time the approach of full growth.--- This effect the tepid baths produce in a manner exactly alike, in the coldest as well as in the hottest climates.

Bathing in rivers, as well as in the sea, is effectual for every purpose of cleaning the body ; it washes away impurities from the surface, opens the cutaneous vessels for a due perspiration, and increases the activity of the circulation of the blood. For these reasons, it cannot be too much recommended, not only to the infirm and debilitated, under certain restrictions, but likewise to the healthy. The apprehension of bad consequences from the coldness of the water, is in reality ill-founded ; for, besides that it produces a strengthening effect by its astringent property, the cold sensation of itself is not easily hurtful. The same precaution, however, is requisite in the use of the cold as in the tepid bath ; for after having overheated the body, especially in the hot days of summer, it may prove instantly fatal, by inducing a state of apoplexy. Hence the plethoric, or such as are of full habit, the asthmatic, and all those who perceive a great determination of the blood to the head, should be very circumspect in the use of it.

The best method of cold bathing is in the sea or a river. Where, from necessity, it is done in the house, the *shower bath* is recommended, for which a proper apparatus is to be had at the tin-smith's. Where the saving of expense is an object, it may be effectually supplied by the following easy expedient :---Fill a common watering pan with cold water, let the patient sit down undressed upon a stool, which may be placed in a large tub ; and let the hair, if not cut short, be spread over the shoulders as loosely as possible ; then pour the water from the pan over the patient's head, face, neck, shoulders, and all parts of the body progressively down to the feet, till the whole has been thoroughly wetted. Now let the patient be rubbed dry, and take gentle exercise, until the sensation of cold be succeeded by a gentle glow all over the body. When we first resort to this kind of bath, it may be used gently and with water having some degree of warmth, so as not to make the shock too great ; but as the patient becomes accustomed to it, the degree of cold may be increased, the water may be allowed to fall from a greater height, and the holes in the pan may be made larger, so as to make the shower heavier. A large sponge may, in some measure, be substituted for a watering pan.

The *aerial* or *air bath* is a late invention, the effects of which have not yet been sufficiently ascertained. Experience informs us, that by exposing the naked body for a short time to an agreeable cool, nay, to a cold air, we perceive effects

somewhat similar to those produced by the cold bath; particularly that of a pleasant sensation of heat diffused over the whole body, after having again dressed. There is little danger of catching cold upon this occasion; for in a place where we already feel a certain degree of cold in our usual dress, the sensation of cold will not be much increased, if we undress altogether. It may also be remarked, that with the *whole* body naked we have much less to apprehend from the effects of cold, than by exposing or keeping one part of it less covered than another.

To rub the body with woollen cloths, or with soft brushes, is of great advantage, by gently stimulating the fibres, increasing the circulation of the fluids to the external parts, and promoting a free perspiration, together with all other evacuations of the body. Persons of a delicate habit, of a sedentary life, and those who are liable to startings of the tendons, cramps, and lameness, may effectually relieve, or rather prevent these complaints, by causing the whole body, particularly the limbs, to be rubbed every morning and evening, for about half an hour, with rough cloths or soft brushes, till the skin becomes red. This friction is still more indispensable to the aged than to the young; and it may in a great measure produce the salutary effects of bodily exercise.

Frequent cutting the hair is of advantage to the eyes, the ears, and to the whole body. So the daily washing of the head with cold water, is an excellent remedy against periodical headaches. In coryzas, or defluations of the humours from the head, in weak eyes and the like, the shaving of the head not rarely affords immediate relief; while at the same time it opens the pores and promotes perspiration. It is altogether a mistaken idea, that there is a danger of catching cold from the practice of washing the head or leaving it exposed to the free air, after having been washed. Those who condemn the washing of the head, deserve no attention; for the more frequently the surface is cleaned of scurvy and sealy impurities, the more easy and comfortable we feel. The oftener the hair is cut, the more quickly it grows again; and this easy operation supplies the place of a constant blister or artificial issue.

ON IMPROVING AND BEAUTIFYING THE SKIN.

A moderate desire to improve and beautify the surface of the body, is far from being a frivolous pursuit. The desire of beauty, when not inordinate, may prove the source of many virtuous and laudable pursuits, and it may be greatly instrumental to the preservation of health. This desire is often pursued by methods not the most proper; and because we

have not a just knowledge of beauty, we make many valuable sacrifices, not only of things relating to health, but sometimes of life itself. Instances are not uncommon, of young persons attempting to bleach their skins, and beautify their persons, by avoiding a free air, using a mild and weakening diet, long fasting, long sleeping, warming their beds, &c. but, alas! the consequence did not answer their expectation,---they lost both health and bloom!---Blating chalk, drinking vinegar, wearing camphorated charms, and similar destructive means have been resorted to, by other more daring adventures, but with no better success. Those last mentioned, may be called the *minor cosmetics*: others of a more formidable nature are unquestionably the most deleterious substances we are acquainted with. *Mercury* and *lead*, manufactured in various forms, are unhappily too common ingredients in many of our *modern* cosmetics, whether they consist of lotions, creams, powders, paints, or ointments. Lead, in particular, if once introduced into the system, though in the smallest proportions, cannot be removed by art, and never fails to produce the most deplorable effects; such as palsy, contraction and convulsion of the limbs, total lameness, weakness, accompanied by the most excruciating colic pains, and the like. Besides these more obvious effects, the frequent external use of lead and mercury, as cosmetics, occasions cramps in every part of the body, faintings, nervous weakness, catarrhs, tubercles in the lungs and intestines, which occur together or separately, according to the different circumstances, till at length a consumption, either pulmonary or hectic, closes the dreadful scene.

Beauty of the skin, the subject under consideration at present, is but another term for a sound and healthy skin;---a pure mirror of the harmony of the internal parts with their surface, or, if I may be allowed the expression, 'it is visible health.'

The three great and really effectual *substitutes for cosmetics* are the following: First, due attention to *insensible perspiration*; an important process this, by which nature, if duly assisted, will not fail to expel all acrimonious or useless particles. The next circumstance to be attended to, is the *purity of the fluids*; this depends equally on a free *perspiration*, and on a vigorous state of *digestion*. The third requisite to a fair, healthful complexion, is an uniform distribution of the fluids; in other words, a *free and unrestrained circulation of the blood*; as the very purest fluids, when profusely determined to the face, are productive of disagreeable consequences, such as unnatural redness, flushings, tumid appearances, &c. of which ladies of a sedentary life are so apt to complain.

To these three general observations it may be necessary to subjoin a few particular injunctions, relative to the improvement of the skin, as connected with a state of good health.---Carefully avoid all *immoderate* and *violent dancing*, as the sudden alternations of heat and cold, not only impair the general state of the skin, but are likewise of the greatest detriment to beauty.---Abstain from the too frequent and too copious use of heating liquors of every kind, particularly punch and strong wines.---Avoid, farther, every excess in *hot drinks*, as coffee, chocolate, tea, particularly the last. Tea taken hot, and in immoderate quantities, not only has a tendency to weaken the organs of digestion, but it causes fluctuations and congestions in the humours of the face, and frequently brings on a degree of debilitating perspiration.

To such females as are *determined* to make use of *cosmetics*, instead of attending to the more effectual means to preserve the bloom of the skin, it may be of service to point out one or two *external applications*, in order to prevent them from resorting to the dangerous and destructive contrivances of quacks.---According to Dr. Withering, a physician of great eminence at Birmingham, an infusion of horse-radish in milk makes one of the safest and best cosmetics. Another preparation of clearing the skin of pimples and *recent eruptions*, if assisted by gentle aperient medicines, is the fresh expressed juice of house-leek, mixed with an equal quantity of sweet milk or cream.---Yet all contrivances whatever, to answer this purpose, are absurd and nugatory, if the *inward* state of the body be neglected, or looked upon as *specifics of themselves*. Such things do *not* exist in nature; and we might as well try to bleach the face of a negro, as to remove any scorbutic or other eruptions from the face, without bestowing proper attention to the whole state of the body, and particularly the fluids, from which these irregularities derive their origin.

Such is the opinion given by the best medical writers on the means of preserving and improving the beauty of the skin, and which we recommend, with confidence, to the adoption of our fair readers.

CLEANLINESS WITH RESPECT TO THE BODY.

Let the body, and particularly the joints, be frequently washed with pure water; especially in summer, when the perspired matter, being of an unctuous clammy nature, obstructs the excretion by the pores.---The face, neck, and hands, being most exposed to the air, as well as to the impurities of dust and the like, ought to be daily washed, both morning and evening. Attention should also be paid to the

ears, by cleaning them occasionally ; so that the sense of hearing may not be impaired by an accumulation of wax, which from its acrid nature may prove unpleasant as well as injurious. The whole head ought to be frequently washed and cleaned, as it perspires very much, and is besides exposed to dust and other particles in the atmosphere, even though no powder be used upon the hair. Washing opens the pores, while the comb, by its close application to the skin, dissolves the viscid humours, and renders them fluid.

The mouth should be rinsed every morning, after dinner, and at night, with cold water ; but in winter the chill should be taken off. The frequent washing of the mouth is otherwise necessary, because the viscid slime, and small particles of food which settle about the interstices of the teeth, are very apt to putrify, and, if not removed, will infect the breath, and gradually injure the teeth themselves. Besides, this slime settles on the tongue, and covers the papillæ by which food is tasted, and renders the palate less sensible.

It is scarcely necessary to observe, that the nose also should not be overlooked, as by neglecting to remove the secreted moisture in due time, the effects may become troublesome and detrimental to the organs of smell. In children, the nose ought to be occasionally washed ; it having been found that the unpleasant smell peculiar to some infants is owing to the habitual neglect of cleaning that organ.

The tongue should be cleaned every morning, either with a small piece of whalebone, or with a sage leaf. These leaves are likewise useful for polishing the teeth. To clean the throat, we should gargle it with fresh water, and swallow a mouthful of water every morning : the drinking, however, must not be attempted too hastily ; but, when we once accustom ourselves to this practice, we shall find it attended with advantage.

It is necessary, particularly in hot weather, to wash the feet frequently ; as they perspire more, and are more exposed to dust than any other part of the body. The water should be warm, but not too much so, because hot water thus used relaxes the fibres, drives the blood upwards, and occasions headaches.

Long nails, especially as they were in fashion some years ago, disfigure the hands, and prevent the feet from expanding properly : but the nails ought not to be cut too close, otherwise the toes will be obstructed in laying hold of the ground, and the fingers in feeling. They may also be easily wounded ; and wounds under the nails are frequently attended with disagreeable consequences, on account of the many nerves

running in that direction. Too long nails on the toes are apt to grow into the flesh, to become an obstacle in walking, and frequently to occasion considerable pain.

ON THE MANAGEMENT OF THE TEETH.

The principal requisite for the preservation of the teeth is, never to retire to rest without having cleaned them. Thus, the viscous matter of food, collected during the day, cannot corrupt the teeth in the night. The toothach, now so common, is indeed frequently owing to a hollow state of the teeth; but still oftener it originates in a want of cleanliness. The cleaning of the teeth, however, requires precaution. What is called tartar of the teeth is of a corrosive nature, and should be removed with the greatest care. The manner in which itinerant dentists usually treat the teeth, as well as their powders, tinctures, and other dentifrices, however highly puffed off and strongly recommended, are obviously pernicious.

If there be too much tartar, so that it adheres like a cement between two teeth, its being incautiously removed will deprive the teeth of the tartarous cohesion, and consequently of their support; and from the constant contact of the tongue, lips, and food, they will be shaken and loosened. The same will happen, should the tartar be allowed to eat away the gum from the root of the tooth. If in this case the foundation of the tooth be injured, such a tooth will necessarily be rendered loose: the gums will be able no longer to keep a tooth, which is deprived of its intermediate cement.

The tartar therefore must not be broken, all at once, with iron or glass instruments; but may be gradually scraped away with a blunt or broad cut quill, or some similar substance, from which the enamel of the teeth will suffer no injury. Most kind of dissolvent drops, especially those sold as specifics for whitening the teeth, are made up of vitriolic acid, diluted with some distilled waters. They are of no service; on the contrary, they remove the enamel with the tartar, and thus spoil the teeth for ever. The common tooth-brushes are liable to the same objection.

To prevent the tartar from settling on the teeth, they ought to be kept clean, by washing them every morning and evening. An equally safe, and as effectual an expedient, for removing the tartar is, to cover the teeth with a fine powder of *gum tragacanth*, or with soft wax, and thus to extract the tartar at once, together with this covering.

In scorbutic affections of the teeth and gums, a vegetable diet, consisting chiefly of ripe fruit and mucilaginous vegetables, will be found the best correctives. Beside these, a fine

powder, made of three parts of double-refined sugar, and one part of burnt alum, may be employed with advantage for the purpose of rubbing them.---To dissolve and wash away the superfluous, slimy, and unctuous matters which produce the tartar, fresh water is sufficient, though it may be rendered a little more acrid by the admixture of a small quantity of common salt.---The most simple dentifrice is a crust of bread hard toasted, and reduced to a fine powder. This is fully calculated to absorb the viscid, oleaginous particles, and to remove the stony or tartarous matter. The bread, however, should not be roasted too black, as in that case it would evolve an acrid alkaline salt, which might prove hurtful. A still better dentifrice is a moderately fine powder of the Peruvian bark, particularly of the genuine red species, which strengthens the gums, without inflaming them.

In cleaning the teeth we ought not to make use of brushes or sponges, but of the finger, which being provided with the finest papillary vessels, is a much better and more proper instrument, and precludes the necessity of resorting to artificial means. Besides, the finger has the advantage of being soft and pliable, and of feeling any immoderate pressure too sensibly, to permit us to do injury to the teeth or gums: hence, it is an ill understood delicacy alone, which can prevent us from making use of it, instead of even the best Parisian tooth-brushes.

For cleaning the interstices between the teeth, we should not employ pins or needles, whether made of gold, silver, or steel; for all metallie substances are apt to canker the teeth. If toothpicks be at all advisable, they should be made of soft wood, or quills cut in a blunt point. To answer every purpose of toothpicks, a thick and soft cotton cloth should be used, to rub the teeth over gently after every meal: but if people have once accustomed themselves to regularly picking their teeth, then indeed the cotton frictions may perhaps be too late.

Lastly, the cleaning and brushing of the teeth, however useful and necessary, is insufficient to prevent the settling of the tartar, and the consequent injury to the teeth; for the source of both evils does not exist in the mouth, but really proceeds from the stomach, and a corrupted state of the fluids. Hence, the medical treatment of the teeth requires a particular regimen and diet, according to the individual ease of every patient.

ON THE TREATMENT AND PRESERVATION OF THE EYES.

There is no part of the body that is more essential for constituting personal beauty, or that contributes more to our comforts, than the eye. Hence, the management of the eyes

deserves the care and attention of every female who wishes to preserve her beauty and usefulness.

Those who are naturally short-sighted, are entitled to expect an improvement of vision with the advancement of age; for their eyes then gradually begin to lose that uncommon roundness which produces this defect, and thus to arrive at a greater enjoyment of the view of the beauties of nature. Persons who can see objects distinctly at a great distance only, cannot, however, be considered as less unfortunate; as they stand in need of glasses, merely for the sake of better distinguishing the more minute objects.

Short-sighted people ought not to indulge the bad habit of using one eye only; and they should endeavour to read with the book held at some distance straight before them. It is a consolation in many diseases of the eyes, that a long-continued weakness is seldom the fore-runner of total blindness. This fatal event generally happens by sudden accidents, and is speedily decided.—Adults are not very subject to external complaints of the eye, or such as deprive the *cornea* of its transparency. Small round spots, hovering before the eyes like strings of hollow little globules connected with one another, are defects of no great consequence, and of which perhaps no eye is completely free.

It is a very bad practice to endeavour to protect weak eyes by means of shades. Darkness or shade is only beneficial to the eyes, when they are unemployed, when the obscurity is natural, consequently every where extended. To rest a little during the twilight, is very suitable to weak eyes. No artificial darkness during the day is ever so uniform, but that the eye must exert itself at one time more than at another, and necessarily suffer by this change. Persons with weak or diseased eyes, who spend the whole day in an apartment darkened with green curtains, much injure themselves by this pernicious practice. It is far preferable to repair to clear day-light and the fresh air, and to direct the eye to distant prospects, than to confine them to the close atmosphere of a room, and to the sight of near objects.

Lastly, it is an error, that weak eyes, when employed in minute vision, ought to have a faint light: by this practice they are certainly still more weakened. Thus green spectacles are very hurtful to some eyes, as they deprive them of that light which is necessary to distinct vision.

The artificial light of candles and lamps is, upon the whole, detrimental to weak eyes. The study-lamps with large round screens, and also the green parchment screens, are very objectionable. The best and most proper defence of weak eyes

by candle-light, is a flat screen, projecting about two or three inches over the forehead; or even a round hat, with a brim of a proper size. The candle should always be so placed, that the flame be neither too low, nor too much above the height of the eye. But gas-lights are superior to others, as the colour and steadiness of the light are soothing to the eye.

In the early morning, we should not too much exert the eyes immediately after rising. Hence, it is advisable to remove the candle to some distance and under shade, in the long winter mornings, till the eye be gradually accustomed to it. For the same reason, the window-shutters ought not to be suddenly opened in very clear day-light. This immediate change, from darkness to the clearest light, occasions sensible pain even to the strongest eye.

Every exertion of the eyes is most hurtful immediately after a meal, as well as at any time when the blood is in great agitation.—In the dawn, in twilight, and in moonshine, we ought not to read or write, nor direct our sight attentively to objects, whether near or distant.

Those who have weak eyes, should carefully avoid strong fires and even hot rooms; for heat still more dries the eyes already suffering from want of moisture. Indeed, it is highly probable, that the weakness of sight and early blindness, so common in this country, are in a great measure owing to the bad custom of hastening to the fireside, whether coming from the cold air, or from the dark streets.

If it become necessary to let the eyes rest, we should by no means press the eye-lids too closely together, which, if long continued, is very hurtful. As a protection against injury from external causes, it is most useful to wear a shade at such a distance, as may allow the eye free motion, and not keep it too warm. The green veils worn by ladies are, in this respect, well calculated to prevent the dust from entering the eye, as well as to protect it against the cold winds, and the burning rays of the sun.

Of all the remedies for preserving weak eyes, (for diseased eyes require professional assistance) bathing them in pure cold water is the most refreshing and strengthening. But this ought not to be done above three or four times a day; otherwise it has a tendency to give an unnecessary stimulus to the eyes. Nor should it be done immediately after rising in the morning, but only when the moisture, which during sleep is deposited even in the soundest eyes, is nearly evaporated. This partial cold bath may be repeated after dinner and supper, at which times the eyes stand as much in need of it as in the morning. Not only the eyes, but also the brow, the region

behind the ears, sometimes the whole head, and particularly the upper lip, which is closely connected with the optic nerves, should be bathed or washed as well as the eyes. In the morning, the eye ought not to be precipitately, but gradually exposed to the water; and the washing should be expeditiously performed. In drying or wiping the eye, we should proceed gently and carefully. Immediately after washing, we should particularly guard against any rays of light, as well as every kind of exertion.

A large piece of sponge, which contains a good deal of water, so that it may not too soon become warm, is far preferable in these partial bathings, to the warm smooth hand or towel. The sponge should be frequently dipped into cold water, and occasionally allowed to lie for a few moments on the eye, with the head bent backwards, while the eye is gently moved and a little opened during the application of the sponge.

Smoking tobacco, and taking snuff, are injurious; as by either practice the eye is too much stimulated. The state of the weather also greatly influences the power of vision. Persons troubled with weak eyes should therefore not be alarmed, if in a tempest or thunder-storm, in rainy, foggy weather, their sight be less acute. Such individuals are easily affected by standing too long on cold or damp ground, by too light dress, and particularly by too thin covering of the legs and feet.

Riding on horseback is beneficial to weak eyes, as is also walking and riding in carriages. The principal advantage in all these exercises is, perhaps, derived from employing the eye with a great variety of objects, none of which occupies our attention too long.

Lastly, persons having black eye-lashes generally possess greater powers of vision, than those whose eye-lashes are of a light colour; because the former afford a better screen for the eye, and reflect no light from their outside, by which the image on the retina could be rendered weaker and more indistinct.

As our instructions are directed to young females only, it is not necessary to give rules respecting the choice and use of eye-glasses. These ought always to be used with caution, as many good eyes have been spoiled by the use of improper ones, particularly such as have strong magnifying powers.

ON PATENT AND QUACK MEDICINES.

Although there is but one state of perfect health, yet the deviations from it, and the genera and species of diseases, are almost infinite. It will hence, without difficulty, be understood, that in the classes of medical remedies there must be likewise,

a great variety, and even some of them of opposite tendencies. It is evident from these premisses, that an universal remedy, or one that possesses healing powers for the cure of *all* diseases, is in fact a nonentity, the existence of which is physically impossible; as the bare idea of it involves a direct contradiction.

Indeed, the belief in an universal remedy appears to lose ground every day, even among the vulgar, and has been long exploded in those classes of society, which are not influenced by prejudice, and not tinctured with fanaticism. It is, however, sincerely to be regretted, that we are still inundated with a flood of advertisements in almost every paper; that the lower and less enlightened classes of the community are still imposed upon by a set of privileged impostors, who frequently puzzle the intelligent reader to decide, whether the boldness or the industry with which they endeavour to establish the reputation of their respective poisons, be the most prominent feature in their character.—It was justly observed by the sagacious and comprehensive Bacon, ‘that a reflecting physician is not directed by the opinion which the multitude entertain of a favourite remedy; but that he must be guided by a sound judgment, and consequently he is led to make very important distinctions between those things, which only by their name pass for medical remedies, and others which in reality possess healing powers.’

This quotation indirectly censures the conduct of *certain* medical practitioners, who do not scruple to recommend what are vulgarly called patent and other quack medicines, *the composition of which is carefully concealed from the public*. Having acquired their ill-merited reputation by mere chance, and being supported by the most refined artifices to delude the unwary, we are unable to come at the evidence of perhaps nine-tenths of those who have experienced their fatal effects, and who are now no longer in a situation to complain. The transition from *panaceas*, or universal remedies, to *nostrums*, or *specifics*, such, for instance, as are pretended to cure the *same* disease in *every* patient, is easy and natural. With the latter also, impositions of a dangerous tendency are often practised. It will probably be asked here, How far are they practically admissible, and in what cases are they wholly unavailing? It is not very difficult to answer this question. In those diseases, which in every instance depend upon the same cause, as in agues, the small-pox, measles, and many other contagious distempers, the possibility of specifics, in a limited sense, may be rationally, though *hypothetically*, admitted. But in other maladies, the causes of which depend upon a variety of concurrent circumstances, and the cure of which, in

different individuals, frequently requires very opposite remedies, as in the dropsy, the various species of colic, the almost infinite variety of consumptions, &c. a specific remedy is an insolent burlesque upon the common sense of mankind. Those who are but imperfectly acquainted with the various causes from which the same disorder originates in different individuals, can never entertain such a vulgar and dangerous notion. They will easily perceive, how much depends upon ascertaining with precision the seat and cause of the affection, before any medicine can be prescribed with advantage or safety;—even life and death, says a medical writer, are too often decided by the *first steps* of him, who offers or intrudes his advice upon a suffering friend.

The following instances will shew the danger attending the precipitate application of the same medicine in similar disorders.—A person violently troubled with the colic took a glass of juniper spirits, commonly called Hollands, from which he received almost instantaneous relief, as the affection proceeded from flatulency. Another person, who found himself attacked with similar pains, was induced by the example of his friend to try the same expedient; he took it without hesitation, and died in a few hours after. No wonder that the consequences here were fatal, as the colic in the latter case was owing to an inflammation in the intestines.—A third person was afflicted with a colic, arising from poisonous mushrooms which he had inadvertently swallowed; the immediate administration of an emetic, and after it, some diluted vegetable acid, restored him to health. A fourth person had an attack of this malady from an *encysted hernia*, or an inward rupture. The emetic, which relieved the former patient, necessarily proved fatal to the latter; for it burst the bag of inclosed matter, poured the contents within the cavities of the abdomen, and thus speedily terminated his existence.—Again, another had by mistake made use of arsenic, which occasioned violent pains, not unlike those of a common colic. A large quantity of sweet oil taken internally was the means of his preservation; whereas the remedies employed in the other cases would have been totally ineffectual. Here we willingly close a narrative, the recital of which cannot but excite the most painful sensations: to lengthen this illustration would lead us too far beyond our prescribed limits; since cases of this nature happen so frequently, that it would be easy to extend the account of them, by a long catalogue of interesting but fatal accidents.

What is more natural than to place confidence in a remedy, which we have known to afford relief to others in the same kind of affection? The patient anxiously enquires after a person,

who had been afflicted with the same malady. She is eager to learn the remedy that has been used with success. Her friend or neighbour imparts to her the wished-for intelligence. She is determined to give it a fair trial, and takes it with confidence. From what has been stated, it will not be difficult to conceive, that if her case does not exactly correspond with that of her friend, any *chance remedy* may be extremely dangerous, and even fatal.

One of the most unfortunate circumstances in the history of such medicines, is the insinuating and dangerous method, by which they are *puffed* into notice. And as we hear little of the baneful effects which they daily produce, by being promiscuously applied, people attend only to the extraordinary instances, perhaps not one in fifty, where they have afforded a temporary or apparent relief. It is well known, that the more powerful a remedy is, the more permanent and dangerous must be its effects on the constitution; especially if it be introduced like many patent medicines, by an almost indefinite increase of the doses.—An Italian count, uncommonly fond of swallowing medicines, found at length that he could take no more. Previously to his death, he ordered the following inscription to be placed on his tomb: *I was once healthy; I wished to be better; I took medicine, and died.*

A popular and judicious writer, Dr. Buchan, makes the following curious remark on the subject in question: ‘As matters stand at present,’ says he, ‘it is easier to cheat a man out of his life, than of a shilling, and almost impossible either to detect or punish the offender. Notwithstanding this, people still shut their eyes, and take every thing upon trust, that is administered by any pretender to medicine, without daring to ask him a reason for any part of his conduct. Implicit faith, every where else the object of ridicule, is still sacred here.’

RULES FOR SECURING HEALTH.

Having warned our fair readers from being deluded by the impudent and ruinous pretensions of quacks, we shall now give a few plain, simple precepts whereby health may be secured. Our preceding remarks on diet, cleanliness, bathing, &c. include almost every thing of importance on this subject; so that what follows is, properly speaking, only a recapitulation of the preceding rules. We do not pretend to offer remedies for every disorder. The attempt would be foolish and presumptuous; for the same disorder frequently requires a different mode of treatment according to the age, constitution, and other peculiarities of the patient. We will however subjoin a few

easy directions for the treatment of accidents which require immediate aid, and where the assistance of a professional man cannot be obtained in proper time.

Moderation, in every respect, ought to be the first and leading maxim of those who wish to live long and healthy. Both extremes, in the most opposite things, frequently border on each other. The greatest joy may occasion the most sensible pain; on the contrary, moderate pain is often accompanied with feelings not altogether disagreeable. The highest pleasure, indeed, is closely connected with aversion, and it is difficult to avoid the latter after the enjoyment of the former. Hence prudence enjoins us, to oppose the progress of violent sensations and affections, before they have attained the highest degree.

Cleanliness is a principal duty of man, and an unclean or filthy person is never completely healthy. It is better to wash ourselves ten times a day, than to allow one dirty spot to remain on the skin. On a place where impurities are suffered to clog the pores, not only insensible perspiration, but likewise the absorption by the skin is entirely suppressed; and if the whole body be, as it were, covered with a varnish formed of perspired matter, it is impossible that a person in such a state can possess a salubrious blood, or enjoy good health.

Many diseases originate from a corrupted *atmosphere*, but a still greater number from the sudden changes of the *air*. Hence the necessity of exposing ourselves daily to such changes, and of renewing the air in the house and apartments we inhabit, by opening the doors and windows every clear morning, or during the day, as often as it can be conveniently done. Upon the whole, to encounter cold weather, however intense, has the effect to brace the fibres of the system in general, and is attended with danger only, when we suddenly remove to a warmer temperature. For this reason, it is extremely injudicious, and a bad compliment paid to a visitor, to invite him to the fireside, upon his first entering a house;—we should better consult his health, by conducting him to a cold room, or to some distance from the fire, till the temperature of his body be more approaching that of the apartment.

Every thing calculated to remove or cure diseases, may also produce them; for, whatever has a tendency to accomplish useful changes in the body, may, under different and opposite circumstances, be attended with the contrary effect. Hence no *medicine* whatever ought to be used as daily food—a favourite practice amongst invalids and valetudinarians.

Weakly individuals ought to eat frequently, but little at a time: the number of meals should correspond with the want

of strength;—it is less hurtful to a debilitated person, to eat a few mouthfuls every hour, than to make two or three hearty meals in one day.

There is no instance on record of any person having injured his health, or endangered his life, by *drinking water* with his meals; but wine, beer, and spirits have generated a much greater number and diversity of patients, than would fill all the hospitals in the world. Such are the effects of intemperance in diet, particularly in the article of drink; for neither beer, wine, nor spirits are of themselves hurtful, if used with moderation, and in a proper habit of body.—It is a vulgar prejudice, that water disagrees with many constitutions, and does not promote digestion so well as wine, beer, or spirits; on the contrary, *pure water* is greatly preferable to all brewed and distilled liquors, both with a view of bracing the digestive organs, and preventing complaints which arise from acrimony, or fulness of the blood.

It is an observation not less important than true, that by attending merely to a *proper diet*, a phlegmatic habit may frequently be changed into a sanguine one, and the hypochondriac may be so far converted as to become a cheerful and contented member of society.

Where the animal functions are duly performed, the secretions go on regularly; and the different evacuations so exactly correspond to the quantity of aliment taken in, in a given time, that the body is found to return daily to the same weight. If any particular evacuation happen to be preternaturally diminished, some other evacuation is proportionally augmented, and the equilibrium is commonly preserved; but continued irregularities, in these important functions, cannot but terminate in disease.

MODE OF TREATING VARIOUS ACCIDENTS.

Of Burns.

In slight burns which do not break the skin, it is customary to hold the part near the fire for a competent time, to rub it with salt, or to lay a compress upon it dipped in brandy. But when the burn breaks or blisters the skin, the part ought to be bathed in turpentine, and dressed with Turner's cerate.

Of Bruises.

In slight bruises it will be sufficient to bathe the part with warm vinegar, to which a little brandy or rum may be added, and to keep cloths wet with this mixture constantly applied to it. This is more proper than rubbing it with brandy, spirits

of wine, or other ardent spirits, which are commonly used in such cases.—In some parts of the country the peasants apply to a recent bruise a cataplasm of fresh cow-dung, with very happy effects.

When a bruise is very violent the consequences may be serious, to prevent which, surgical aid ought to be procured as soon as possible.

Of Dislocations.

Any person of common sense and resolution, who is present when a dislocation happens, may often be of more service to the patient than the most expert surgeon can, after the swelling and inflammation have come on. When these are present, it is difficult to know the state of the joint, and dangerous to attempt a reduction; and by waiting till they are gone off, the muscles become so relaxed, and the cavity filled up, that the bone can never afterwards be retained in its place.

A recent dislocation may generally be reduced by extension alone, which must always be greater or less, according to the strength of the muscles which move the joint, the age, robustness, and other circumstances of the patient. All that is necessary after the reduction is to keep the part easy, and to apply to it cloths dipped in vinegar or camphorated spirits of wine.

Of Broken Bones.

We would advise our female readers always to recommend people to apply to an expert and skilful surgeon when such an accident occurs; to keep the patient dry, clean, and cool, and to raise him up and lay him down with great gentleness.

Of Strains.

Strains are often attended with worse consequences than broken bones. The reason is obvious; they are generally neglected. Country people generally immerse a strained limb in cold water. This is very proper, provided it be done immediately, and not kept in too long. But the custom of keeping the part immersed in cold water for a long time, is certainly dangerous. It relaxes instead of bracing the part, and is more likely to produce a disease than remove one.

Wrapping a garter, or some other bandage, pretty tight about the strained part, is likewise of use. It helps to restore the proper tone of the vessels, and prevents the action of the parts from increasing the disease. It should not, however, be applied too tight. But what we would recommend above all things is *ease*. It is more to be depended on than any medicine, and seldom fails to remove the complaint.

A great many external applications are recommended for strains, some of which do good, and others hurt. The following are such as may be used with the greatest safety, viz. poultices made of stale beer, or vinegar and oatmeal, camphorated spirits of wine, Mindererus's spirit, volatile liniment, volatile aromatic spirit diluted with a double quantity of water, and the common fomentation, with the addition of brandy or spirit of wine.

Of Ruptures.

Children are most liable to this disease, occasioned by excessive crying, coughing, vomiting, or the like. On the first appearance of a rupture in an infant, it ought to be laid upon its back, with its head very low. While in this posture, if the gut does not return of itself, it may easily be put up by gentle pressure. After it is returned, a piece of sticking plaster may be applied over the part, and a proper truss or bandage must be constantly worn for a considerable time. The method of making and applying these rupture bandages for children is pretty well known. The child must, as far as possible, be kept from crying, and from all violent motion, till the rupture is quite healed.

Of Substances stopped between the Mouth and Stomach.

Though accidents of this kind are very common, and extremely dangerous, yet they are generally the effect of carelessness. Children should be taught to chew the food well, and to put nothing into their mouths which it would be dangerous for them to swallow. But children are not the only persons guilty of this piece of imprudence. Many adults put pins, nails, and other sharp-pointed substances, in their mouths, upon every occasion, and some even sleep with the former there all night. This conduct is exceedingly incautious, as a fit of coughing, or twenty other accidents, may force over the substance before the person be aware.

When any substance is detained in the gullet, there are two ways of removing it, viz. either by extracting it, or pushing it down. The safest and most certain way is always to extract or draw it out; but this is not always the easiest; it may therefore be more eligible sometimes to thrust it down, especially when the obstructing body is of such a nature, that there is no danger from its reception into the stomach. The substances which may be pushed down without danger are, all common nourishing ones, as bread, flesh, fruits, and the like: all indigestible bodies, as cork, wood, bones, pieces of metal, and such like, ought, if possible, to be extracted, especially if these bodies be sharp-pointed, as pins, needles, fish bones, bits of glass, &c.

When such substances have not passed in too deep, we should endeavour to extract them with our fingers, which method often succeeds. When they are lower we should make use of a pair of nippers, compasses, or of a pretty strong iron wire, bent at one end, and introduced in the flat way. There should likewise be a curve at the end it is held by, which should also be secured by a string. Flexible rings made of wool, thread, silk, or small pack-thread, waxed, and tied to a handle of whalebone or iron wire, will, in many cases, be found of considerable advantage. Where the substance has stopped only part of the passage of the gullet, a bit of sponge may be introduced, after which a few drops of water, and when the sponge is dilated draw it up. A bit of tough meat sometimes answers as well, and is much safer. When it is proper and necessary to force the obstructing body down, a piece of whalebone or wire will effect this purpose. But in every such case the assistance of a surgeon should be procured when possible.

Of drowned Persons.

Whenever a human being has been under water, and is apparently drowned, we should always endeavour to afford him the most effectual relief, and never to give him up as irrecoverable too soon, since it has often been known, that until the expiration of two and sometimes even of three hours, such persons have exhibited some tokens of life.

The intention which should be pursued is, that of unloading the *lungs* and *brain*, and restoring the natural *warmth* and *circulation*, &c. Though cold was by no means the cause of the person's death, yet it will prove an effectual obstacle to his recovery. For this reason, after stripping him of his wet clothes, his body must be strongly rubbed for a considerable time with coarse linen cloths, as warm as they can be made, and as soon as a well-heated bed can be got ready, he may be laid in it, and the rubbing should be continued.—Warm cloths ought likewise to be frequently applied to his stomach and bowels, and hot bricks, or bottles filled with warm water, to the soles of his feet. Bleeding in the neck will also be of service.

In order to renew the breathing, the smoke of tobacco may be blown into the lungs, by means of a pipe or funnel. The fume of tobacco should likewise be thrown up as speedily and plentifully as possible into the intestines, in form of clyster.

The strongest volatiles should likewise be applied to the nose, as spirit of hartshorn, *sal volatile oleosum*, burnt feathers, and such like. The nose may likewise be tickled with a feather,

and the powder of dried marjoram, tobacco, or rue, blown up the nostrils. The temples and pit of the stomach may be frequently rubbed with warm brandy or spirits of wine, a few drops of which may likewise be put into the mouth by means of a feather.—Should these endeavours prove unsuccessful, the patient may be put into a warm bath, or laid among warm ashes, hot dung, sand, or such like.

As soon as the patient discovers any motion, he may take frequently a table-spoonful of the oxymel of squills diluted with warm water; or, if that medicine is not at hand, a strong infusion of sage, camomile flowers, or *carduus benedictus*, sweetened with honey, may be used in its stead; where nothing else can be had, some warm water, with the addition of a little common salt, should be given.

We are by no means to discontinue our assistance as soon as the patients discover some tokens of life, since they sometimes expire after the first appearances of recovering. The warm and stimulating applications are still to be continued, and small quantities of some cordial liquor ought frequently to be administered.

The directions with respect to persons who have been *strangled* are so nearly the same with those for drowned people, that we think it unnecessary to mention them. The general intention is the same, viz. to renew the circulation, respiration, &c. which must be attempted by bleeding, blowing warm air into the lungs and intestines, and applying warm substances, as ashes, salt, or such like, to the whole surface of the body.

Such persons as have the misfortune to be deprived of the appearances of life by a fall, a blow, or the like, must also be treated nearly in the same manner as those who have been for some time under water.

Of noxious Vapours.

The vapours which exhale from charcoal, and from wine, cyder, beer, or other liquors in a state of fermentation, contain something poisonous and destructive to life. The vapours arising from caves, pits, or wells, which have been long shut up, are also dangerous. When any person has exposed himself in such situations as to lose feeling and understanding, the following means must be used for their recovery:

The patient should be exposed to a very pure, fresh, and open air; and volatile salts, or other stimulating substances, held to his nose. He should next be bled in the arm, or, if that does not succeed, in the neck. His legs ought to be put into warm water, and well rubbed. As soon as he can swallow,

some lemonade, or water and vinegar, with the addition of a little nitre, may be given him.

Nor are sharp clysters by any means to be neglected; these may be made, by adding to the common clyster sirup of buckthorn and tincture of senna, of each two ounces; or, in their stead, half an ounce of Venice turpentine, dissolved in the yolk of an egg, may be added. Should these things not be at hand, two or three large spoonfuls of common salt may be put into the clyster. The same means, if necessary, must be used to keep up the natural warmth, circulation, &c. as were recommended in the former article.

Of Intoxication.

The effects of intoxication are often fatal. As it is often the lot of wives, daughters, or other female inmates to assist relatives in this dangerous situation, we will give a few plain directions for their conduct in this affair.

No drunk person should be left by himself till his clothes have been loosened, and his body laid in such a posture as is most favourable for continuing the vital motions, discharging the contents of the stomach, &c. The best posture for discharging the contents of the stomach is to lay the person upon his belly; when he falls asleep he may be laid on his side, with his head a little raised, and particular care must be taken that his neck be no way bent, twisted, or have any thing too tight about it.

The excessive degree of thirst, occasioned by drinking strong liquors, often induces people to quench it, by taking what is hurtful. I have known fatal consequences, says a medical writer of great celebrity, even from drinking freely of milk after a debauch of wine or sour punch; these acid liquors, together with the heat of the stomach, having coagulated the milk in such a manner that it could never be digested. The safest drink after a debauch is water with a toast, tea, infusions of balm, sage, barley water, and such like. If the person wants to vomit, he may drink a weak infusion of camomile flowers, or lukewarm water and oil; but in this condition vomiting may generally be excited by only tickling the throat with the finger or a feather.

On the following day when the stomach is dissolved, the patient may take a morsel of boiled fresh beef well salted, or a bit of a red herring.

Effects of Cold.

If a person be long exposed to very cold weather, he must resist the inclination to sleep, which, if indulged in, may prove

his last. The sudden application of heat is likewise dangerous. The parts most benumbed with cold ought either to be immersed in cold water, or rubbed with snow, till they recover their natural warmth and sensibility; after which the person may be removed into an apartment a little warmer, and may drink some cups of tea, or an infusion of elder flowers sweetened with honey.

When a person has been so long exposed to the cold, that all appearances of life are gone, it will be necessary to rub him all over with snow or cold water; or, what will answer better, if it can be obtained, to immerse them in a bath of the very coldest water.

The whitlows, kibes, chilblains, and other inflammations of the extremities, which are so common amongst the peasants of this country in the cold season, are chiefly occasioned by their sudden transitions from cold to heat. After they have been exposed to an extreme degree of cold, they immediately apply their hands and feet to the fire, or, if they have occasion, plunge them into warm water, by which means, if a mortification does not happen, an inflammation seldom fails to ensue. Most of the ill consequences from this quarter might be easily avoided, by only observing the precautions mentioned above.

Of Fainting Fits.

When a person faints from a fulness of blood, violent exercise, drinking, intense study, or the like, he should be made to smell to some vinegar. His temples, forehead, and wrists ought at the same time to be bathed with vinegar mixed with an equal quantity of warm water; and two or three spoonfuls of vinegar, with four or five times as much water, may, if he can swallow, be poured into his mouth.

But fainting fits proceed much oftener from a defect than excess of blood. Hence they are very ready to happen after great evacuations of any kind; obstinate watching; want of appetite, or such like. In these an almost directly opposite course to that mentioned above must be pursued.

The patient should be laid in bed, and being covered, should have his legs, thighs, arms, and his whole body rubbed strongly with hot flannels. Hungary water, volatile salts, or strong smelling herbs, as rue, mint, or rosemary, may be held to his nose. His mouth may be wet with a little rum or brandy; and if he can swallow, some hot wine, mixed with sugar and cinnamon, which is an excellent cordial, may be poured into his mouth. A compress of flannel dipped in hot wine or brandy, must be applied to the pit of his stomach, and warm bricks, or bottles filled with hot water, laid to the feet.

As soon as the patient is recovered a little, he should take some strong soup or broth, or a little bread or biscuit soaked in hot-spiced wine. To prevent the return of the fits, he ought to take often, but in small quantities, some light, yet strengthening nourishment, as panado made with soup instead of water, new-laid eggs lightly poached, chocolate, light coast meats, jellies, and such like.

In swoonings which arise from nervous disorders, or indeed in fainting fits of any kind, fresh air is always of the greatest importance. Hence it is highly improper to crowd around the patient to his assistance. - This is cruel and dangerous.

OF THE IMPROVEMENT OF AIR IN DWELLING-HOUSES.

A house built on a rising ground, on a healthy soil, in an open dry country, and neither exposed to the greatest degree of cold in winter, nor to the highest point of heat in summer;—such a house may be said to stand in a healthy situation. Hence those apartments are the most healthful as well as comfortable to the individual, which enjoy a pure and free circulation of air in summer, and the cheering rays of the sun in winter: the heat of summer being considerably tempered by the former, and the severity of a cold winter much abated by the latter. Further, a proper size and height is requisite to constitute a healthful apartment; for low rooms are detrimental to health, particularly when they are inhabited by large families, and when they are seldom aired, or rather, which is frequently the case, when every access of air is carefully excluded by close shutters, curtains, screens, &c.

The better to judge of the salubrity of the air in any district, we should examine the properties of the wells and springs; for *air* and *water* both absorb the saline and mineral particles of the soil. We may pretty certainly conclude, that a country producing good water, is provided likewise with a salubrious air. As the best water is tasteless, so the purest air is free from any smell whatever.

The most certain marks, by which to distinguish whether the air be damp or not, are the following; the walls or tapestry change their colour; bread in closets acquires a mouldy surface; sponges in the rooms retain their moisture; loaf-sugar turns soft; iron rusts; brass and copper acquire a green colour or verdigris; and wooden furniture moulders and crumbles to pieces.

Every room is filled with *three* different *strata* of air: 1. the lower part of the room contains the heaviest species of air, namely, fixed or carbonic acid gas, particularly in rooms

situated on the ground-floor, or even under-ground; 2. the middle part of the room is filled with the lighter atmospheric air; and 3. the uppermost stratum contains the lightest or inflammable air, the most corrupted of the three, in consequence of the processes it has undergone by respiration and combustion. In lofty apartments this contaminated species of air is not inspired by the lungs; because the middle stratum, or the most wholesome of the three, extends to a height above that of a man.

The windows and doors of sitting and bed-rooms, when it can be done conveniently, ought to be left open for a certain space of time, every day. This, however, requires to be done at the proper time, neither too early in the morning, nor when it grows dark in the evening, during the vernal and autumnal months; nor at the time when the horizon is overspread with a thick fog. The windows should be opened, when the air is pure and serene; or, in general, when there is less danger to be apprehended from the external air than from that within. Sometimes it may be proper to make use of what is called *pumping* the room, or moving the door backward and forward for some minutes together: but in spring and autumn our sitting-rooms, and even in winter bed-rooms, ought to be thoroughly perflated every clear day, by currents of fresh air, for a considerable time.

In the hot days of summer, the windows may be opened early in the morning and in the evening, in order to cool and to refresh the heated air of the room by that from without. It is however not safe, (and has sometimes proved fatal) to leave the windows of a bed-room open at night during the summer months, as there is no small hazard of checking perspiration by the cool night air; the susceptibility of the pores being then very much increased by the heat of the day, and the warmth of the bed. Rooms which we inhabit in the day-time may be safely left open during the night.—In summer-houses, or such as are surrounded with plants and trees, it will be proper not to open the windows of bed or other rooms, till some time after sun-rise, and to shut them at sun-set: they require also to be opened later and shut sooner, when it is hazy, than in serene weather.

Green plants and flowers placed before the windows are both an agreeable and useful ornament, if they are not of too strong fragrance. In serene weather, it may be expedient to strew fresh plants (not flowers) in a dwelling-room, exposed to the rays of the sun, taking care, however, to remove them as soon as the sun withdraws. This method of exposing plants, or even the branches of trees with green leaves, in apartments,

may have a beneficial influence on valetudinarians, and particularly on asthmatic persons, as vital air or *oxygen* is thereby generated, and introduced very gradually into the lungs.

Large trees with thick foliage should not be placed very near the windows of a house; for, besides that they obstruct the access of daylight and fresh air, and have thus a tendency to make the rooms damp, their exhalations in the evening and during the night are by no means wholesome. Trees planted at the distance of eight or ten yards from the house, do not prevent the free access of air; they present an agreeable object to the eye, and cannot be too much recommended, both on account of their cooling shade in summer, and the salutary exhalations they emit during the day.

Strictly speaking, we ought not to sit in the room where we dine, or take victuals, until it be aired again. It is no less unhealthy to sleep in a room where a quantity of *green fruit* is kept, a circumstance not attended to in country places, and particularly by those who deal in fruit. From its fragrance a portion of inflammable matter transpires, which soon impregnates the air. Hence females of delicate habits have been known to faint, in approaching a place where a few quinces were kept. For the same reason storerooms and butteries are extremely unwholesome, if provisions of all kinds, animal as well as vegetable, are kept in them; especially oil, candles, fat, flesh meat, whether raw, boiled, or roasted, pastry, and the like.

As the perspired matter of the skin is deposited in it, *soiled linen* should never be suffered to remain any time in a bedroom or sitting room.

If possible, we should not sit through the day in a room in which we have slept; as the bed-clothes, and particularly feather beds, very slowly part with the exhalations they have imbibed during the night; neither is it sufficient for purifying the air of the room, that it has been ever so well aired in the morning.

The vapour of *charcoal* produces, particularly in close apartments, dangerous and frequently fatal effects.—Washing, ironing, dressing the hair with greasy curling irons, burning lamp-oil, frequent whitewashing of the walls, all saturate the air of a room with hurtful, damp, and sulphuric vapours. From the change which oil and candles, in a state of combustion, produce in the colour of a white wall and white curtains, we may infer, that this fetid steam must also penetrate into the human body, and, if so, must materially affect it.

It further deserves to be remarked, that all damp vapours are prejudicial, although they should not in themselves have a

tendency to corrupt the air. Hence the keeping of wet linen, or even wet clothes, umbrellas, and the like in dwelling-rooms, should by all means be avoided.

ON AIR AND WEATHER.

Damp or *moist air* suddenly relaxes and debilitates; it occasions a slowness in the circulation of the fluids, which gives rise to stagnations; it impedes both the circulation of blood and the secretion of humours, by checking the insensible perspiration. If the moisture of the air increases, we experience an unaccountable torpor and *ennui*; with the loss of energy we lose our gaiety, and the mind is depressed with the body. Moisture, by diminishing perspiration, produces disorders of the throat, the breast, and the abdomen.

Dry and *cool air*, from its possessing a due degree of elasticity, promotes in an extraordinary degree the serenity and alertness of the mind and body. But a dry and very cold air generates inflammatory diseases. Dry and hot air affects us like heat, and enervates the body. But a dry air, which is not too warm, is both agreeable and healthy.

Great and *sudden changes* from a warm to a cold, or from a light to a heavy air, are highly injurious to valetudinarians as well as to the healthy.—A moderately heavy and elastic air is the most pleasant and salutary to the human body.

Among the different *winds* the long continued *north wind* is comparatively the most wholesome. The *south wind* weakens and relaxes the body. The *morning wind* is very drying; but *evening winds* are cool and moist, being generally accompanied with rain and changeable weather.

Of the four *seasons* of the year, the *autumn* is the most unhealthy. Too light a dress, and too thin stockings, are not advisable at this season. The *spring season* is, in general, the safest and most healthy. Spring, and the beginning of *summer*, are most salutary to children and young persons; while the summer, and the beginning of *autumn*, agree best with the aged. The latter end of autumn, and the succeeding *winter*, are commonly the most healthy seasons to persons of a middle age.

ON
INTELLECTUAL
AND
MORAL
ACCOMPLISHMENTS.

STRICTURES ON FEMALE EDUCATION.

HAVING endeavoured to instruct our fair readers in those branches of knowledge, which tend to promote comfort and establish health, we will now proceed to treat of those superior acquisitions which are essential to the improvement of the taste and understanding.

If it were but universally considered, that women were created to refine the joys, to soften the cares of humanity, by the most agreeable participation; that they have as great a share in the rational world as men have; and that they have as much reason to aspire at the highest virtues and accomplishments, as the wisest and gravest philosophers;—how many blessings and ornaments might we expect from the fair sex, who are formed by their natural tempers to goodness and tenderness, and so adapted by the brightness and clearness of their minds, to admire and imitate every thing that is polite, virtuous, and divine!

The late learned and judicious earl of Buchan published, in a respectable periodical work, under the assumed signature of a lady, some very excellent remarks on the subject of *female education*, part of which we will offer to the serious attention of our readers.

‘ It is an astonishing fact, observes this writer, ‘ for the truth of which I appeal to all your most intelligent readers in

Europe, that the education of women has never been made the subject of serious inquiry by any of the myriads of scribblers that have infested the republic of letters, since the days of the famed philosophers of Greece, to this moment.

‘Let us consider, for a few minutes,’ continues our author, ‘the consequences that have arisen from the barbarous education of women in all ages, as playthings, or housekeepers for gentlemen of fortune, or for mechanics, and we shall be able to see at a glance, that the whole code of female education must be changed, before dean Swift’s assertion can be verified, or that it can be proved, that it would not be infinitely better, that women, in the present state of civilized society, should have, in almost every respect, an as truly learned institution as men in the higher ranks,—and in the lower ranks, be fitted for the practice of such of the fine or mechanical arts as are suited to their bodily strength, and to the decency required in their behaviour.

‘The faults that have been uniformly ascribed to our sex, as arising from the feebleness of our frame, are attachment to sensual pleasures in preference to those of the understanding, superstition, bigotry in religion, love of admiration directed to our personal charms only, impatience of contradiction, inability to give reasons for our moral or political conduct, attachment to the splendour of dress, excessive curiosity to discover secrets, and excessive desire of prying into the trifling business of our acquaintance, love of public shows of all kinds in our youth, and attachment to card-playing in our old age, &c. &c. All these faults are evidently the consequence of the want of substantial knowledge acquired by regular education, and are equally incident to ill educated men. I speak here feelingly from experience, and hope those who have not experienced the same vicissitudes in life as myself, will be inclined to give me a little credit on this head. Where the pleasures of the imagination, and the pleasures arising from the acquisition of knowledge are not felt, the pleasures of sense must be the only objects of pursuit; and as intellectual delight cannot be procured without a very great degree of culture and systematic education, the mode of educating women, in all ages and countries, has effectually precluded them from being what the men are foolish enough to expect. As well might the philosophers of China hold the women in that empire, who are of better condition, cheap, because they cannot walk without difficulty and awkwardness. The men of Europe have crushed the heads of the women in their infancy, and then laugh at them because their brains are not so well ordered as they would desire.

‘ I am perfectly convinced, that the state and education of women are a remain of the feudal system of Asia,—of the tyranny and jealousy of the east, which, with migration and conquest, has overspread the rest of the world, but which will soon disappear before the light of liberty and learning.

‘ The rights of men begin now to be everywhere felt, understood, and vindicated; by and by, I would fain hope, the rights of our sex will be equally understood, and established upon the basis of a new code of education suited to the dignity and importance of our situation in society. And it is hard to say, whether the general welfare of the community will not be as much promoted by this last revolution as by the first. Women will then perhaps receive an education no way differing from that of men, in all things relating to the cultivation of the rational powers of the understanding: women in the higher or more opulent ranks of society, will receive every instruction in the sciences and fine arts, that may render them happy in themselves, agreeable in their families, and useful to society. A female professor in a college, as at Bologna, will be no longer mentioned as a solecism, nor Macaulays, Montagues, Carters, or Blackburnes, be stared at as wonders, or envied by the ladies, and laughed at by the gentlemen.’

Few who have written on the important subject of *female education*, have written well. A man’s pre-eminence over brutes consists in reason. This only exalts one being above another. Yet most writers have considered weakness, affectation, and caprice, as amiable in the female sex, and as conducive to the pleasures of man, although all real happiness must result from reason, virtue, and knowledge. If it be granted that woman was not created merely to gratify the appetite of man, nor to be the upper servant, who provides his meals and takes care of his linen, it must follow, that the first care of those mothers or fathers, who really attend to the education of females, should be, if not to strengthen the body, at least, not to destroy the constitution by mistaken notions of beauty and female excellence; nor should girls ever be allowed to imbibe the pernicious notion that a defect can, by any chemical process of reasoning, become an excellence.

The judicious Mr. Day gives the following sensible account of the method he pursued when educating his daughter. ‘ I endeavoured to give both to her mind and body a degree of vigour, which is seldom found in the female sex. As soon as she was sufficiently advanced in strength to be capable of the lighter labours of husbandry and gardening, I employed her as my constant companion. Selcne, for that was her name, soon acquired a dexterity in all these rustic employments,

which I considered with equal pleasure and admiration. If women are in general feeble both in body and mind, it arises less from nature than from education. We encourage a vicious indolence and inactivity, which we falsely call delicacy ; instead of hardening their minds by the severer principles of reason and philosophy, we breed them to useless arts, which terminate in vanity and sensuality. In most of the countries which I had visited, they are taught nothing of a higher nature than a few modulations of the voice, or useless postures of the body ; their time is consumed in sloth or trifles, and trifles become the only pursuits capable of interesting them. We seem to forget, that it is upon the qualities of the female sex that our own domestic comforts and the education of our children must depend. And what are the comforts or the education which a race of beings, corrupted from their infancy, and unacquainted with all the duties of life, are fitted to bestow ? To touch a musical instrument with useless skill, to exhibit their natural or affected graces to the eyes of indolent and debauched young men, to dissipate their husband's patrimony in riotous and unnecessary expences, these are the only arts cultivated by women in most of the polished nations I had seen. And the consequences are uniformly such as may be expected to proceed from such polluted sources, private misery and public servitude.

‘ But Selene's education was regulated by different views, and conducted upon severer principles ; if that can be called severity which opens the mind to a sense of moral and religious duties, and most effectually arms it against the inevitable evils of life.’

OBJECT OF MORAL EDUCATION.

The conscientious mother who feels the justness of the foregoing strictures, may be convinced that it is too late to remedy the defects of her own preposterous education, but fortunately she by her influence can prevent them in that of her daughters. We have before treated on the best modes of preserving the health of the *body*, and we shall now point out the means of cultivating the *mind*. No subject can be offered to the attention of the female mind more important, than what relates to the improvement of the heart and understanding.

The woman who would educate her children with success, must begin by educating herself. She must cautiously examine her own opinions, and carefully distinguish between those which have received the sanction of reason and judgment, and such as have been implicitly adopted from the family of prejudice. She must reflect upon the motives which actuate her own conduct ; and on the tempers and dispositions of her own

mind. If she considers herself as an unaccountable agent, and that beings formed for immortality are entrusted to her care, she will set about this preliminary duty with alacrity and zeal; assured that her success will be in exact proportion to her performance of it. She must not be seduced by indolence to decline the task, as beyond her ability; but must listen to the suggestions of conscience and common sense, which will not fail to convince her, that reason and reflection are within the power of every rational creature. For the exercise of these, happily, no depth of erudition is necessary; though reading may doubtless furnish many useful ideas, and a knowledge of the subject is certainly necessary.

It is easy to learn children to excel in mere fashionable accomplishments. The ideas connected with the word genteel may, in the mind of the mother, comprise all that is elegant, and all that is virtuous, in polished life; but to these may easily be added, in the minds of the children, pride and vanity, luxury and voluptuousness, contempt of all that is serious and sacred, and that selfishness which knows not how to forego present gratification.

Of Desires and Aversions.

That all our desires are associated with the ideas of pleasure, and all our aversions with those of pain, no one who gives the least observation to what passes in her own mind, or that of others can doubt. The idea of pleasure attached to the gratification of self-will is, however, so much more lively in early life than any other association, that it will, if not properly guarded against, counteract even the love of praise. You desire your little girl to fetch a book from the other end of the room: she obeys, and is caressed and praised for her ready obedience. Thus pleasure becomes associated with obedience. But perhaps in an hour after you desire her to give up a favourite plaything, and go to bed. The pleasure she derives from her amusement will here oppose itself to the pleasure derived from your approbation; and if the association of pleasure with the gratification of self-will has not already been broken, and the desire subdued, there is no doubt but it will here prevail, and triumph over the pleasure of obedience. Let your little girl be dressed in new and unusual finery, and brought into company, where every voice shall join in praise of the ornaments with which she has been decorated. Observe the satisfaction with which she eyes the pretty shoes and pretty sash, which are the objects of praise and admiration. The idea of praise may thus be associated with the idea of finery, and thus, no doubt, may the love of dress be generated.

From these remarks it appears, that mothers ought to direct their attention to those associations which are strongly impressed, and frequently repeated, by which means they are fixed on the mind. We shall therefore hasten to explain by the most obvious and familiar examples, how the worst passions are produced in early life.

That the infant mind is at an early period susceptible of terror, is a discovery unhappily made by every ignorant nurse. This instinct, implanted by the wise Creator is a protection to the helpless state of infancy, is an instrument in the hands of senseless ignorance,—too frequently applied to the worst of purposes. It is the first, the constant engine of tyranny. In proportion as it is made to operate, the mind will be debased and enfeebled; deprived of its power and energy, it will remain the willing slave of sensation.

Timidity, when considered merely as an enemy to vigorous exertion, will be found an obstacle to every species of excellence; as by fettering the mind it is particularly friendly to prejudice, and inimical to truth. Is it an uncommon thing to see a lady, who is the slave of foolish fears with regard to her own personal safety, shew very little concern for the safety of others? A lady who, if a cow but looked at her in her walks, would scream with terror, and run from it as she would from a Bengal tiger; yet, with great *sang froid*, will permit her child to face the formidable animal, and turn it from the path!

‘But how is it possible,’ you will say, ‘to guard against the improper conduct of nurses and nursery-maids? One cannot be always with one’s children.’ The watchful eye of a prudent mother may do much. Convince your servants, that to preserve your children from the influence of terror is an object of importance in your mind: attentively observe the first appearance of its effects, nor let it pass without an examination into the cause: make them sensible from experience that children may be prevented from touching what is hurtful, by other means than telling them *it will bite them*; and that making it a constant rule never to give them what they obstinately cry for, will be found a far more efficacious remedy, than to call for the old man or the black dog, who is to come down the chimney for naughty children.

Children being early accustomed to paddle their hands in cold water with impunity, cannot easily be made to comprehend the nature of the danger they are told to dread in meddling with hot. The painted figure on the china cup they have been told would bite them, if they touched it; but they have ventured, and, contrary to the assertion of the nurse, have touched it without injury. Little confidence can they, there-

fore, place in what she advances. From the smoking of the hot water alone they cannot learn its nature; but by giving the finger such a slight dip into it as occasions some degree of pain, it becomes at once intelligible. How many shocking accidents might be thus prevented! A child who from experience knew the nature of the danger that awaited him, would not rashly overturn a tea-urn, or set his little frock on fire.

A certain gentleman dipped his son, a boy in petticoats, into a pond in the garden, which had long been a subject of disquiet to the anxious mother, who had frequently observed her darling go near it. In spite of her remonstrances and injunctions, no sooner did this infant Narcissus find himself at liberty; than he ran to the side of the pond, and kneeling down, stretched over to view the pretty baby in the water. In this position he was found by his father; who, taking him up in his arms, and explaining to him the nature of his danger, calmly told him he should now judge for himself of the truth of what he said, and then very deliberately plunged him into the water; by which conduct, though cruel in the opinion of some of the spectators, it is more than probable he saved the life of his child.

Aversions and antipathies are produced in the same manner as terror, by the influence of imitation. Let a child see a frog for the first time in company with a person who has no aversion to the species, who praises the beauty of its skin, admires its agility, and mentions its inoffensiveness with sympathy and tenderness; the child will be delighted with its appearance, and attach to it no more idea of disgust than he does to that of a robin red-breast. But alter these circumstances, and let him at the first sight of the frog hear a shriek of terror from his mamma, or some female friend, let him see her run from it with abhorrence, and hear her mention it with disgust, and it is ten to one the association thus formed will remain fixed for life.

‘While sitting in an alcove in a friend’s garden last summer,’ says an eminent female writer, ‘I saw a darling little girl, whose mind had been happily preserved from the early dominion of prejudice, busily employed in collecting pebbles (as I thought) and putting them in her frock, which she had gathered up and held in one hand as a receptacle for her treasure. Observing me, she came running towards me with a joyful countenance: ‘See! what a number of beautiful creatures I have got here!’ emptying at the same time the contents of her lap upon mine—a number of large black beetles! I confess I could have excused the present; nor could I behold the harmless creatures crawling on me without shuddering. I had, however, resolution enough to conceal my sensations;

and after thanking my little friend for her kindness, begged she would replace them in her frock, that she might put them down where she had found them, so that they might find their way to their families. Delighted with the employment, in which I could not prevail on myself to assist her, she soon freed me from my disagreeable companions; and while I watched the expression of her animated countenance, I could not help reflecting on the injury I had sustained from that early association which could still thus operate upon my mind in defiance of the control of reason.'

A little girl, who for the first time of her life was present at a political dispute, gave a just and admirable reproof to one of the angry declaimers, who had poured forth a torrent of abuse against the leaders of an opposite faction, which he concluded by declaring with much vehemence that he hated them all. 'O fye, sir!' said the infant, looking earnestly up in his face, 'we should hate nothing but sin, you know.' 'And what is sin, my dear?' said the political champion, a little out of countenance by her remark. 'It is not doing as we are bid,' replied the child with great simplicity.

Cunning is one of the vices of the servile state, which we should be aware of encouraging. From the moment a servant perceives us open to flattery, this vice is in a perpetual state of requisition. By these means the favourite nursery-maid frequently governs a whole family. It is not by a scrupulous examination of the strictness with which she performs her duty, that we learn to appreciate her worth; it is by her hyperbolical expressions of affection for the *dear infants*, by her flattering encomiums on their extraordinary beauty and wonderful sagacity, and by her still more flattering comparisons between them and the less extraordinary children of our neighbours, that we are convinced of her value.

When we permit ourselves to converse familiarly with servants on affairs remote from their business, and allow of their giving their opinion on our method of management, we teach children to apply to them as oracles of information on every subject. We inspire a taste for listening to their tattle, and must submit to the consequences. By shewing them, on the contrary, that we consider servants as useful assistants in the business of our family, but not in the light of companions or advisers; that their merit consists not in an assiduous compliance with our humours and caprices, but in a uniform discharge of the duties of their station, we prevent much of their influence on the minds of children. By example, as well as precept, we should teach children to accept of their services, where they are called for, with thankfulness; never to speak

to them in the tone of arrogant authority; never wantonly to exercise their patience, by keeping them waiting for our pleasure; and never to make their personal defects, or even that ignorance which is less their fault than their misfortune, the subject of ridicule.

A child whose infant will has been habituated to the discipline of obedience, submits to disappointment, as to inevitable necessity, with cheerfulness. Nor will disappointment to such a one so frequently occur, a wholesome check having been early put upon the extravagance of desire. Whilst, on the contrary, the satiety consequent upon the fruition of every wish sets the imagination to work to find out new and untried sources of pleasure. 'I once,' says a celebrated writer, 'saw a child make itself miserable for a whole evening, because it could not have the birds that flew through the garden, to play with. In vain did the fond mother promise that a bird should be procured to-morrow, and that it should be all his own, and that he should have a pretty gilded cage to keep it in, which was far better than the nasty high trees on which it now perched. 'No, no, that would not do; it must be caught now; he would have it now, and at no other time!' 'Well, my pretty darling, don't cry,' returns mamma, 'and you shall have a bird, a pretty bird, love, in a minute;' casting a significant look on her friends, as she retired to speak to the servants. She soon returned with a young chicken in her hand, which she covered so as not to be immediately seen. Here, darling, is a pretty, pretty bird for you; but you must not cry so. If you cry at that rate, the old black dog will come and fetch you in a minute. There now, that's my good boy! now dry your eyes, love, and look at the pretty bird.' At these words little master snatches it from her hand, and, perceiving the deception, dashes it on the ground with tenfold fury. All was now uproar and dismay, till the scene becoming rather too oppressive, even for a mother, a servant was called, who took the little struggling victim of passion in his arms, and conveyed him to the nursery. Such are the effects of the unlimited indulgence of self-will!

Injudicious severity must be equally injurious to the disposition. A poor child, accustomed to have every thing he cries for, will sometimes cry for things mamma may not choose to give, and perseveres in crying till he exhausts her patience, and then he is to be whipped! People first indulge children for their own pleasure, and then chastise the poor infants for the natural consequence of that indulgence; and it is, perhaps, difficult to say, which injures the temper most. 'You must not touch this! Don't do that!' are injunctions for ever in the

mouth of a foolish mother ; who, nevertheless, permits *this* to be toned, and *that* to be done, with impunity ; till some petty mischief is accomplished which she considers of consequence, though it is impossible for the child to make the distinction, and then he must again be whipped !

The prohibitions of a parent ought to be judicious, but they ought to be decisive. ‘ I was some years ago intimately acquainted with a respectable and happy family,’ says a celebrated writer on Elementary Education, ‘ where the behaviour of the children excited my admiration. One morning, on entering the drawing-room, I found the little group of laughing cherubs at high play round their fond mother, who was encouraging their sportive vivacity, which was at that time noisy enough, but which on my entrance she hushed into silence by a single word. No bad humour followed. But as the spirits, which had been elevated by the preceding amusement, could not at once sink into a state of quiescence, the judicious mother did not require what she knew could not, without difficulty, be complied with ; but calmly addressing them, gave the choice of remaining in the room without making any noise, or of going to their own apartment, where they might make what noise they pleased. The eldest and youngest of the four preferred the former, while the two others went away to the nursery. Those who staid with us amused themselves by cutting paper in a corner, without giving any interruption to our conversation. I could not refrain from expressing my admiration at their behaviour, and begged to know by what art she had attained such a perfect government of her children’s wills and actions. ‘ By no art,’ returned this excellent parent, ‘ but that of teaching them from the very cradle an *implicit submission*. Having never once been permitted to disobey me, they have no idea of attempting it ; but you see, I always give them a choice, when it can be done with propriety ; if it cannot, whatever I say they know to be a law, like that of the Medes and Persians, which altereth not.’

‘ The happy effects of this discipline were soon rendered more conspicuous, during the very long illness of this amiable mother ; who, when confined to her chamber, continued to regulate her family through the medium of her eldest daughter, then a child of eleven years old.

‘ Affectionate as obedient, this amiable girl not only attended her mother’s sick bed with the most tender assiduity, but acting as her mother’s substitute towards her little brothers and sisters, directed their conduct and behaviour ; and was obeyed with the same unmurmuring submission as if their mother had herself been present. Was her mother so ill as to render noise

particularly injurious—all was, by her care, hushed to silence. She invented plays for the little ones that would make no disturbance, and taught them to speak in whispers. It was a sufficient reward for their forbearance, to be told by her that mamma sent them a kiss and thanked them for their goodness, *and that she had been the better for it.* What a foundation was here laid for the operation of benevolence!

Let us compare this with the behaviour of an indulged child, to whom the gratification of self-will had become habitual, who had never been taught to submit to aught but force, and to whom submission was consequently hateful, exciting all the painful emotions of anger, indignation, and resentment. I have known such a child make use of a parent's illness as a means of procuring the gratification of all its capricious humours; when, seeing the pains that were taken to prevent noise, she would on the least opposition cry out, "if you don't give it me this minute, I'll roar!" and accordingly she would roar till she had what she wanted.

Early habits of self-denial are of the utmost importance to happiness. 'Sure,' cries some fond mother, 'it is nonsense to expect self-denial from a child! The pretty dears are *so* fond of good things, and it is *so* natural they should be fond of them, that it would be the height of cruelty to refuse making them happy.' But this is not the mode in which their happiness can be promoted, for real enjoyment is in no way connected with guzzling.

Observe the conduct of a spoiled child, when permitted to sit at a table spread with variety; see its greedy eye wandering from dish to dish, eager to taste of all, and unsatisfied with every thing it tastes. To the meat that is upon its plate, the fish seems preferable: the meat is then sent off, and the fish supplies its place: still the pouting lip proclaims dissatisfaction. 'I want sauce!' 'Sauce, my love, is not good for children.' 'But I must have it! I must have sauce!' is the imperious answer. 'Well, don't cry, love, and you shall have it, if you are good; good children, you know, deserve to have what they like, when they ask it prettily.'

The sauce is given; but still dissatisfaction prevails. The pye, the pudding, the tart, the cheese-cake, and all the long *et cetera* of dainties, are each in turn the object of desire, of entreaty: till surfeited to loathing, with a stomach gorged, but not satisfied, the young gentleman is dismissed to exercise in another scene the blessed temper engendered by this unlimited indulgence. And perhaps after all this, the parents may gravely lecture him on the sin of selfishness, and the virtue of self-denial!

Origin of Pride and Vanity.

It would certainly be productive of much good if young women, who are all brought up in expectation of being wives and mothers, were to receive a few instructions concerning the proper management of children from the first stage of infancy; it would, in all probability, be little less useful than any of the accomplishments on which they are taught to pique themselves.

If it appear to have been the design of nature, in attaching pleasurable sensations to lights and colours, to attract the attention to the examination of sensible objects for the acquirement of experience; why should we counteract her wise intention, by rendering that instinctive delight a mere instrument of vanity? Instead of observing the moment when the beauty of an object has sufficiently excited the attention towards it, to proceed to the examination of its use and properties, we substitute beauty for utility, and make *pretty* the only criterion of worth. *Pretty*, in the language of the nursery, is the only epithet of admiration. The *useful* is there held in contempt; and *good* only signifies what pleases the palate. Can we imagine that false associations may not thus be formed, which are never after to be eradicated?

Simplicity in dress, simplicity in the furniture of the apartment, and simplicity in the toys which are intended for their amusement, are essential. It is by means of the latter especially, that the seeds of pride, vanity, and ostentation, are commonly first sown in the infant mind. We observe that children admire what is gaudy, and by giving them fine toys we think to gratify this natural propensity. But would we extend our observation a little further, we should be convinced that children are rather *attracted* than *gratified* by the sight of gay and brilliant objects, which soon lose the power of pleasing, unless they lead to the gratification of curiosity. After this gratification the little heart incessantly pants. But, alas! fine toys are not intended for this purpose. It is very naughty to break them; and why? Because, forsooth, they have cost a deal of money at the toy-shop!

But why not gratify the natural propensity of children for activity, by giving them toys on which they may exercise their ingenuity? 'Often have I amused myself,' says an amiable writer, 'with observing a little group employed in erecting the tiny fabric of turf or pebbles. With what activity do they collect the materials, while fancy and judgment are equally employed in the selection. Animation and intelligence play upon the countenance of the ingenious con-

trivers, while hope quickens exertion, and novelty gives a zest to pleasure.'

Instead of teaching children to defend the little articles of property they are taught to call their own, with all the selfish pertinacity of so many petty-fogging attornies, would it not be better to make them sensible, that all property is a species of trust; that the only happiness conferred by its possession, is by giving opportunities for the exercise of benevolence; and that extreme selfishness with regard to property, partakes of the nature of injustice? 'You know, my dears,' would a prudent mother say to her children, 'that this house and all it contains are mine. I hire servants to take care of the furniture, and am at pains to instruct them in doing it properly; but you know it is not for myself that I take this care. I consider all that is mine as entrusted to me for your advantage. It is you who enjoy all the benefit. Whatever I give to any of you, I expect you to take care of in the same way for the good of the rest. When you say *my top* and *my doll*, remember that the top and the doll are only entrusted to your care, that you may, by preserving them, have it in your power to contribute to the amusement of your brothers and sisters.'

Improvement of the Faculties.

It is no uncommon thing to see a mother, who has never assisted her child in the acquirement of a single idea during infancy, expressing the utmost anxiety for its learning to read. As soon as the age for tasks arrives, tasks must be given, or the child is lost! Thus is an invincible aversion to learning often inspired; while if the tenth part of the pains then bestowed had been given at a more early period, curiosity would have been awakened, and the mind would have been prepared for the reception of farther instruction. The seed that is to bring forth an hundred-fold, must be sown in good, that is, in *prepared*, ground.

Care should be taken to give a child correct ideas of heights and distances. The faculty of attention begins to display itself about the third or fourth month. In thriving, lively children, it is about this period very perceptible. Delightful it is to observe this dawn of intellect in the little innocent. Caught by some lively colour, some gay appearance, the eye fixes in eager though short-lived examination, commonly ending in a crowd of delight. The tone of nature ought then to be followed. Let the little creature be danced and tossed about, till both you and it are tired. But when again its grave looks denote a fixed attention, let nonsense have a truce. Let the eternal bunch of keys be still; nor endeavour, by ill-judged interrup-

tion to break the short reverie; but rather, by submitting, if possible, the object of attention to the touch, give two senses an opportunity of judging, instead of one.

At two months old, a child is evidently capable of distinguishing betwixt a white ball, and a black or brown one. But its perceptions must have been further opened, before it can observe any difference between a ball covered with white leather and one of ivory. Every distinction which the mind can make, you may reckon a new idea acquired. It is in your power to multiply these ideas at a very early period. It is likewise unfortunately in the power of a foolish nurse to retard the natural progress of the mind, by perpetually interrupting its attention. A child that is much danced about, and much talked to, by a very lively nurse, has many more ideas than one that is kept by a silent and indolent person. A nurse should be able to talk nonsense in abundance; but then she should be able to know when to stop.

As soon as children acquire the use of speech, we may observe their numbers of ideas to increase with astonishing rapidity. If then the use of speech be, and it appears evident that it is, a means of facilitating the acquirement of ideas, some pains ought to be bestowed on the attainment of distinct articulation. It has been observed, that children are greatly assisted in this process by teaching them, as soon as they acquire the use of speech, distinctly to pronounce the letters of the alphabet. This is seldom thought of, till children are taught their letters; their articulation is consequently seldom distinct till that period: and it may be observed, that the articulation of those who never learn to read, is seldom distinct through life.

Where the circumstances of parents happily forbid the attendance of a train of mercenary mind-perverters, the children are not always permitted to reap the advantage of their situation. Too often is the budding intellect as effectually nipped by the injudicious anticipation of an indulgent mother, as it could have been by the most foolish nursery-maid.

‘ You can’t open that pretty box, love; come to me, and I will do it for you. See! what nice comfits there are in it!’ The box is opened, the comfits are eaten, and mamma again screws on the lid. Pleased with the novelty, little master again desires to have it opened, and again she complies with his request. The request, or rather command, is again repeated, and complied with; till mamma grows tired, and then she declares that the naughty box will not open any more! The ill-humour which succeeds is stifled by more comfits from her pocket, or the poor child is coaxed to resume the string by which the painted horse is dragged round the room. Let

us see how the same circumstance is managed by a judicious mother.

‘ Here is a pretty box, mamma ; but it won’t open, all that I can do.’

‘ That box, my dear, won’t open by force ; the lid is screwed on, and it must be turned in such a manner as to take out the screw. Observe. Here ! it is opened ! now see how the part that fixes is cut in the manner of a screw.’

‘ O ! yes, now I understand it ; for I remember what papa told me one day about the cork-screw, when I was looking at it ; but I thought there was no use of screws, but to draw corks.’

‘ All screws are made upon the same plan, or principle, as it is called ; will you remember that word ?’

‘ Yes, mamma ; but what else is there besides cork-screws and screw-lids for comfit boxes ?’

‘ Many things, my love, are made upon the same principle. A piece of furniture that is just by you, is made upon the principle of the screw ; and if you will find it out, I will give you a kiss.’

‘ I see ! I see ! it is the stool on which my sister sits at the piano-forte. It turns and rises just like the lid of this box.’

Does it require any argument to prove which of these children would be most likely to pay attention to the objects of perception ? Can we be at any loss to determine which would be best prepared for receiving instruction at that period, when, in the minds of unthinking people, instruction commences ?

Mrs. X. was a domestic character, was much at home, and always with her children. Unfortunately for them, she had conceived the idea that education was to be the work of their teachers, and that till they learned to read, they could learn nothing. To keep them out of harm’s way, to amuse, to feed, and to dress them, she considered as duties ; and piqued herself on giving up society in order to devote herself to their performance. For their amusement she spared no expence in the purchase of toys ; her sitting-room was filled with the painted fragments of broken chariots and disabled horses. Fresh toys supplied the place of those that were demolished, and one of the active powers of the mind was thus brought forth in the love of novelty. This short-lived passion was succeeded by satiety, and satiety by disgust. If ever curiosity appeared, it was immediately repressed by those foolish answers to every enquiry that are thought *so proper* for children.

At length the appointed period for learning to read arrives. Induced by the pretty book, by novelty, and the reward of sugar plums, the child gets acquainted with its letters. Novelty then ceases to operate ; the pretty book has lost its charms,

and sugar-plumbs are no rarity. No matter; the lessons must go on in regular course. The poor child, who never from the hour of its birth has had its attention exercised upon any object whatever, must now attend. Without any distinct idea upon any subject, without any link in the chain of association, it must now learn to repeat words that are set down for it. It has no curiosity to be gratified; nor, indeed, is curiosity endeavoured to be excited. But as all little masters and misses of such an age learn to read, it too must learn at all events. What is the natural consequence? The child acquires an insuperable aversion to reading, which long operates as a bar to every improvement.

The source of many errors is the vanity and partiality of parents. Willing to be deceived, they permit prattling vivacity to impose upon them as proofs of quickness of apprehension; and ape-like imitation to pass upon them for acute judgment. When these lively prattlers advance in years, people are surprised that what they looked upon as the promise of genius, should end in dulness and stupidity.

Great pains ought to be taken with children of slow capacity to invigorate their perceptions. Without great pains they will not receive the same number of ideas from external objects, as children of more lively parts: and as these ideas are the foundation of all intellectual improvement, it follows of course, that where they are imperfect, or few in number, the disadvantage can never be remedied. To call the attention to the examination of external objects, and to aid the mind in forming conceptions concerning them, is therefore of infinitely more importance in the case under consideration, than is generally imagined. The parent, who is much with her child, has this branch of education always in her power. Materials for it are ever at hand. The world of nature, and the works of art, are equally subservient to her purpose. Let us give an instance.

Mother. 'My dear, you are looking at the carpet, I see. Well, now, try if you can tell me of what it is made.'

Child. 'I don't know, mamma.'

Mother. 'Examine it better. Feel it. Is it hard, like the floor?'

Child. 'No. It is soft, and it is prettier than the floor.'

Mother. 'Its colours have nothing to do with the question; the carpet would be as good a carpet, though not so pretty a one, if it had never been dyed at all. Look at it again, and try if you can find out what it is made of.'

Child. 'I now see threads in it. I believe it is made of big threads!'

Mother. 'You are partly right; but are these threads made of the same materials as the thread with which I am now sewing. Come and look at it.'

Child. 'No. I see there is a difference; and the threads that make the carpet are red, blue, and green.'

Mother. 'The colours are of no consequence, let us not think of them at all. Let us examine a thread of the carpet, without minding the colour: and see, here is one; compare it with mine, and tell me where you perceive a difference.'

Child. 'It is bigger and softer.'

Mother. 'The softness may lead you to guess of what it is made.'

Child. 'I believe it is made of wool.'

Mother. 'And what is wool? Where, or how does it grow?'

Child. 'I cannot tell.'

Mother. 'Wool grows upon the backs of sheep. It is clipped off every year with large scissors; and after being washed and carded, is spun into yarn, which you call threads.'

Child. 'Well, mamma, tell me more.'

Mother. 'It is then sent to the dyer, who dyes one part yellow, another green, and so on. It then goes to the weaver, and he weaves it by a pattern, as you see. And now you understand that the colour is mere matter of choice or fancy; and that it is not absolutely necessary, like the wool, or the spinning, or the weaving.'

Child. 'Yes. I understand all this very well.'

Mother. 'Do you think you will be able to tell me this over again to-morrow.'

Child. 'Yes. I can tell it all now.'

Mother. 'No, not now, but I should like to hear it again to-morrow; and then we shall go and look at the sheep, and their pretty lambs; and you shall learn all about them.'

As all the errors and many of the vices of mankind originate in a deficiency or perversion of the faculty of judgment, we are called upon for a very particular attention to its cultivation and improvement. We ought also to be particularly careful of misleading the tender minds of infants into erroneous judgments, concerning the powers and properties of the objects with which they are most conversant.

'If you touch that stick, it will be angry, and beat you,' says the foolish nurse. 'The stick is taller than you are,' says the more sensible mother, 'and if you bring it upon you, it will hurt you.'

A child considers its painted toy as a *whole*; it has no notion of its parts, properties, or attributes. It is told that by

wetting it, it will be destroyed. Unmindful of your warning, it drags it through water; the paint comes off, the glue dissolves, and the whole fabric is demolished.

‘Did not I tell you, you little mischievous monkey, that it would be destroyed! The little coach knew that you were naughty in disobeying me, and it went to pieces.’

Charming lesson to the judgment this! much is it likely to improve under such management!

‘Come to me, my little fellow, and I will let you see my reason for warning you against wetting this toy. You see, in the first place, that it was made up of separate pieces of wood, which, being cut into the proper shape, were joined together by means of a little glue; now this glue or cement dissolves in water, so that you see the reason of its coming asunder as soon as it was wet. Let the pieces be dried, and you shall have a little cement to fix them together again yourself. You know that the wood was at first white, like the colour of the boards of the floor; but when the coach was made, the toyman put a little paint upon it, which being ill made up, and slightly laid on, was easily washed off. And now you see, my dear, how I came to foretel the consequences of putting your toy in water.’

Not a day, scarcely an hour passes, in which a judicious and attentive mother may not find opportunities of improving the faculties of judgment and conception in her children. But where parents are foolish, idle, or profligate, the faculty of attention will never be called forth, or ever at least exercised on proper objects.

The attention of children ought to be turned to the minute examination of every object with which they are conversant. The leather binding of the books, the paper which forms the leaves, the thread on which these leaves are strung, and the characters that are printed on them, may be made instrumental in invigorating the conceptions: and it is certain, that habits of attention thus acquired would be found of greater use in developing the faculties, than any lessons which the poor ignorant children could be made to read, or get by heart. They ought soon to be made sensible, that all the comforts of human life are the effects of industry, that every article of food or clothing is the product of the labour of many individuals. The co-operation of Divine Providence, without which the labour of man would in many cases be obviously ineffectual, ought to be displayed in the clearest light; to this end such examinations as the following would be highly salutary:—

‘What are you going to eat for your breakfast?’—‘Bread.’—‘Who gives you this bread?’ Your father; but how does your father come by the money which buys it?’—‘He earns

it by labour.'—'But if he were sick, could he earn it? By whom is his health preserved? Who makes the bread? What is it made from? Can the farmer cause the wheat to grow? Were the farmer to be idle, and not to sow his land, would God Almighty exert his power to raise him a crop? You then see that the bread you eat, is the blessing of Providence upon industry.'

On the Choice of Toys.

The subject of toys is of considerable importance, and deserves the attention of every parent. It has been ably considered in a justly esteemed work on Practical Education, by the Edgeworths, to which we confess ourselves greatly indebted.

'Why don't you play with your playthings, my dear? I am sure that I have bought toys enough for you; why can't you divert yourself with them, instead of breaking them to pieces?' says a mother to her child, who stands idle and miserable, surrounded by disjointed dolls, maimed horses, coaches and one-horse chairs without wheels, and a nameless wreck of gilded lumber.

A child in this situation is surely more to be pitied than blamed, for is it not vain to repeat, 'Why don't you play with your playthings?' unless they be such as he can play with; which is very seldom the case; and is it not rather unjust to be angry with him for breaking them to pieces, when he can by no other device render them subservient to his amusement? He breaks them, not from the love of mischief, but from the hatred of idleness; either he wishes to see what his playthings are made of, and how they are made, or whether he can put them together again if the parts be once separated. All this is perfectly innocent; and it is a pity that his love of knowledge and his spirit of activity should be repressed.

The more natural vivacity and ingenuity young people possess, the less are they likely to be amused with the toys which are usually put into their hands. They require to have things which exercise their senses or their imagination, their imitative, and inventive powers. The glaring colours, or the gilding of toys, may catch the eye, and please for a few minutes, but unless some use can be made of them, they will, and ought to be soon discarded. A boy, who has the use of his limbs, and whose mind is untainted with prejudice, would in all probability prefer a substantial cart, in which he would carry weeds, earth, and stones, up and down hill, to the finest frail coach and six that ever came out of a toy-shop: for what could he do with the coach after having admired, and sucked

the paint, but drag it cautiously along the room, watching the wheels, which will not turn, and seeming to sympathize with the just terrors of the little people within, who appear certain of being overturned every five minutes. When he is tired of this, perhaps, he may set about to unharness horses which were never meant to be unharnessed; or to comb their woollen manes and tails, which usually come off during the operation.

That such toys are frail and useless may, however, be considered as evils comparatively small: as long as a child has sense and courage to destroy his toys, there is no great harm done; but, in general, he is taught to set a value upon them totally independent of all ideas of utility, or of any regard to his own real feelings. Either he is conjured to take particular care of them, because they cost a great deal of money, or else he is taught to admire them as miniatures of some of the fine things on which fine people pride themselves: if no other bad consequence were to ensue, this single circumstance of his being guided in his choice by the opinion of others is dangerous.

‘I liked the cart the best,’ says the boy, ‘but mamma and every body said that the coach was the prettiest; so I chose the coach.’—Shall we wonder if the same principle afterwards governs him in the choice of ‘the toys of age?’

A little girl, presiding at her baby tea-table, is pleased with the notion that she is like her mamma; and, before she can have any idea of the real pleasures of conversation and society, she is confirmed in the persuasion, that tattling and visiting are some of the most enviable privileges of grown people; a set of beings whom she believes to be in possession of all the sweets of happiness.

As far as dolls are the means of inspiring girls with a taste for neatness in dress, and with a desire to make those things for themselves, for which women are usually dependant upon milliners, we must acknowledge their utility; but a watchful eye should be kept upon the child to mark the first symptoms of a love of finery and fashion. It is a sensible remark of a late female writer, that whilst young people work, the mind will follow the hands, the thoughts are occupied with trifles, and the industry is stimulated by vanity.

‘One of the girls of a very judicious mother,’ says a late writer, ‘was particularly fond of trappings and dress.

‘One day her mother, after having chid her for this folly, orders a fine saddle and furniture to be put upon an ass; and bringing the girl that way, she tells her that she has got a fine little *pad* to shew her, and produces the ass in *gala*.

‘Dear mamma! that a’nt a horse! that’s nothing but the milk ass, mamma.

‘ O no, my dear, it was the milk ass in the morning, but now you see I have made it a fine pad by putting this saddle and furniture upon her. ’Tis fine clothes, you know, miss, that distinguishes you from the poor girls in the village; and so if they had your fine clothes they would be fine misses too, wouldn’t they? The girl saw the force of the ridicule immediately, and not long after the force of the argument.’

Our objections to dolls are offered with great submission and due hesitation. With more confidence we may venture to attack baby-houses; an unfurnished baby-house might be a good toy, as it would employ little carpenters and sempstresses to fit it up; but a completely furnished baby-house proves as tiresome to a child as a finished seat is to a young nobleman. After peeping, for in general only a peep can be had into each apartment, after being thoroughly satisfied that nothing is wanting, and that consequently there is nothing to be done, the young lady lays her doll upon the state bed, if the doll be not twice as large as the bed, and falls fast asleep in the midst of her felicity.

A room in which young children are to live, should never have any furniture in it which they can spoil; as few things as possible should be left within their reach which they are not to touch, and at the same time they should be provided with the means of amusing themselves, not with painted or gilt toys, but with pieces of wood of various shapes and sizes, which they may build up and pull down, and put in a variety of different forms and positions; balls, pulleys, wheels, strings, and strong little carts, proportioned to their age, and to the things which they want to carry in them, should be their playthings. Prints will be entertaining to children at a very early age; it would be endless to enumerate the uses that may be made of them; they teach accuracy of sight, they engage the attention, and employ the imagination. They should be chosen with great care; they should represent objects which are familiar, the resemblances should be accurate, and the manners should be attended to, or at least the general moral that is to be drawn from them. Perhaps the first ideas of grace, beauty, and propriety, are considerably influenced by the first pictures and prints that please children.

On Tasks.

There exists a great variety of opinions respecting the best mode of commencing the business of learning. Some argue for the necessity of coercion, and others contend for the sufficiency of encouragement. But terror and coaxing are equally perni-

cious and unnecessary: and we should be peculiarly careful not to disgust children with literature.

When children begin to read, they seem suddenly to acquire a great variety of words; we should carefully examine whether they annex the proper meaning to those which are so rapidly collected. Instead of giving them lessons and tasks to get by rote, we should cautiously watch over every new phrase and every new word which they learn from books. There are but few books so written as that young children can comprehend a single sentence in them without much explanation. It is tiresome to those who hear them read to explain every word; it is not only tiresome but difficult; besides, the progress of the pupil seems to be retarded; the grand business of reading, of getting through the book, is impeded; and the tutor, more impatient than his pupil, says, 'Read on, I cannot stop to explain *that* to you now. You will understand the meaning of the sentence if you will read to the end of the page. You have not read three lines this half hour; we shall never get on at this rate.'

If children be obliged to pass over words without comprehending them in books, they will probably do the same in conversation; and the difficulty of teaching such pupils, and of understanding what they say, will be equally increased. If their language be confused, they will not be able to reason, to invent, or to write, with more precision and accuracy than they speak.

It is not from idleness, it is not from stupidity, it is not from obstinacy, that children frequently shew an indisposition to listen to those who attempt to explain things to them. Whoever expects to command the attention of an intelligent child, must be extremely careful in the use of words. If the pupil be paid for the labour of listening by the pleasure of understanding what is said, he will attend, whether it be to his play-fellow or to his tutor, to conversation or to books. But if he has by fatal experience discovered, that, let him listen ever so intently, he cannot understand, he will spare himself the trouble of fruitless exertion; and, though he may put on a face of attention, his thoughts will wander far from his tutor and his tasks.

'It is impossible to fix the attention of children,' exclaims the tutor; 'when this boy attends he can do any thing, but he will not attend for a single instant.' Alas! it is in vain to say he *will not* attend—he *cannot*.

On Attention.

When attention first becomes irksome to children, they mitigate the mental pain by wrinkling their brows, or they

fidget and put themselves into strange attitudes. To prevent children from acquiring such awkward tricks while they are thinking, we should, in the first place, take care not to make them attend for too long a time together, then the pain of attention will not be so violent as to compel them to use these strange modes of relief.

It is impossible to explain this subject so as to be of use, without descending to minute particulars. When a mother says to her little daughter, as she places on the table before her a bunch of ripe cherries, 'Tell me, my dear, how many cherries are there, and I will give them to you:—the child's attention is fixed instantly. The little girl, if she knows from experience that her mother's promise will be kept, and that her own patience is likely to succeed, counts the cherries carefully, has her reward, and upon the next similar trial she will, from this success, be still more disposed to exert her attention. The pleasure of eating cherries, associated with the pleasure of success, will balance the pain of a few moments' prolonged application, and by degrees the cherries may be withdrawn, and the association of pleasure will remain.

It is of consequence to distinguish between slow and sluggish attention: sometimes children appear stupid and heavy, when they are absolutely exhausted by too great efforts of attention; at other times they have something like the same dulness of aspect, before they have any thing to fatigue them, merely from their not having yet awakened themselves to business. Some preceptors scold when they cannot explain, and grow angry in proportion to the fatigue they see expressed in the countenance of their unhappy pupils. If a timid child foresees that an explanation will probably end in a philippic, he cannot fix his attention, he is anticipating the evil of your anger, instead of listening to your demonstrations; and he says, 'Yes, yes, I see, I know, I understand,' with trembling eagerness, whilst through the mist and confusion of his fears, he can scarcely see or hear, much less understand, any thing. With children who are thus, from timid anxiety to please, disposed to exert their faculties too much, it is obvious that no excitation should be used, but every playful, every affectionate means should be employed to dissipate their apprehensions.

It is more difficult to manage with those who have sluggish, than with those who have timid attention. As long as a child shews energy upon any occasion, there is hope: if he 'lend his little soul' to whipping a top, there is no danger of his being a dunce. When Alcibiades was a child, he was one day playing at dice with other boys in the street; a loaded waggon came up just as it was his turn to throw. He called to the driver to

stop his horses, but the waggoner refused ; all the boys except Alcibiades ran away ; but Alcibiades threw himself upon his face before the horses, and stretching himself out, bid the waggoner drive on if he pleased. Perhaps at the time when he shewed this energy about a game at dice, Alcibiades might have been a saunterer at his hook, and a foolish schoolmaster might have made him a dunce.

To win the attention of vivacious children, we must sometimes follow them in their zigzag course, and even press them to the end of their train of thought. They will be content when they have obtained a full hearing ; then they will have leisure to discover that what they were in such haste to utter was not so well worth saying as they imagined ; that their bright ideas often, when steadily examined, fade into absurdities.

‘ Where does this path lead to ? Can’t we get over this stile ? May I *only* go into this wood ? ’ exclaims an active child, when he is taken out to walk. Every path appears more delightful than the straight road ; but let him try the paths, they will perhaps end in disappointment, and then his imagination will be corrected. Let him try his own experiments, then he will be ready to try yours ; and if yours succeed better than his own, you will secure his confidence. After a child has talked for some time till he comes to the end of his ideas, then he perhaps will listen to what you have to say, and if he finds it better than what he has been saying himself, he will voluntarily give you his attention the next time you begin to speak.

We ought to educate children to the habit of abstracting the attention. This depends entirely upon practice. When we are reading an interesting book, twenty people may converse round about us, without our hearing one word what they say ; when we are in a crowded playhouse, the moment we become interested in the play, the audience vanish from our sight, and in the midst of various noises we hear only the voices of the actors. Whenever a child happens to be intent upon any favourite amusement, or when he is reading any very entertaining book, we may increase the busy hum round him, we may make what hustle we please, he will probably continue attentive ; it is useful therefore to give him such amusements and such books when there is a noise or bustle in the room, because then he will learn to disregard all interruptions ; and when this habit is formed, he may even read less amusing books in the same company without being interrupted by the usual noises.

When Lee the poet was confined in Bedlam, a friend went to visit him, and finding that he could converse reasonably, or at least reasonably for a poet, imagined that Lee was cured of

his madness. The poet offered to shew him Bedlam. They went over this melancholy medical prison, Lee moralizing philosophically enough all the time to keep his companion perfectly at ease. At length they ascended together to the top of the building, and as they were both looking down from the perilous height, Lee seized his friend by the arm, 'Let us immortalize ourselves!' he exclaimed; 'let us take this leap. We'll jump down together this instant.' 'Any man could jump down,' said his friend coolly; 'we should not immortalize ourselves by that leap: but let us now go, and try if we can jump up again.' The madman, struck with the idea of a more astonishing leap than that which he had himself proposed, yielded to this new impulse, and his friend rejoiced to see him run down stairs full of a new project for securing immortality. We cannot foresee on what occasions presence of mind may be wanted, but we may by education give that general command of abstract attention, which is essential to its exercise in all circumstances.

Of Books.

The first books put into the hands of children have a great effect upon the mind. Those who can afford to procure Barbauld's Lessons, or similar works of merit, ought to be careful in making a proper selection.

'Charles shall have a pretty new lesson.' In this sentence the words pretty and new are associated; but they represent ideas which ought to be kept separate in the mind of a child. The love of novelty is cherished in the minds of children by the common expressions that we use to engage them to do what we desire. 'You shall have a *new* whip, a *new* hat,' are improper modes of expression to a child. We have seen a boy who had literally twenty new whips in one year; and we were present when his father, to comfort him when he was in pain, went out to buy him a *new* whip, though he had two or three scattered about the room.

'I want my dinner.' Does Charles take it for granted, that what he eats is his own, and that he *must* have his dinner? These and similar expressions are words of course; but young children should not be allowed to use them; if they are permitted to assume the tone of command, the feelings of impatience and ill temper quickly follow, and children become the little tyrants of a family.

'Little boys don't eat butter.' 'Nobody wears a hat in the house.'—This is a very common method of speaking, but it certainly is not proper towards children. Affirmative sentences should always express real facts. Charles must know that some little boys do eat butter; and that some people wear their

hats in their houses. This mode of expression, 'Nobody does that!' 'Every body does this!' lays the foundation for prejudice in the mind. This is the language of fashion, which, more than conscience, makes cowards of us all.

'I want some wine.' Would it not be better to tell Charles, in reply to this speech, that wine is not good for him, than to say, 'Wine for little boys! I never heard of such a thing!' If Charles were to be ill, and it should be necessary to give him wine, or were he to see another child drink it, he would lose confidence in what was said to him. We should be careful of our words, if we expect our pupils to have confidence in us; and if they have not, we need not attempt to educate them.

The enumeration of the months in the year, the days in the week, of metals, &c. are excellent lessons for a child who is just beginning to learn to read. The classification of animals into quadrupeds, bipeds, &c. is another useful specimen of the manner in which children should be taught to generalize their ideas. The pathetic description of the poor timid hare running from the hunters, will leave an impression upon the young and humane heart, which may perhaps prevent much cruelty.

In 'The Children's Friend' there are several stories well adapted to one class of children, but entirely unfit for another. In the story called the Hobgoblin, Antonia, a little girl 'who has been told a hundred foolish stories by her maid, particularly one about a black-faced goblin,' is represented as making a lamentable outcry at the sight of a chimney-sweeper; first she runs for refuge to the kitchen, the last place to which she should run; then to the pantry; thence she jumps out of the window, 'half dead with terror,' and in the *elegant* language of the translator, *almost splits her throat with crying, Help! Help!* In a few minutes she discovers her error, is heartily ashamed, and 'ever afterwards Antonio was the first to laugh at silly stories, told by silly people, of hobgoblins, and the like to fright her.'

Without the habit of reasoning, the best dispositions can give us no solid security for happiness, therefore we should early cultivate the reasoning faculty, instead of always appealing to the imagination. By sentimental persuasives a child may be successfully governed for a time, but no power can continue the delusion long. The reasoning in the stories of 'Joseph,' 'The Flower that never fades,' and 'A Competence is best,' appears to be of the sentimental kind. Henry gets amongst a rabble of boys in a village to tease a poor man of the name of Joseph, who has the misfortune to be out of his senses. Henry's father, in a sentimental conversation, attempts to convince him of the folly and wickedness of his conduct; it

is so managed that the boy's conscience is alarmed, and his understanding has no share in his penitence. He asks pardon of heaven; but presently he joins the rabble rout again, and exasperates the poor madman, who throws a stone at his tormentors, which wounds Henry's cheek, and nearly cuts off his ear. In this condition he is carried home to his father, who tells him that this is a judgment for his crime. 'How comes it,' says the bleeding boy, 'that the stone hit my head alone, when all the rest of my companions are more in fault than I?' 'Because,' answers his father, 'you knew better than they did that you were doing wrong.' This method of reasoning will not make children conscientious, because whenever they escape *judgments*, they will imagine that they do not merit punishment; and the stone does not always hit the guilty head. The father's answer to his son should have been, 'I cannot tell why the stone hit your head, but I am sure you deserved it more than your companions, because you knew better than they did that you were doing wrong.'

There is a class of books which amuse the imagination of children without acting upon their feelings. We do not allude to fairy tales, for we apprehend that these are not now much read, but we mean voyages and travels: these interest young people universally. Robinson Crusoe, Gulliver, and the three Russian sailors who were cast away upon the coast of Norway, are general favourites. No child ever read an account of a shipwreck, or even a storm, without pleasure. A desert island is a delightful place, to be equalled only by the skating of the rein-deer, or by the valley of diamonds in the Arabian tales. Savages, especially if they be cannibals, are sure to be admired, and the more hair-breadth escapes the hero of the tale has survived, and the more marvellous his adventures, the more sympathy he excites.

The history of realities, written in an entertaining manner, appears not only better suited to the purposes of education, but also more agreeable to young people than improbable fictions. We have seen the reasons why it is dangerous to pamper the taste early with mere books of entertainment; to voyages and travels we have made some objections. Natural history is a study particularly suited to children: it cultivates their talents for observation, applies to objects within their reach, and to objects which are every day interesting to them. The histories of the bee, the ant, the caterpillar, the butterfly, the silk worm, are the first things that please the taste of children, and these are the histories of realities.

The custom of reading aloud for a great while together is extremely fatiguing to children, and hurtful to their under-

standings; they learn to read on without the slightest attention or thought. Children should be taught to read by the understanding, and not merely by the ear. Dialogues, dramas, and well written narratives, they always read *well*, and these should be their exercises in the art of reading: they should be allowed to put down the book as soon as they are tired; but an attentive tutor will perceive when they ought to be stopped, *before* the utmost point of fatigue. If children early acquire a strong taste for literature, no matter how few authors they may have perused. Young people sometimes exclaim, 'I am glad I have not read such a book. I have a great pleasure to come!' Is not this better than to see a child yawn over a work, and count the number of tiresome pages, whilst he says, 'I shall have got through this book by and by; and what must I read when I have done this? I believe I shall never have read all I am to read! What a number of tiresome books there are in the world! I wonder what can be the reason that I must read them all! If I were but allowed to skip the pages that I don't understand, I should be much happier, for when I come to any thing entertaining in a book, I can keep myself awake, and then I like reading as well as any body does.'

Far from forbidding to skip the incomprehensible pages, or to close the tiresome volume, we should exhort our pupils never to read one single page that tires, or that they do not fully understand. We need not fear, that, because an excellent book is not interesting at one period of education, it should not become interesting at another; the child is always the best judge of what is suited to its present capacity. If he says, 'Such a book tire me;' the preceptor should never answer, with a forbidding, reproachful look, 'I am surprised at that, it is no great proof of your taste; the book, which you say tires you, is written by one of the best authors in the English language.' The boy is sorry for it, but he cannot help it; and he concludes, if he be of a timid temper, that he has no taste for literature, since the best authors in the English language tire him.

Of Arithmetic, &c.

It is not from want of capacity that so many children are deficient in arithmetical skill, and it is absurd to say, 'Such a child has no genius for arithmetic. Such a child cannot be made to comprehend any thing about numbers.'

These assertions prove nothing, but that the persons who make them are ignorant of the art of teaching. A child's seeming stupidity in learning arithmetic may, perhaps, be a proof of intelligence and good sense. It is easy to make a boy

who does not reason repeat by rote any technical rules which a common writing-master, with magisterial solemnity, may lay down for him; but a child who reasons will not be thus easily managed; he stops, frowns, hesitates, questions his master, is wretched and refractory, until he can discover why he is to proceed in such and such a manner; he is not content with seeing his preceptor making figures and lines upon a slate, and perform wonderful operations with the self-complacent dexterity of a conjuror. A sensible boy or girl is not satisfied with merely seeing the total of a given sum, or the answer to a given question, *come out right*, but will insist upon knowing why it is right. Not content to be let to the treasures of science blindfold, they would tear the bandage from their eyes, that they may know the way to them again.

As soon as a child can read, he should be accustomed to count, and to have the names of numbers early connected in his mind with the combinations which they represent. For this purpose he should be taught to add first by things, and afterwards by signs or figures. He should be taught to form combinations of things by adding them together one after another. At the same time that he acquires the names that have been given to these combinations, he should be taught the figures or symbols that represent them. For example, when it is familiar to the child that one almond and one almond, are called two almonds; that one almond, and two almonds, are called three almonds. and so on, he should be taught to distinguish the figures that represent these assemblages; that 3 means one and two, &c. Each operation of arithmetic should proceed in this manner from individuals to the abstract notations of signs.

As soon as distinct notions have been acquired of the manner in which a collection of ten units become a new unit of a higher order, our pupil may be led to observe the utility of this invention by various examples, before he applies it to the rules of arithmetic. Let him count as far as ten with black pebbles, for instance; let him lay aside a white pebble to represent the collection of ten; he may count another series of ten black pebbles, and lay aside another white one; and so on, till he has collected ten white pebbles; as *each* of the ten white pebbles represents ten black pebbles, he will have counted one hundred; and the ten white pebbles may now be represented by a single red one, which will stand for one hundred. This large number, which it takes up so much time to count, and which could not be comprehended at one view, is represented by a single sign. Here the difference of colour forms the distinction: difference in shape, or size, would answer the same

purpose, as in the Roman notation X for ten, L for fifty, C for one hundred. &c. All this is fully within the comprehension of a child of six years old, and will lead him to the value of written figures by the place they hold when compared with one another.

Our pupil may next be taught what is called numeration, which he cannot fail to understand, and in which he should be frequently exercised. Common addition will be easily understood by a child who distinctly perceives that the perpendicular columns, or places in which figures are written, may distinguish their value under various different denominations, as gallons, furlongs, shillings, &c.

To children who have been trained in this manner, subtraction will be quite easy; care, however, should be taken to give them a clear notion of the mystery of *borrowing* and *paying*, which is inculcated in teaching subtraction. Multiplication and division may be taught in the same manner by the judicious mother, only every explanation of those subjects should be recurred to from time to time, perhaps every two or three months, as the pupil who understands them to-day may, without any deficiency of memory, forget them entirely in a few weeks.

Memory and Invention.

It will be difficult to give a popular definition of a good memory. Some people call that a good memory which retains the greatest number of ideas for the longest time. Others prefer a recollective, to a retentive memory, and value not so much the number, as the selection of facts; not so much the mass, or even the antiquity, of accumulated treasure, as the power of producing current specie for immediate use. Memory is sometimes spoken of as it were a faculty admirable in itself, without any union with the other powers of the mind.

A recollective memory is certainly more useful than a retentive one. The memory may be much improved by exercise; but attention must be paid to the different dispositions of children. Those who have most vivacity seldom take delight in repeating their ideas; they are more pleased with novelty than prone to habit. Those, on the contrary, who are deficient in vivacity are much disposed to the easy indolent pleasure of repetition; it costs them less exertion to say or do the same thing over again, than to attempt any new thing; they are uniformly good subjects to habit, because novelty has no charms to seduce their attention.

It is of importance that the indolent should succeed in their first trials, otherwise they would be discouraged from repeating

their attempts, and they will distrust their own memory in future. The fear of not remembering will occupy, and agitate and weaken their minds; they should, therefore, be animated by hope. If they fail, at all events, let them not be reproached; the mortification they naturally feel is sufficient; nor should they be left to dwell upon their disappointment; they should have a fresh and easier trial given to them, that they may recover their own self-complacency as expeditiously as possible. It may be said, that there are children of such a sluggish temperament, that they feel no pleasure in success, and no mortification in perceiving their own mental deficiencies. There are few children of this description, scarcely any, perhaps, whose defects have not been increased by education. Exertion has been made so painful to them, that at length they have sunk into apathy, or submitted in despair to the eternal punishment of shame.

The mistaken notion, that the memory must be exercised only in books, has been often fatal to the pupils of literary people. We remember best those things which interest us most; which are useful to us in conversation; in our daily business or amusement. So do children. On these things we should exercise their memory. Tell a boy who has lost his top, to remember at such a particular time to put you in mind of it, and if he does, that you will give him another; he will probably remember your requests, after this, better than you will yourself. Affectionate children will easily extend their recollective memories in the service of their friends and companions. 'Put me in mind to give your friend what he asked for, and I will give it to him if you remember it at the right time.' It will be best to manage these affairs so that convenience, and not caprice, shall appear to be your motive for the requests. The time and place should be precisely fixed, and something should be chosen which is likely to recal your request at the appointed time. If you say, put me in mind of such a thing the moment the cloth is taken away after dinner; or as soon as candles are brought into the room; or when I go by such a shop in our walk this evening; here are things mentioned which will much assist the young remembrancer: the moment the cloth is taken away, or the candles come, he will recollect, from association, that something is to be done, that *he* has something to do; and presently he will make out what that something is.

A good memory for business depends upon local, well arranged associations. The man of business makes an artificial memory for himself out of the trivial occurrences of the day, and the hours as they pass recal their respective occupations.

Children can acquire these habits very early in their education; they are eager to give their companions an account of any thing they have seen or heard; their tutors should become their companions, and encourage them by sympathy to address these narrations to them. Children who forget their lessons in chronology, and their penes tables, can relate with perfect accuracy any circumstances which have interested themselves. This shews that there is no deficiency in their capacity.

Long before children read fluently for their own amusement, they like to hear others read aloud to them, because they have then the entertainment without the labour. We may exercise their memory by asking for an account of what they have heard. But let them never be required to repeat in the words of the book, or even to preserve the same arrangement; let them speak in words of their own, and arrange their ideas to their own plan; this will exercise at once their judgments, invention, and memory.

No elaborate theory of invention shall here alarm parents. It is a mistake, to suppose that the inventive faculty can be employed only on important subjects, it can be exercised in the most trifling circumstances of domestic life. Children are interested in every thing that is going forward. Building, or planting, or conversation, or reading; they attend to every thing, and from every thing might they, with a little assistance, obtain instruction. Let their useful curiosity be encouraged; let them make a part of the general society of the family, instead of being treated as if they had neither sense nor understanding. When any thing is to be done, let them be asked to invent the best way of doing it. When they see that their invention becomes immediately useful, they will take pleasure in exerting themselves.

Taste and Imagination.

If children early hear their parents express violent admiration for riches, rank, power, or fame, they catch a species of enthusiasm for these things, before they can justly estimate their value; from the countenance and manner they draw very important conclusions. These parents do not suspect, that they are perverting the imagination of their children, when they call them with foolish eagerness to the windows to look at a fine equipage, a splendid cavalcade, or a military procession; they perhaps summon a boy, who is intended for a merchant, or a lawyer, to hear 'the spirit-stirring drum;' and they are afterwards surprised, if he says, when he is fifteen or sixteen, that, '*if his father pleases*, he had rather go into the army than the counting-house, or to the bar.' The mother is alarmed,

perhaps, about the same time by an unaccountable predilection in her daughter's fancy for a red coat, and totally forgets having called the child to the window to look at the smart cockades, and to hear the tune of 'See the conqu'ring hero comes.'

'Hear you me, Jessica,' says Shylock to his daughter; 'look up my doors; and when you hear the drum, and the vile squeaking of the wry-neck'd fife, clamber not you up into the casements then.'

Shylock's exhortations were vain; Jessica had arrived at years of discretion, and it was too late to forbid her clambering up to the casements; the precautions should have been taken sooner; the epithets vile squeaking and wry-neck'd fife could not alter the lady's taste; and Shylock should have known how peremptory prohibitions and exaggerated expressions of aversion operate upon the female imagination; he was imprudent in the extreme of his caution.

Without making it a matter of favour, or of extraordinary consequence, parents can take their children to see public exhibitions, or to partake of any amusements which are really agreeable; they can at the same time avoid mixing fictitious with real pleasure. If, for instance, we have an opportunity of taking a boy to a good play, or a girl to a ball, let them enjoy the full pleasure of the amusement, but do not let us excite their imagination by great preparations, or by anticipating remarks: 'Oh, you'll be very happy to-morrow, for you're to go to the play. You must look well to-night, for you are going to the ball! Were you never at a ball? Did you never see a play before? Oh, *then* you'll be delighted, I'm sure!' The children often look much more sensible, and sometimes more composed, in the midst of these foolish exclamations, than their parents.

On Prudence and Economy.

Prudence is a virtue compounded of judgment and resolution: we do not here speak of that narrow species of prudence, which is more properly called worldly wisdom; but we mean that enlarged, comprehensive wisdom, which, after taking a calm view of the objects of happiness, steadily prefers the greatest portion of felicity.

Experience, it is said, makes even fools wise; and the sooner we can give experience, the sooner we shall teach wisdom. But we must not substitute belief upon trust for belief upon conviction. When a little boy says, 'I did not eat any more custard, because mamma told me that the custard would make me sick,' he is only obedient, he is not prudent; he submits to his mother's judgment, he does not use his own. When

obedience is out of the question, children sometimes follow the opinions of others; of this we formerly gave an instance (v. Toys) in the poor boy, who chose a gilt coach, because his '*mamma and every body said it was the prettiest,*' whilst he really preferred the usual cart: we should never prejudice them either by our *wisdom* or our folly.

Some parents may perhaps fear, that, if they were to allow children to choose upon every trifling occasion for themselves, they would become wilful and troublesome: this certainly will be the effect, if we make them think that there is a pleasure in the exercise of free-will, independently of any good that may be obtained by judicious choice. 'Now, my dear, you shall have *your* choice! You shall choose for *yourself*! You shall have your *free* choice!' are expressions that may be pronounced in such a tone, and with such an emphasis to a child, as immediately to excite a species of triumphant extasy from the mere idea of having his *own* free choice. By a different accent and emphasis we may repress the ideas of triumph, and without intimidating the pupil, we may turn his mind to the difficulties, rather than the glory of being in a situation to decide for himself.

Children often imagine, that what they like for the present minute, they shall continue to like for ever; they have not learnt from experiment, that the most agreeable sensations cause fatigue, if they are prolonged or frequently repeated; they have not learnt, that all violent stimuli are followed by weariness or ennui. 'You thought that you should never be tired of smelling that rose, or of looking at that picture; now you perceive that you *are* tired: remember this; it may be of use to you another time.' If this be said in a friendly manner, it will not pique the child to defend his past choice, but it will direct his future judgment.

To teach children to calculate and compare their present and future pleasures, we may begin by fixing short intervals of time for our experiments; an hour, a day, a week, perhaps, are periods of time to which their imagination will easily extend; they can measure and compare their feelings within these spaces of time, and we may lead them to observe their own errors in not providing for the future. 'Now Friday is come; last Monday you thought Friday would never come. If you had not cut away all your pencil last week, you would have had some left to draw with to-day. Another time you will manage better.'

We should also lead them to compare their ideas of any given pleasure, before and after the period of its arrival. 'You thought last summer that you should like making

snow balls in winter, better than making hay in summer. Now you have made snow balls to-day; and you remember what you felt when you were making hay last summer; do you like the snow-ball pleasure, or the hay-making pleasure the best ?'

Women are called upon for the exertion of their prudence at an age when young men are scarcely supposed to possess that virtue; therefore women should be more early, and more carefully educated for the purpose. The important decisions of a woman's life are often made before she is twenty; a man does not come upon the theatre of public life, where most of his prudence is shewn, till he is much older.

Economy is an essential domestic virtue. Some women have a foolish love of expensive baubles; a taste which a very little care, probably, in their early education, might have prevented. We are told, that when a collection of three hundred and fifty pounds was made for the celebrated Cuzzona to save her from absolute want, she immediately laid out two hundred pounds of the money in the purchase of a *shell cap*, which was then in fashion. Prudent mothers will avoid shewing any admiration of pretty trinkets before their young daughters, and they will oppose the ideas of utility and durability to the mere caprice of fashion, which creates a taste for beauty, as it were, by proclamation. 'Such a thing is pretty, but it will soon wear out'—a mother may say; and she would prove the truth of her assertions to her pupils.

Economy is usually confined to the management of money, but it may be shewn on many other occasions: economy may be exercised in taking care of whatever belongs to us; children should have the care of their own clothes, and if they are negligent of what is in their charge, this negligence should not be preserved by servants or friends, they should feel the real natural consequences of their own neglect, but no other punishment should be inflicted; and they should be left to make their own reflections on their errors and misfortunes, undisturbed by the reproaches of their friends, or by the prosing moral of a governess or preceptor. We recommend, for we must descend to these trifles, that girls should be supplied with an independent stock of all the little things which are in daily use; housewives and pocket-books well stored with useful implements; and there should be no lending and borrowing amongst children. It will be but just to provide our pupils with convenient places for the preservation and arrangement of their little goods. Order is necessary to economy, and we cannot more certainly create a taste for order, than by shewing early its advantages in practice as well as in

theory. The aversion to old things should, if possible, be prevented in children; we should not express contempt for old things, but we should treat them with increased reverence, and exult in their having arrived under our protection to such a creditable age. 'I have had such a hat so long, therefore it does not signify what becomes of it!' is the speech of a promising little spendthrift. 'I have taken care of my hat, it has lasted so long; and I hope I shall make it last longer,' is the exultation of a young economist, in which his prudent friend should sympathize.

We should, whilst our pupils are young, teach them a love for exactness about property; a respect for the rights of others, rather than a tenacious anxiety about their own. When young people are of a proper age to manage money and property of their own, let them know precisely what they can annually spend; in whatever form they receive an income, let that income be certain: if presents of pocket-money or of dress are from time to time made to them, this creates expectation and uncertainty in their minds. All persons who have a fluctuating revenue are disposed to be imprudent and extravagant.

Female Accomplishments, &c.

Accomplishments are valuable, as being the objects of universal admiration. Some accomplishments have another species of value, as they are tickets of admission to fashionable company. Accomplishments have another, and a higher species of value, as they are supposed to increase a young lady's chance of a prize in the matrimonial lottery. Accomplishments have also a value as resources against ennui, as they afford continual amusement and innocent occupation. This is ostensibly their chief praise; it deserves to be considered with respect.

From whatever cause it arises, we may observe, that after young women are settled in life, their taste for drawing and music gradually declines. For this fact we can appeal only to the recollection of individuals. We may hence form some estimate of the real value which ought to be put upon what are called accomplishments, *considered as occupations*. Hence may we also conclude, that parents do not form their judgments from the facts which they see every day in real life; or else may we not infer that they deceive themselves as to their own motives; and that amongst the reasons which make them so anxious about the accomplishments of their daughters, there are some secret motives more powerful than those which are usually openly acknowledged.

It is admitted in the cabinet council of mothers, that some share of the value of accomplishments depends upon the

demand for them in the fashionable world. ‘A young lady,’ they say, ‘is nobody, and nothing, without accomplishments; they are as necessary to her as a fortune; they are indeed considered as part of her fortune, and sometimes are even found to supply the place of it. Next to beauty, they are the best tickets of admission into society which she can produce; and every body knows, that on the company she keeps depends the chance of a young woman’s settling advantageously in the world.’

To judge of what will please and attach men of superior sense and characters——We are not quite certain that these are the men who are to be considered first when we speak of a young lady’s settling *advantageously* in the world; but we will take this for granted—to judge of what will please and attach men of superior sense and characters, we must observe their actual conduct in life, and listen to their speculative opinions. Superficial accomplishments do not appear to be the objects of their preference. In enumerating the perfections of his wife, or in retracing the progress of his love, does a man of sense dwell upon his mistress’s skill in drawing, or dancing, or music? No. These, he tells you, are extremely agreeable talents, but they could have never attached him; they are subordinate parts in her character; he is angry that you can rank them amongst her perfections; he knows that a thousand women possess these accomplishments, who have never touched his heart.

The opinion of women, who have seen a good deal of the world, is worth attending to on this subject; especially if we can obtain it where their passions are wholly uninterested in their decision. Whatever may be the judgment of individuals concerning the character and politics of the celebrated Madame Roland, her opinion as a woman of abilities, and as a woman who had seen a variety of life, will be thought deserving of attention. Her book was written at a time when she was in daily expectation of death, when she could have no motive to conceal her real sentiments upon any subject. She gives an account of her employments in prison; and, amongst others, mentions music and drawing.

‘I then employed myself in drawing till dinner time. I had so long been out of the habits of using my pencil, that I could not expect to be very dexterous; but we commonly retain the power of repeating with pleasure, or at least of attempting with ease, whatever we have successfully practised in youth. Therefore the study of the fine arts, considered as a part of female education, should be attended to, much less with a view to the acquisition of superior talents, than with a desire to give

women a taste for industry, the habit of application, and a greater variety of employments; for these assist us to escape from *ennui*, the most cruel disease of civilized society; by these we are preserved from the dangers of vice, and even from those seductions which are far more likely to lead us astray.

‘I would not make my daughter a performer. I remember, that my mother was afraid that I should become a great musician, or that I should have devoted myself entirely to painting: she wished that I should, above all other things, love the duties of my sex; that I should be a good economist, a good mistress, as well as a good mother of a family. I wish my Eudora, to be able to accompany her voice agreeably on the harp. I wish that she may play agreeably on the piano-forte; that she may know enough of drawing to feel pleasure from the sight and from the examination of the finest pictures of the great painters; that she may be able to draw a flower that happens to please her; and that she may unite in her dress elegance and simplicity. I should wish that she should please by the general effect of her whole character, without ever striking any body by astonishment at first sight; and that she should attach by her good qualities, rather than shine by her accomplishments.’

Every young lady (and every young woman is now a young lady) has some pretensions to accomplishments. But in a wealthy mercantile country every accomplishment becomes common, and ceases to be the distinction of fashionable rank. Those appendages of female education which were esteemed in the last age, have now lost their value, and the present specimens of female talents will soon be thought vulgar or obsolete. As to dancing, it is rather an amusement than an occupation; but ease of manners is not always attained by those who have been disciplined by the dancing-master. It depends rather on the good sense and discretion of the pupil. Those mothers who expect that their daughters may make a fortunate alliance by figuring in a ball-room, will not profit much from these remarks; but misery and disappointment will most probably close the vain experiment.

If all, or any of these reflections should strike the heart and convince the understanding, of an anxious, but reasonable mother, she will, probably, immediately determine upon her own conduct in the education of her daughters: she will resolve to avoid the common errors of the frivolous or the interested; she will not be influenced by the importunity of every idle acquaintance, who may talk to her of the necessity of her daughter's being taken notice of in public, and of the chances of an *advantageous* establishment. The happiness, the per-

manent happiness of her child, will be the first, the last object of the good and enlightened mother: to this all her views and all her efforts will tend; and to this she will make every fashionable, every elegant accomplishment subservient.

CONCLUDING ADDRESS TO MOTHERS.

‘ Joy to the parents, who their darling charge
Through childish years have happily up-rear’d,
Taught them a pleas’d obedience, mov’d the soul
To worthy emulation, and betimes
Form’d virtuous habits in the infant mind.
Them a rich harvest of rewarding bliss
Awaits, whilst careful culture still bestows
A close attention on the precious hours.’

We have thus endeavoured to lay before mothers the proper methods of teaching, and the objects of rational instruction. Much more might no doubt have been said on the subject, but the sensible and attentive mother will understand and improve the hints that are given. Our object is to weaken old and dangerous prejudices, and to qualify young women to discharge the important and pleasing duties of a mother in such a manner as to generate that warm and steady affection which forms the truest joys of married life.

We have, in a former part of this work, given ample directions respecting the *physical education* of children; but before we dismiss this subject, we cannot refrain from alluding to the stupid practices which have so long prevailed in nursing, and which have been the means of destroying millions of lives, and of entailing disease and misery on tens of millions.

In a modern sportive, yet shrewd, gay, and moral production, entitled, ‘THINKS I TO MYSELF,’ the old-fashioned errors of the nurseries are admirably displayed by a number of valuable, pleasant, and poignant observations, which we cannot omit to recommend to the attention of our fair readers.

‘The very nurse that nursed *me*, that took me first from my mother’s lap,’ says this writer, ‘is still an inmate of my house; though so afflicted with the rheumatism and a defect of sight, and worn down with age, as to be entirely useless. Luckily for her, Emily and my children find amusement in her old stories, and, I believe, often encourage her to talk of past times, which is her greatest delight. They have learnt from her, I find, the exact pattern of the cap and frock the *clodpole* had on at his christening—who made the *cockade* to denote my *boyhood*—how many yards of lace there were in it, and what

sort of lace it was. She remembers the colour of my first pair of breeches, and the very pattern of my buttons, which, by all accounts, appear to have been of the sugar-loaf shape. Often do the tears trickle down her cheeks when she relates what shocking *chilblains* poor little master *Bobby* had in the hard weather, and how she used to bathe them and anoint them, and chafe them with her hands, and wrap them up in her apron as I sat, crying and sobbing upon her lap, before the nursery fire. She knows exactly how many nights she sat up with me when I had the measles, and the small-pox, and when I cut my eye-teeth. She can recount, and I believe often does, all the pranks of my childhood, and boyhood, and youth.

‘ I had great apprehensions at first that she would have been the occasion of the death of my wife, or some of my children, not only from her *over-fond* attachment to *them*, but to *certain ancient nursery prejudices*. When my eldest child was born, though it was in the very middle of the month of July, she would have an enormous fire lighted in the room, and a warming-pan held within the curtains of the bed, whenever there was any necessity to undraw them, so much as the space of two inches, for the purpose of introducing any supply of food, or drink, or medicine; so that had not the apothecary interposed pretty peremptorily, I verily think both Emily and her offspring would have been entirely suffocated. Then, the pap she made for the infant, thick enough for the spoon to stand upright in, was to be forced by *boat-fulls* into the tiny stomach of the new-born, to prevent the *wind* getting in; and when it had been introduced in such unmerciful quantities, as necessarily to occasion a degree of *distension*, so uneasy as to throw the poor child almost into convulsions, more fuel was to be added to the flame, because it was a case proved in her own mind, that *wind* had got in nevertheless, and that a child should cry for *nothing* but *wind*, and *wind* could come from nothing but *emptiness*: so that the more she kept stuffing, the more the child cried; and the more the child cried, the more she kept stuffing it.

‘ When, at last, by dint of stuffing and cramming, she had brought it to such a state of continual suffering and continual crying, that nothing seemed likely to appease it, she revealed to us this great nursery mystery, viz. that Providence had provided for such sort of infantine cryings *but one only cure* in the whole compass of the universe; and that this one and only cure and remedy was, a BIT OF A YOUNG ROASTED SUCKING PIG!! for which she would have had of course a special messenger sent out, upon the fleetest horse in the stables, to rummage and explore all the pig-sties in the country round.

• It was in vain that I tried to laugh or to argue her out of any of these prepossessions. I even took the pains to describe to her, as well as I could, the narrow dimensions of an infant's stomach, and the minute vessels on which all its nourishment depended. In a joking way, though most seriously convinced of its truth, I used often to tell her, that in all likelihood *old nurses* and *gossips* had sent more human creatures out of life than either *guns* or *swords*, *plague*, *pestilence*, or *famine*, and that but for the blunders and mismanagement of such sort of good folks, half, if not two-thirds of the infants that have perished, would, probably, have lived and done well. But I might as well have talked to the wind. It generally all ended in a—"Don't tell me, my dear young gentleman, of your *halves*, and your *thirds*, and your *narrow stomachs*, and *small vessels*, how should *you* men know any thing about it? Didn't *I* bring up *you*, and *your sister*, and *Master Tommy*, and *Miss Jenny*, (till they were *near six months old*)? and should have brought up all the whole *eleven* your mama had, had they not turned out so *sickly* and *fitty* that there was no rearing them any how!"

• She spoke truly enough, for, by all accounts, we *were* all sickly and fitty; and, I verily believe, nothing but a very accidental strength of stomach, in the case of my sister and myself, prevented our going the way of the other nine, that is, being killed with kindness, stuffed, and crammed, and coddled out of this wicked world almost as soon as we were born into it. Much as I love and esteem the good old lady herself, and many of her contemporaries, I cannot but feel satisfied, that it will be a great blessing to posterity, and future generations to be born, when, in the course of nature, and revolution of things, the whole race of *stuffers*, and *crammers*, and *coddlers*, are defunct and done away from the face of the earth. I cannot call my *nine* brothers and sisters back again, but I will take all the care I can to prevent any of their nephews and nieces following them in the same premature manner, by seeing that they are reared in a way more evidently consonant to the plain dictates of nature; and I would advise every body else, who *happens* to feel any desire to have their children to live and do well, and to grow up healthy and strong, to do the same; that is, to keep an eye upon these particulars, and to be careful that every infant either has its *own natural food*, not prepared by *old nurses*, but by *young nurses*, that is, by *Providence*; or, if they be by any *invincible necessity* deprived of that blessing, (nothing less than invincible necessity should deprive them of it,) that then the substitutes for that natural food be as *like it as possible*—thin, light, never given too hastily, never in too large quantities at one time. How like to all this, *boats full of pap as thick as*

mud, and perhaps as *hot* as *fire*, and as *sweet* as *syrup*, poured down a child's throat while *lying flat upon its back*, *spirituous liquors*, *spices*, *beer*, *wine*, incessant doses of *Godfrey's Cordial*, *Dalby's Carminative*, &c. &c. &c. are, I leave every body possessed of common sense, and hitherto unprejudiced, to judge and determine.

'Now if any infants, in consequence of this hint, should be saved from the *thrush*, or from *fits*, or from *humours*, or from *painful dentition*, so much *crying*, and *roaring*, by *day* and by *night*, will infallibly be prevented; so much more peace and quiet, of course, will take place in every family; good mothers will be made more happy, and bad mothers will be less teased; good nurses will get more rest, and cross nurses will be the seldomer provoked, and every poor little infant that comes shivering and shaking into this strange world of ours, will be sure to have, not only all its pains and perils exceedingly abridged, but by giving less trouble, and being better enabled to make its own way, will stand so much better a chance of having more friends and fewer enemies, more good words and more good wishes, than could ever be the case under the old *stuffing*, *over-feeding*, *crying*, *fretting*, *dying* way of going on. Add to all this, *less physic* will be necessary, and therefore less of the plague and trouble of administering it; and now judge what valuable advice I have given *you*.'

Having thus exhibited the best mode of nursing and educating children until their tenth or twelfth year, we will now proceed to point out those qualifications that are most conducive to female virtue and happiness.

ON

TASTE AND PROPRIETY IN DRESS.

DRESS is an important article in life, which must be regulated by good sense and good taste. Dr. Gregory says, that a love of dress is *natural* to women. In this he is mistaken. If a woman has been well educated, she can reason as correctly respecting the comparative value of dress, as a man can do, who has not enjoyed superior opportunities.

A celebrated female writer observes, that 'Men order their clothes to be made, and have done with the subject; women make their own clothes, necessary or ornamental, and are con-

tinually talking about them; and their thoughts follow their hands. It is not indeed the making of necessities that weakens the mind, but the frippery of dress. For when a woman in the lower rank of life makes her husband's and children's clothes, she does her duty, this is part of her business; but when women work only to dress better than they could otherwise afford, it is worse than sheer loss of time. To render the poor virtuous they must be employed; and women in the middle rank of life, did they not ape the fashions of the nobility, without catching their ease, might employ them, whilst they themselves managed their families, instructed their children, and exercised their own minds. The conversation of French women, who are not so rigidly nailed to their chairs to twist lappets and knot ribbons, is frequently superficial; but I contend that it is not half so insipid as that of those English women whose time is spent in making caps, bonnets, and the whole mischief of trimmings, not to mention shopping, bargain-hunting, &c. &c.: and it is the decent, prudent women, who are most degraded by these practices; for their motive is simply vanity. The wanton who exercises her taste to render her person alluring, has something more in view.

And again, 'The thoughts of women ever hover round their persons, and is it surprising that their persons are reckoned most valuable? Yet some degree of liberty of mind is necessary even to form the person; and this may be one reason why some gentle wives have so few attractions beside that of sex. Add to this, sedentary employments render the majority of women sickly—and false notions of female excellence make them proud of this delicacy, though it be another fetter, that by calling the attention continually to the body, cramps the activity of the mind.

'Women of quality seldom do any of the manual part of their dress, consequently only their taste is exercised, and they acquire, by thinking less of the finery, when the business of their toilet is over, that ease, which seldom appears in the deportment of women, who dress merely for the sake of dressing. In fact, the observation with respect to the middle rank, the one in which talents thrive best, extends not to women; for those of the superior class, by catching at least a smattering of literature, and conversing more with men on general topics, acquire more knowledge than the women who ape their fashions and faults without sharing their advantages. With respect to virtue, to use the word in a comprehensive sense, I have seen most in low life. Many poor women maintain their children by the sweat of their brow, and keep together families that the vices of the fathers would have scattered abroad: but gentle-

women are too indolent to be actively virtuous, and are softened rather than refined by civilization. Indeed, the good sense which I have met with, among the poor women who have had few advantages of education, and yet have acted heroically, strongly confirmed me in the opinion, that trifling employments have rendered woman a trifle.

The writer alluded to above has, however, given the following advice to his daughters, which is certainly very proper, and deserves attention :—‘ Do not confine your attention to dress to your public appearances. Accustom yourselves to an habitual neatness, so that in the most careless undress, in your most unguarded hours, you may have no reason to be ashamed of your appearance. You will not easily believe how much we consider your dress as expressive of your characters. Vanity, levity, slovenliness, folly, appear through it. An elegant simplicity is an equal proof of taste and delicacy.’

The French women excel the English in adapting the form and colour of their dress to their height, size, and complexions. These essential points are not sufficiently attended to by our fair countrywomen, who are only emulous to follow the prevailing fashion, which causes them frequently to adopt very unbecoming and almost ridiculous dresses.

We will now proceed to consider dress in another and very important point of view, and examine the effect produced upon the body by the different materials, and peculiar forms, used in dress. For these remarks we acknowledge ourselves much indebted to the late Dr. Willich.

Physical Observations on Dress.

In considering the various articles of dress, attention must be paid both to its *substance* and *form*. Our mode of clothing may occasion trouble, disease, and death, 1, when it attempts to improve some supposed defects of the body, which cannot be done without injury; and, 2, when it consists of improper substances, whether used from necessity, or for the sake of fashion and pleasing the fancy.

To avoid ridicule, we comply with the prevailing fashion of the day; but, if this compliance be prejudicial to health, it shows great weakness to allow ourselves to be carried away with the stream; and although a deviation from the mode may for the moment excite the ridicule of the thoughtless, yet those who have the boldness to oppose the tyrant fashion, when its dictatorial mandates are injurious to health, will in the end triumph, and may themselves have the satisfaction to introduce dresses, at once healthful and elegant. Happily, in this respect, people begin in some degree to think for themselves; that rigid

adherence to the mode does not now disgust us, which heretofore dressed both men and women, as much an uniform suits, as a regiment of soldiers.

On the Materials used for Articles of Dress.

Clothes of a light colour have the least attraction for heat, and therefore are most proper in hot weather. Substances of a very smooth and shining surface, strongly reflect the rays of the sun, so that they cannot penetrate through them; hence the advantage in hot climates of hats covered with wax cloth, particularly of a green or white colour, of smooth and shining shoes, glazed gowns, and the like. Dazzling colours are offensive, and she who suffers from weak eyes, will injure them still more by wearing crimson or scarlet herself, or being much in company with others thus dressed. For a similar reason splendid white dresses, steel buttons, gold and silver lace, and all ornaments of this sort, are detrimental to vision.

Animal Wool produces a moderate warmth, on account of the stimulus and gentle friction it occasions on the skin. By its use, animal electricity is elicited, perspiration is promoted, the perspired humours are absorbed and again easily evaporated, on account of the less degree of compactness in this substance.

Linen Cloth, by diminishing the elasticity of the skin, increases the internal warmth, and at the same time, from its compactness, retains much of the perspirable humours, and does not part with them so readily as wool.

Silk occasions a gentle stimulus, but does not much increase perspiration, though it attracts less humidity from the atmosphere than linen.

Wax-cloth increases perspiration in an uncommon degree, but does not admit it to pass through again, and is therefore applicable only in certain diseases.

Cotton stands in the middle between animal wool and linen; it increases warmth and perspiration, retains the latter to the injury of the wearer, on account of its compactness, and like wool readily attracts infectious matter.

All kinds of *Fur* are more noxious than useful, both with respect to their structure and constituent parts.

We ought, therefore, to choose a dress agreeable to the season and weather, as well as to the constitution of the body. Woollen clothes are the most proper in spring, autumn, and winter; because they moderately warm the body, and do not weaken it by the abstraction of too many exhalations, as they have fewer points of contact on the body, than any other materials of dress.

In summer most people are accustomed to wear thin clothes, which are scarcely proper in our changeable climate. It is not then adviseable to take much exercise in thin dresses, particularly in the heat of the day. Nor should we venture to wear such clothes early in the morning, when the air is cool, and the pores of the skin have been enlarged by the warmth of the bed;—but still less in the evening, when the heat of the day has so much opened them, that perspiration may be easily checked, and health materially injured.

In our changeable climate, it would be preferable to adopt a species of dress, which is nearly uniform in all seasons; for it is nothing but fancy, that thin clothes are cooling in summer: and since they are more immediately pervaded by heat during the least exercise, it certainly would be very prudent and rational, to wear a dress that is calculated to withstand the effects both of cold and heat. There is no danger in adopting a general dress for all seasons; on the contrary, it is the most beneficial plan of managing the body, with regard to the most important function, namely, that of perspiration.

On the immediate Covering of the Skin.

The first and principal rule with respect to this subject is, that *the covering of the skin ought to be always the same, and not to be changed according to the season and the weather.* The usual consequence of this change is, in the first place, an uneasy and painful sensation. A skin accustomed to fine linen, cannot even bear the feel of coarser; and cotton is still more disagreeable to it, but, most of all, animal wool or flannel. In the next place, to change the dress according to the weather, occupies more time, and requires more expense, than is convenient to the great body of the people.

The question then, which is the *most proper covering of the skin*, is easily answered. *Animal wool* seems to recommend itself to us, since it keeps the vessels of the skin constantly open, makes them perspire freely, and admits but a very small degree of external moisture.

The principal good effect of flannel, however, consists in the gentle and beneficial stimulus, or that friction which it occasions on the skin, and by which it opens the pores. We must not imagine, that flannel *of itself* heats more than linen or cotton; for it is not the heat which occasions inconvenience, but the circumstances of the perspirable matter adhering to the skin. In flannel, we may perspire without danger, and undertake any exercise of the body, without disagreeable sensations; not so, when linen remains wet on the skin. If we take violent exercise in flannel, perspiration is necessarily increased, but the

perspired matter is communicated through the flannel to the atmosphere, and the skin remains dry, warm, and comfortable. If we take the same exercise in linen shirts, perspiration is indeed also increased, but the perspired matter is not imparted to the atmosphere, but is inspissated in a fluid state, clogs in the linen, and remain in contact with the skin.

Another advantage which flannel possesses over linen and cotton is this, that people perspiring profusely in flannel shirts, may safely venture into the open air, and will not easily catch cold, because flannel does not absorb the perspired humours. If we do the same in linen shirts, the skin will soon be wetted by perspiration, it will occasion a sense of coolness and shivering; in most cases a violent cold, and very frequently an inflammation of the lungs, will be the consequence.

Count Rumford says, in one of his earlier Essays, that he is convinced of the utility of flannel shirts in all seasons; that he has worn them in all climates, in the warmest apartments, and in the most fatiguing exercise, without the least difficulty; that he was relieved, by the use of flannel, from a pain in his breast he had been frequently subject to, and never since knew an hour's illness; and that nothing exceeds the agreeable sensation of this dress, when people are once accustomed to it.

The uneasy sensation occasioned by flannel is of very short duration. That it may make the skin red and inflamed, if it be too much rubbed and scratched, cannot be denied; but it is a palpable falsity, that it produces cutaneous eruptions. It has quite a contrary effect; it preserves the pores open, increases perspiration, and thus removes the cause of cutaneous diseases, which consist chiefly in a checked and irregular state of excretion by the pores.

In answer to another objection against the wearing of flannel, it is certain, that a flannel shirt or waistcoat may preserve the body as clean, and much cleaner than linen, *if as frequently changed.*

Of Stockings.—Cotton stockings, which are generally worn at present, are highly objectionable. There is no part of the human body which perspires so much as the feet. The disagreeable sensation cold feet produce, is well known; for the connection between the feet and head, the stomach, the uterus, and many other important parts of the human system, is so intimate, that gout, suppression of the critical evacuations, pain in the excretory organs, nay cancer, inflammation of the uterus, and abortion, may be the consequence of cold feet and legs, with which the wearing of cotton and silk stockings is necessarily accompanied.

Persons who have a great tendency to perspire in their feet, and who increase this exhalation by much walking or dancing, will no doubt be sensible of the contaminated parts of their cotton, thread, or silk stockings, which, instead of removing the exhaled matter, actually absorb it; bring it in contact with the skin; preserve it in a state of heat favourable to putrefaction; and check all further perspiration.

It is necessary to keep the feet somewhat warmer than the rest of the body, to encourage the motion of the fluids to the upper parts. Woollen stockings are excellently adapted for that purpose, and they ought to be chosen rather thicker than these flannels used for shirts and drawers. For the same reason, it is judicious to prevent all moisture penetrating from without, by means of water-proof shoes, provided with thick cork soles for the winter, or with the lately contrived elastic soles of horse-hair.

The most disagreeable sensation produced by the feet in perspiring, is between the toes: this could be prevented only by wearing stockings constructed with toes, like the fingers of gloves; because these alone could absorb and prevent the viscid and fetid particles from settling there.

Of Dress, as to its Form.

All coverings of the head, of whatever materials, produce more mischief than good. The well known and excellent rule, of keeping the head cool and the feet warm, is too much neglected, especially by the lower classes of the people. Weakness of the head, pains, eruptions, local plethora or fulness of blood, loss of the hair, lethargy, and at length stupor or insanity, are not rarely the effects of this imprudence.

For some years past, the ladies, instead of those horrid masses of frizzled and clotted hair, which used at once to injure their health, and disfigure their faces, happily returned to beautiful and elegant nature, having their hair hanging down in graceful ringlets, while the only artificial covering was a simple turban, or an ornamental bandeau. Of late, however, this tasteful style of decoration has been succeeded by unnatural, disgusting, and unhealthful *wigs*; a fashion probably introduced by some ugly and bald woman, to reduce her gay and beautiful imitators to her own standard of deformity.

People suffering from periodical headaches, or whose heads are otherwise unhealthy, should have their hair cut short. By this petty sacrifice, they will promote the necessary perspiration, the head will remain cool, and the cold bathing of it can be practised with more advantage. In this point of view, wigs cannot be *altogether* condemned, as long as hair-dressing, and

artificial braids, and other ornaments, form an essential part of fashionable dress. Besides, the wearers of wigs are, in a great measure, exempt from many inconveniences and evils, attending the use of powder and pomatum. Lastly, if we must choose one of the two maladies of the times, it is most rational to adopt the least noxious to health: and in so far I think a *light wig* is justly preferable to a head enveloped in an artificial paste of powder and pomatum. Those, however, who are once accustomed to wear a wig, should not upon any account again let their hair grow, in order to have it dressed, pasted, and powdered anew.

Neck-laces and ribbons are generally tied so close, as to repress with violence that supposed deformity of the throat, vulgarly called the *Adam's apple*; though it projects less in the female than in the male sex. These ribbons and neck-laces, if worn tight, are the more inconvenient and dangerous, if they be narrow and edged. Upon removing them, which is even frequently neglected at night, they discover a remarkable impression on the neck, clearly proving the impediment they are to a free muscular action, and what stagnations, troubles, and dangerous consequences they may occasion. The neck and throat, being alternately expanded and contracted, in speaking, chewing, and swallowing, it shews the highest degree of imprudence, to obstruct its motion for the sake of appearance, vanity, or fashion.

Laced Stays are, indeed, among the better ranks of society, at present out of fashion; since the Grecian form is justly preferred to all artificial shapes. Yet, when we have adopted an useful habit ourselves, it is our duty to recommend it to those also, who are still following a destructive practice. And with this intention I cannot but reluctantly observe, that nine-tenths of the community still wear these oppressive *strait jackets*, merely because their mothers and grandmothers have done the same.

Fashion delights in extremes. No sooner had the fair sex abandoned the unnatural and unhealthy custom of long taper waists, than they in a manner concealed the waist altogether. Instead of the cincture round the middle of the body, as nature and taste directed, they bound themselves over the breasts, a custom not less preposterous and injurious to health, than the former fashion, of a close and painful compression of the lower part of the body.

Narrow sleeves in gowns and bracelets occasion a swelling of the veins on the back of the hand, rigidity, weakness of nerves, and impotency of bending the arm. Women suffer much more by this bandage than men, whose arms possess

more muscular strength, and have not the interstices of the muscles filled with fat, like in the arms of women. In this respect, the fashion of tying the sleeves of ladies' gowns close to the elbow, deserves particular censure; as the circulation of the blood, together with a motion of the arms, is thus obstructed, and many disagreeable consequences wantonly induced. The female arm, further, is naturally somewhat fuller from the shoulder downwards, and again turns smaller towards the joints of the hand: but in man, it is always more muscular a little under the elbow. From this difference in the structure, it is obvious, that the sleeves in a female dress lie close to the whole arm, while those of a man's coat but partially attach to it.

There are many reasons, which delicacy forbids to mention, why it would be highly beneficial to the physical and moral condition of females, to wear some kind of drawers, at least after a certain age. This additional piece of dress would effectually prevent several inconveniences, to which women are subject, from the want of this useful garment. There are other circumstances attending the usual dress, which contribute to bring on a premature sexual impulse, and are apt to stimulate them to improper and frequently destructive habits. This hint cannot be misunderstood by judicious mothers, and, it is humbly presumed, will not be totally slighted;—especially as young females but too readily accustom themselves to sit in an unbecoming posture.

‘Concerning the vestment of the legs,’ says Dr. Willich, ‘I must in the first place censure the use of tight *garters*. Whether females can do without them, is scarcely fair to question: but if any substitute or contrivance can be adopted in place of them, it will amply compensate any little trouble or inconvenience, and the stockings can easily be tied to some tape fastened to the waistband. This apparently trifling improvement is of greater moment than many are inclined to imagine: for garters are undoubtedly the cause of much mischief, whether tied below or above the knee. The part, to which they are applied, acquires a disagreeable surface; they dispose the thighs and legs to dropsy, induce great fatigue in walking, and are most probably the cause, that many people so frequently stumble, fall, and dislocate, or break the knee-pan.

The advantages of woollen *stockings* have been already pointed out. Upper-stockings of silk, cotton, or linen will be no impediment; and they may be chosen of thicker or thinner quality, according to the weather and season. But the best stockings may become hurtful, if too short in the feet, and may bring on a spasmodic rigidity, and a crooked growth of the toes. If, on the other hand, the feet of the stockings

are too wide, so that they make folds in the shoes, they will injure the skin by their friction, and be attended with painful consequences.

Shoes ought to be of the size of the foot. A shoe that is bigger than the foot, affords no safe step; while one, that is too narrow, occasions pain and troublesome corns. The benevolent Buchan says: 'Almost nine-tenths of mankind are troubled with corns; a disease that is seldom or never occasioned but by strait shoes.'

A convenient shoe ought to be somewhat round in front, sufficiently long, the soles should be thick, and the leather soft and pliable. The soles ought to be sufficiently broad, for a person walking with narrow shoes will be much sooner, and more sensibly fatigued, than she whose shoes are sufficiently wide and easy. Shoes to be easy ought to be rights and lefts, as it is called; that is, each foot ought to have its particular shoe. Those who have their shoes made in the old fashion, ought not to change them from one foot to another. But is it not injudicious and absurd, to have both shoes made of the same size and form, when nature has not formed both feet alike, at least not in the same direction.

BEHAVIOUR IN COMPANY.

TRUE politeness originates in a respect for the feelings of others, and is not to be learned by rules. She that is ambitious to please must above all things endeavour to acquire good sense, and it will teach her how to employ it. We will, however, submit the following remarks, from the pen of Mrs. Chapone, to the consideration of our fair readers, as they appear to be the result of correct observation and just discrimination.

'You must have often observed, that nothing is so strong a recommendation on a slight acquaintance as politeness; nor does it lose its value by time or intimacy, when preserved as it ought to be, in the nearest connections and strictest friendships. This delightful qualification—so universally admired and respected, but so rarely possessed in any eminent degree—cannot but be a considerable object of my wishes for you: nor should either of us be discouraged by the apprehension, that neither I am capable of teaching, nor you of learning it, in perfection—since whatever degree you attain will amply reward our pains.

‘ To be perfectly polite, one must have great presence of mind, with a delicate and quick sense of propriety ; or in other words, one should be able to form an instantaneous judgment of what is fittest to be said or done, on every occasion as it offers. In general, propriety of behaviour must be the fruit of instruction, of observation and reasoning, and is to be cultivated and improved like any other branch of knowledge or virtue. A good temper is a necessary ground-work of it : and, if to this is added a good understanding, applied industriously to this purpose, I think it can hardly fail of attaining all that is essential in it.

‘ Particular modes and ceremonies of behaviour vary in different countries, and even in different parts of the same town. These can only be learned by observation on the manners of those who are best skilled in them, and by keeping what is called good company. But the principles of politeness are the same in all places. Wherever there are human beings, it must be impolite to hurt the temper or to shock the passions of those you converse with. It must every where be good breeding, to set your companions in the most advantageous point of light, by giving each the opportunity of displaying their most agreeable talents, and by carefully avoiding all occasions of exposing their defects ;—to exert your own endeavours to please and to amuse, but not to outshine them ;—to give each their due share of attention and notice, not engrossing the talk when others are desirous to speak, nor suffering the conversation to flag for want of introducing something to continue or renew a subject ;—not to push your advantages in argument so far that your antagonists cannot retreat with honour :—in short, it is an universal duty in society to consider others more than yourself, “ in honour preferring one another.” Our humility must not be strained so far as to distress those we mean to honour ; we must not quit our proper rank, nor force others to treat us improperly, or to accept what we mean as an advantage against their wills. We should be perfectly easy, and make others so if we can. But this happy ease belongs to the last stage of perfection in politeness, and can hardly be attained till we are conscious that we know the rules of behaviour, and are not likely to offend against propriety.

‘ In a very young person, who has seen little or nothing of the world, this cannot be expected ; but a real desire of obliging, and a respectful attention, will in a great measure supply the want of knowledge, and will make every one ready to overlook those deficiencies, which are owing only to the want of opportunities to observe the manners of polite company. You ought not therefore to be too much depressed by the conscious-

ness of such deficiencies, but endeavour to get above the shame of wanting what you have not had the means of acquiring. Nothing heightens this false shame, and the awkwardness it occasions, so much as vanity. The humble mind, contented to be known for what it is, and unembarrassed by the dread of betraying its ignorance, is present to itself, and can command the use of understanding, which will generally preserve you from any great indecorum, and will secure you from that ridicule which is the punishment of affectation rather than of ignorance. People of sense will never despise you, whilst you act naturally; but the moment you attempt to step out of your own character, you make yourself an object of just ridicule.

‘Many are of opinion that a very young woman can hardly be too silent and reserved in company; and certainly, nothing is so disgusting in youth as pertness and self-conceit. But modesty should be distinguished from an awkward bashfulness, and silence should be only enjoined when it would be forward and impertinent to talk. There are many proper opportunities for a girl, young even as you are, to speak in company with advantage to herself; and, if she does it without conceit or affectation, she will always be more pleasing than those who sit like statues, without sense or motion. When you are silent, your looks should shew your attention and presence to the company: a respectful and earnest attention is the most delicate kind of praise, and never fails to gratify and please. You must appear to be interested in what is said, and endeavour to improve yourself by it; if you understand the subject well enough to ask now and then a pertinent question, or if you can mention any circumstances relating to it that have not before been taken notice of, this will be an agreeable way of shewing your willingness to make a part of the company, and will probably draw a particular application to you, from some one or other. Then, when called upon, you must not draw back as unwilling to answer, nor confine yourself merely to yes or no, as is the custom of many young persons, who become intolerable burdens to the mistress of the house, whilst she strives in vain to draw them into notice, and to give them some share in the conversation.

‘In your father’s house it is certainly proper for you to pay civility to the guests, and to talk to them in your turn—with modesty and respect—if they encourage you to it. Young ladies of near your own age, who visit there, fall of course to your share to entertain. But, whilst you exert yourself to make yourself agreeable to them, you must not forget what is due to the elder part of the company, nor, by whispering and laughing apart, give them cause to suspect, what is too often

true, that they themselves are the subjects of your mirth. It is so shocking an outrage against society, to talk of, or laugh at any person in his own presence. that one would think it could only be committed by the vulgar. I am sorry however to say, that I have too often observed it amongst young ladies, who little deserve that title, whilst they indulged their overflowing spirits, in defiance of decency and good nature. The desire of laughing will make such inconsiderate young persons find a subject of ridicule even in the most respectable characters. Old age, which, if not disgraced by vice or affectation, has the justest title to reverence, will be mimicked and insulted; and even personal defects and infirmities will too often excite contempt and abuse, instead of compassion.

‘In a young lady’s behaviour towards gentlemen, great delicacy is certainly required: yet, I believe, women oftener err from too great a consciousness of the supposed views of men, than from inattention to those views, or want of caution against them. You are at present rather too young to want rules on this subject; but I could wish that you should behave almost in the same manner three years hence as now; and retain the simplicity and innocence of childhood with the sense and dignity of riper years. Men of loose morals or impertinent behaviour must always be avoided; or, if at any time you are obliged to be in their company, you must keep them at a distance by cold civility. But, with regard to those gentlemen whom your parents think it proper for you to converse with, and who give no offence by their own manners, to them I wish you to behave with the same frankness and simplicity as if they were of your own sex. If you have natural modesty, you will never transgress its bounds, whilst you converse with a man, as one rational creature with another, without any view to the possibility of a lover or admirer where nothing of that kind is professed; where it is, I hope you will ever be equally a stranger to coquetry and prudery; and that you will be able to distinguish the effects of real esteem and love from idle gallantry and unmeaning fine speeches: the slighter notice you take of these last, the better; and that rather with good-humoured contempt than with affected gravity: but the first must be treated with seriousness and well-bred sincerity; not giving the least encouragement which you do not mean, nor assuming airs of contempt where it is not deserved.’

RULES FOR CONVERSATION.

WE will here recommend to the attention of young women a few plain rules on the properest mode of behaving in conversation; but which, after all, is only the result of good sense, and, like politeness, of which it is a branch, can only be practised by the prudent and sensible.

‘Consider,’ says a popular writer, ‘every species of indelicacy in conversation as shameful in itself, and as highly disgusting to us. All double entendre is of this sort. The dissoluteness of men’s education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at when it comes from your mouths, or even when you hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot hear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men.

‘Have a secret regard to truth. Lying is a mean and despicable vice. I have known some women of excellent parts, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.’

Another writer on female education offers the following general rules for conversation:—‘In conversation,’ says he, ‘never desire to speak out of your turn, or to usurp more of the discourse than comes to your share. If you imagine that talking much will display your parts and procure esteem, you quite mistake your interest; for your assuming that privilege and superiority over those whom you force to silence, exasperates them against you. It is much easier, and far more laudible, to speak justly by speaking little. It is a sign of true wit and a great genius, to conceal part of one’s talents. There is a way to be silent without the imputation of stupidity. Condescend to proportion yourself to the humour and character of those you converse with; otherwise the conversation of those must be very distasteful, who are always talking without giving

the least attention to what is said by others. Whoever begins a relation should be allowed time to make an end of it. If you have an opportunity of a pause, you may offer your objections, but never break the thread of their discourse. Formality and starchiness make conversation equally troublesome. When you relate a matter of fact in which you are a party concerned, never shew yourself solicitous with your company to believe you. All common liars use oaths, asseverations, or some emphatic phrases, to gain credit to the truth of what they relate; and you may observe, the more urgent people are in such cases, the less they are believed. It is easy to perceive that their vanity is touched more than their honour; and that when they boast of their own performances, it is their ability more than their veracity which they cannot bear to be questioned. It is therefore discreet, at least, in the absence of proper vouchers, to be silent about our exploits, rather than to contend for the belief of our company. Hold this as a general remark, that they who are perpetually praising themselves seldom open their lips but to speak ill of others.

A vigorous and high-minded female writer sums up her reasoning on this subject by observing, that ‘a cultivated understanding, and an affectionate heart, will never want starched rules of decorum—something more substantial than seemliness will be the result; and, without understanding the behaviour here recommended, would be rank affectation. Decorum, indeed, is the one thing needful!—decorum is to supplant nature, and banish all simplicity and variety of character out of the female world. Yet what good end can all this superficial counsel produce? It is, however, much easier to point out this or that mode of behaviour, than to set the reason to work; but, when the mind has been stored with useful knowledge, and strengthened by being employed, the regulation of the behaviour may safely be left to its guidance.

‘It is a system of dissimulation that I despise. Women are always to *seem* to be this and that—yet virtue might apostrophize them, in the words of Hamlet, “Seems! I know not seems!—Have that within that passeth show!” Out of the abundance of the heart how few speak! So few, that I, who love simplicity, would gladly give up politeness for a quarter of the virtue that has been sacrificed to an equivocal quality which at best should only be the polish of virtue.

LOVE OF FLATTERY AND ADMIRATION.

NOTHING has tended more to endanger the respectability, the peace, and virtue of women, than an inordinate love of admiration. This dangerous and degrading passion is always generated by ignorance and vanity, and must therefore inevitably lead to ruin and disappointment. Even a limited indulgence in this propensity is sure to lessen a young woman in the esteem of sensible people.

‘The passions of men,’ exclaims an energetic writer, ‘have placed women on thrones, and, till mankind become more reasonable, it is to be feared that women will avail themselves of the power which they attain with the least exertion, and which is the most indisputable. They will smile,—yes, they will smile, though told that---

“ In beauty’s empire is no mean,
And woman, either slave or queen,
Is quickly scorn’d when not ador’d.”

But the adoration comes first, and the scorn is not anticipated.

‘With a lover, a woman’s sensibility will naturally lead her to endeavour to excite emotion, not to gratify her vanity, but her heart. This I do not allow to be coquetry, it is the artless impulse of nature, I only exclaim against the sexual desire of conquest when the heart is out of the question.

‘This desire is not confined to women: “I have endeavoured,” says Lord Chesterfield, “to gain the hearts of twenty women, whose persons I would not have given a fig for.” The libertine, who in a gust of passion takes advantage of unsuspecting tenderness, is a saint when compared with this cold-hearted rascal; for I like to use significant words. Yet only taught to please, women are always on the watch to please, and with true heroic ardour endeavour to gain hearts merely to resign, or spurn them, when the victory is decided and conspicuous.

‘I lament that women are systematically degraded by receiving the trivial attentions which men think it manly to pay to the sex, when, in fact, they are insultingly supporting their own superiority. It is not condescension to bow to an inferior. So ludicrous, in fact, do these ceremonies appear to me, that I

scarcely am able to govern my muscles, when I see a man start with eager and serious solicitude to lift a handkerchief, or shut a door, when the *lady* could have done it herself, had she only moved a pace or two.

‘I particularly object to the lover-like phrases of pumped up passion. If women be ever allowed to walk without leading-strings, why must they be cajoled into virtue by artful flattery and sexual compliments? Speak to them the language of truth and soberness, and away with the lullaby strains of condescending endearment! Let them be taught to respect themselves as rational creatures, and not led to have a passion for their own insipid persons. It moves my gall to hear a preacher descanting on dress and needle-work; and still more, to hear him address the *British fair, the fairest of the fair*, as if they had only feelings. Why are girls to be told that they resemble angels, but to sink them below women? Or, that a gentle innocent female is an object that comes nearer to the idea which we have formed of angels than any other. Yet they are told, at the same time, that they are only like angels when they are young and beautiful; consequently, it is their persons, and not their virtues, that procures them this homage.

‘Idle empty words! What can such delusive flattery lead to, but vanity and folly? The lover, it is true, has a poetic licence to exalt his mistress; his reason is the bubble of his passion, and he does not utter a falsehood when he borrows the language of adoration. His imagination may raise the idol of his heart, unblamed, above humanity; and happy would it be for women, if they were only flattered by the men who loved them; I mean, who love the individual, not the sex.’

‘Whilst men,’ says Mrs. Chapone, ‘are proud of power, of wealth, dignity, learning, and abilities, young women are usually ambitious of nothing more than to be admired for their persons, their dress, or the most trivial accomplishments. The homage of men is their grand object; but they only desire them to be in love with their persons, careless how despicable their minds appear, even to these their pretended adorers. I have known a woman so vain as to boast of the most disgraceful addresses; being contented to be thought meanly of, in points the most interesting to her honour, for the sake of having it known, that her person was attractive enough to make a man transgress the bounds of respect due to her character, which was not a vicious one, if you except this intemperate vanity. But this passion too often leads to the most ruinous actions, always corrupts the heart, and, when indulged, renders it perhaps as displeasing in the sight of the Almighty, as those faults which find least mercy from the world.’

ON NOVEL READING.

NOVELS being read with great avidity by young women, at an age when they possess more enthusiasm than discrimination, it is certainly of importance to examine how far this species of composition tends to promote the interests of morality.

Those novelists who heighten the picture of vice, in order to excite abhorrence, miss their aim by outraging nature. Besides, when any excessive appearances become familiar to us, it loses the power of terrifying or disgusting: and it is an argument in favour of my choice, that the really beautiful improves upon our affections at every new survey.

The other class of novelists, who represent men as they are, plead in their justification, that as the pictures they present come nearer home to the heart, they are likely to affect the mind the more permanently. Granted; but where a complicated digest of good and bad traits are exposed in one portrait, if the mind has not sufficient penetration to discriminate properly, it may receive as much pleasure from contemplating some of the one as of the other; and in proportion as vice fails to excite in us disgust, so far, we may be sure, we have degenerated from virtue; and though we are betrayed into this familiarity for want of knowing better, when our passions are once interested, it is not always that conviction will eradicate the evil.

‘I repeat of novels,’ says a late writer on this subject, ‘as Addison said of the stage, “that under proper regulations they might become most eminently serviceable in the cause of truth and purity;” but I say, at the same time, that novels in their present state of excrecence do more hurt to the morality of the age than, perhaps, luxury itself; they are like the diminutive fly, with gilded wings, which, with all the pretty appearances of harmlessness, is capable of tainting our food in a manner beyond conception deleterious to our health.’

‘The ponderous and gothic romances of knights, giants, and necromancers, loudly as they have been exclaimed against, are, in my opinion, far, far more inoffensive than the *Sentimental* (as they call it) stuff of the present age: the former certainly have their follies and their seductions; but *those* are too remote from the custom of the day to affect many minds, and *these* too much at variance with consistency to attach many hearts; while the absurdities of the latter are tempered to the

times, and their seductions accommodated to the meanest capacities.

‘ One principal feature of our modern novels is LOVE ; if we may sanctify by so elevated a name a spurious, intemperate solicitude ; engendered by vanity and caprice, and nourished by indolence, indiscretion, and sophisticated enthusiasm ; a chimerical infatuation, which is made the essential business of life ; corrodes, if obstructed, all its avocations ; and, encouraged, leads on to all the dissipatedness of luxurious speculation ; perverts the faculties of reason, and enervates every principle of active independence.

‘ Another grand trait is termed SENTIMENT ; which is the perfect essence of the most accommodating sophistry ; which, for delicacy, substitutes effeminacy, and for honest feeling, heartless affectation ; dresses out morality in all the frippery of ostentation, while undermining its most confirmed energies ; and proposing to shame venality, glosses it over so charmingly with the blush of amiable weakness, that the vacant heart is oftener inclined to pity than censure, and almost as often to approbation as pity ; which portrays imbecility and incontinence as benevolence and liberality ; whose honour, like the *ignis fatuus*, lights but to confound, and whose religion is as the insidious Etna ; the beautiful verdure of hope enamels its exterior, while its interior is the despot of the most malignant particles of destruction.

‘ To the young, who read for instruction, being debarred from an indiscriminate course of novel reading, will appear no restraint ; as they will necessarily be happy in having their choice of books regulated by the wisdom of others ; and to study the inclinations of those who read merely for amusement, as they pervert the very ends of reading, would be unjust ; and to the contemplation of such I would recommend the circumstance of the moth, that amused by the brightness of the candle, and ignorant of its nature, plays round the flame, till it discovers its noxious qualities by the ungrateful information of experience.’

ON THE

NATURE AND ORIGIN OF DREAMS.

MANY and vain are the terrors that detract from the happiness of the weak and uneducated. This is equally applicable to both sexes : but women, from their confined

education, are peculiarly liable to all the miseries that arise from old, exploded superstitions; by which their peace of mind is not only disturbed, but they are exposed to the sneers and contempt of the other sex. As few subjects have afforded a more fruitful source of unreal terrors than *dreams*, we will here endeavour to explain their origin and nature.

Dreams are plays of the imagination, and in most instances proceed from external sensations. They take place only, when our sleep is unsound, in which case the brain and nervous system are capable of performing the motions above described. We seldom dream during the first hours of sleep; perhaps, because the nervous fluid is then too much exhausted; but dreams rather occur towards the morning, when this fluid has been, in some measure, restored. Every thing capable of interrupting the tranquillity of the mind and body, may produce dreams. Such are the various kinds of grief and sorrow, exertions of the mind, affections and passions, crude and undigested food, a hard and inconvenient posture of the body. Those ideas which have lately occupied our mind, or which have made a lively impression upon us, generally constitute the principal subject of a dream, and more or less employ our imagination, when we are asleep. Animals are likewise apt to dream, but seldom; and even men living temperate, and enjoying a perfect state of health, are little disturbed with this play of the fancy. Nay, there are examples of lively and spirited persons who never dream. The great physiologist Haller considers dreaming as a species of disease, or as a stimulating cause, by which the perfect tranquillity of the *sensorium* is interrupted. Hence, that sleep is the most refreshing, which is not disturbed by dreams, or, at least, when we have no clear recollection of them.

It is a well-known fact, that many dreams originate in the impressions made on the body during sleep; that they consist of analogous images, or such as are associated with sensations that would arise from these impressions during a waking state. Hence, for instance, if our legs lie in a vertical posture, we are often terrified by a dream, that implies the imminent danger of falling from a steep rock or precipice. The soul must represent to itself these external impressions in a lively manner, otherwise no ideal picture could be thus excited. But, as we do not become at all conscious of them, they are but faintly and obscurely represented.

If we make a resolution of rising earlier in the morning than usual; if we imprint this determination on our mind immediately before going to bed, we are almost certain to succeed. Now it is self-evident, that this success cannot be

ascribed to the efforts of the body, but altogether to the mind: this, probably, during sleep perceives and computes the duration of time, so that it makes an impression on the body, whereby we are enabled to wake at an appointed hour. Yet all this takes place, without our being conscious of it, and the representations remain obscure.

Perhaps a person may judge better of the state of their health from the nature of their dreams, than by most other tests. The continuance of disturbed, terrific dreams, is a sure indication, that the functions of the body are not regularly performed, and may usually be considered as the forerunners of disease.

These remarks evince the reality of such obscure notions and representations, as lay the ground-work of all our dreams. That among the thousands and millions of fanciful and supposed ominous dreams, some are occasionally realised, is not a matter of astonishment; but many people, particularly the victims of the lottery, find rather frequently reason to regret, that these omens are not always to be depended upon; if those deluded visionaries would allow themselves to reason, and to calculate, they would discover, that there are as many chances against their dream being realised, as there are against their ticket turning up a twenty thousand pound prize.

ON APPARITIONS.

THE belief in ghosts, fairies, wizards, witches, and such like existences, is most strong amongst savages and uneducated people, and children who have early been influenced by the terrific tales of their nurses. Those who implicitly credit such idle superstitions, are frequently subjected to the most ungrounded and agonizing fears, which in women are sometimes the cause of very serious, and even fatal consequences.

There are many supernatural appearances recorded in Sacred Writ, but these were exhibited to men for the most important purposes, and were all in some degree necessary to complete the divine plan of the redemption of mankind. But we are not, from these instances, to believe that ghosts continue to haunt the abodes of the living, merely for the idle and mischievous purpose of terrifying people, and telling some silly story which the silly ghost forgot when in the body, or of informing some favourite where a pot of money is secreted. Indeed many extraordinary appearances, which have created

great alarm, have been afterwards completely accounted for; from which there is reason to believe that all the rest might, however improbable they appeared at the time, be reduced to some natural combination of circumstances. Hence it is that among a civilized people, and particularly those whose judgments are enlightened and correct, a credulous belief in events contrary to the common course of nature is almost unknown.

The popular absurd notions respecting ghosts are humourously ridiculed by Mr. Addison, in a small dramatic piece, called the Drummer, or the Haunted House, from which the following is extracted.

Say can you laugh indignant at the schemes
Of magic terrors, visionary dreams,
Portentous wonders, witching imps of hell,
The nightly goblin, and enchanting spell?

Francis' Hor.

The Butler, Coachman, and Gardener.

Butler. There came another coach to town last night, that brought a gentleman to enquire about this strange noise we hear in the house: this spirit will bring a power of custom to the George——If so be he continues his pranks, I design to sell a pot of ale, and set up the sign of the drum.

Coach. I'll give madam warning, that's flat——I've always liv'd in sober families. I'll not disparage myself to be a servant in a house that is haunted.

Gard. I'll e'en marry Nell, and rent a bit of ground of my own, if both of you leave madam; not but that madam's a very good woman—if Mrs. Abigail did not spoil her—come, here's her health.

But. It's a very hard thing to be a butler in a house that is disturb'd; he made such a racket in the cellar last night, that I'm afraid he'll sour all the beer in my barrels.

Coach. Why then, John, we ought to take it off as fast as we can: here's to you—He rattled so loud under the tiles last night, that I verily thought that the house would have fallen over our heads. I durst not go up into the cock-loft this morning, if I had not got one of the maids to go along with me.

Gard. I thought I heard him in one of my bed-posts—I marvel, John, how he gets into the house when all the gates are shut

But. Why look ye, Peter, your spirit will creep you into an augre-hole:——he'll whisk you through a key-hole, without so much as justling against one of the wards.

Coach. Poor madam is mainly frightened, that's certain, and verily believes 'tis my master that was kill'd in the last campaign.

But. Out of all manner of question, Robin, 'tis sir George. Mrs. Abigail is of opinion it can be none but his honour; he always lov'd the wars, and you know was mightily pleased from a child with the music of a drum.

Gard. I wonder his body was never found after the battle.

But. Found! Why, you fool, is not his body here about the house? Dost thou think he can beat his drum without hands and arms?

Coach. 'Tis master as sure as I stand here alive, and I verily believe I saw him last night in the town-close.

Gard. Ay! how did he appear?

Coach. Like a white horse.

But. Pho, Robin, I tell ye he has never appear'd yet but in the shape of the sound of a drum.

Coach. This makes one almost afraid of one's own shadow. As I was walking from the stable t'other night without my lanthorn, I fell across a beam, that lay in my way, and faith my heart was at my mouth—I thought I had stumbled over a spirit.

But. 'Thou might'st as well have stumbled over a straw: why, a spirit is such a little thing, that I have heard a man, who was a great scholar, say, that he'll dance a Lancashire hornpipe on the point of a needle——As I sat in the pantry last night counting my spoons, the candle methought burnt blue, and the spay'd bitch look'd as if she saw something.

Coach. Ay, poor cur, she's almost frighten'd out of her wits.

Gard. Ay I warrant ye, she hears him many a time and often when we don't.

But. My lady must have him laid, that's certain, whatever it cost her.

Gard. I fancy when one goes to market, one might hear of somebody that can make a spell.

Coach. Why may not the parson of our parish lay him?

But. No, no, no, our parson cannot lay him.

Coach. Why not he as well as another man?

But. Why, ye fool, he is not qualified—he has not taken the oaths.

Gard. Why, d'ye think, John, that the spirit would take the law of him?—faith, I cou'd tell you one way to drive him off.

Coach. How's that?

Gard. I'll tell you immediately [*drinks*]——I fancy Mrs. Abigail might scold him out of the house.

Coach. Ay, she has a tongue that would drown his drum, if any thing cou'd.

But. Pugh, this is all froth ! you understand nothing of the matter—the next time it makes a noise, I'll tell you what ought to be done—I would have the steward speak Latin to it.

Coach. Ay, that would do, if the steward had but courage.

Gard. There you have it—He's a fearful man. If I had as much learning as he, and I met the ghost, I'd tell him his own ! but, alack, what can one of us poor men do with a spirit, that can neither write nor read ?

But. Thou art always cracking and boasting, Peter ; thou dost not know what mischief it might do thee, if such a silly dog as thee should offer to speak to it. For ought I know, he might flea thee alive, and make parchment of thy skin to cover his drum with.

Gard. A fiddlestick ! tell not me——I fear nothing ; not I ! I never did harm in my life, I never committed murder.

But. I verily believe thee, keep thy temper, Peter, after supper we'll drink each of us a double mug, and then let come what will.

Gard. Why, that's well said, John, an honest man that is not quite sober, has nothing to fear——Here's to ye—why how if he should come this minute, here would I stand. Ha ! what noise is that ?

But. and *Coach.* Ha ! where ?

Gard. The devil ! the devil ! Oh no, 'tis Mrs. Abigail.

But. Ay, faith ! 'tis she ; 'tis Mrs. Abigail ! a good mistake ! 'tis Mrs. Abigail.

Act I. Scene I.

A horrible Story.

Some few years since, before ghosts and spectres were properly introduced among us, by means of the pantomimes and novels of the day, a gentleman of a philosophical turn of mind, who was hardy enough to deny the existence of any thing supernatural, happened to pay a visit to an old house in Gloucestershire, whose unfortunate owner had just become a bankrupt, with a view to offer such assistance and consolation as he could bestow ; when, on one rainy dull evening in the month of March, the family being seated by the kitchen fireside, the conversation turned on supernatural appearances. The philosopher was endeavouring to convince his auditors of the folly and absurdity of such opinions, with rather an unbecoming levity, when the wife left the party, and went up stairs ; but had hardly quitted the kitchen three minutes, before a dreadful noise was heard, mingled with the most horrid screams. The poor maid changed countenance, and her red hair stood erect in every direction ; the husband trembled in his chair,

and the philosopher began to look serious. At last the husband rose from his seat, and ascended the stairs in search of his wife, when a second dreadful scream was heard ; the maid mustered resolution to follow her master, and a third scream ensued. The philosopher, who was not quite at ease, now thought it high time for him to set out in search of a cause ; when, arriving at the landing-place, he found the maid in a fit : the master lying flat, with his face upon the floor, which was stained with blood ; and, on advancing a little farther, the mistress in nearly the same condition. To her the philosopher paid immediate attention ; and, finding she had only swooned away, brought her in his arms down stairs, and placed her on the floor of the kitchen ; the pump was at hand, and he had the presence of mind to run to it, to get some water in a glass ; but what was his astonishment, when he found that he pumped only copious streams of blood ! which extraordinary appearance, joined to the other circumstances, made the unbeliever tremble in every limb ; a sudden perspiration overspread the surface of his skin ; and the supernatural possessed his imagination in all its true colours of dread and horror. Again and again he repeated his efforts, and again and again threw away the loathsome contents of the glass.

Had the story stopped here, what would not superstition have made of it ! but the philosopher, who was still pumping, now found the colour grow paler, and at last pure water filled the vessel. Overjoyed at this observation, he threw the limpid stream in the face of the mistress, whose recovery was assisted by the appearance of her husband and Betty.

The mystery, when explained, turned out to be simply this : the good housewife, when she knew that a docket had been struck against her husband, had taken care to conceal some of her choice cherry brandy, from the rapacious gripe of the messenger to the commissioners of bankrupts, on some shelves in a closet up stairs ; which also contained, agreeable to the ancient architecture of the building, the trunk of the pump below ; and, in trying to move the jars to get at a drop for the party at the kitchen fire, the shelf gave way with a tremendous crash, the jars were broken into a hundred pieces, the rich juice descended in torrents down the trunk of the pump, and filled with its ruby current the sucker beneath ; and this was the self-same fluid, which the philosopher, in his fright, had so madly thrown away. The wife had swooned at the accident ; the husband in his haste had fallen on his nose, which ran with blood ; and the maid's legs in her hurry, coming in contact with her fallen master's ribs, she, like ' vaulting ambition,' overleaped herself, and fell on the other side.

Often has this story been told, by one who knew the philosopher, with great effect, till the last act or denouement; when disappointment was mostly visible in the looks of his auditors, at finding there was actually nothing supernatural in the affair, and no ghost.

A true Apparition.

At a town in the west of England, was held a club of twenty-four people, which assembled once a week to drink punch, smoke tobacco, and talk politics. Like Reubens' academy at Antwerp, each member had his peculiar chair, and the president's was more exalted than the rest. One of the members had been in a dying state for some time; of course his chair, while he was absent, remained vacant.

The club being met on their usual night, enquiries were naturally made after their associate. As he lived in the adjoining house, a particular friend went himself to enquire for him, and returned with the dismal tidings that he could not possibly survive the night. This threw a gloom on the company, and all efforts to turn the conversation from this sad subject before them were ineffectual.

About midnight (the time, by long prescription, appropriated for the walking of spectres) the door opened, and the form, in white, of the dying, or rather of the dead man, walked into the room, and took his seat in the accustomed chair—there he remained in silence, and in silence was he gazed at. The apparition continued a sufficient time in the chair to convince all present of the reality of the vision; at length he arose, and stalked towards the door, which he opened as if living—went out, and then shut the door after him.

After a long pause, some one at last had the resolution to say, 'If only one of us had seen this, he would not have been believed, but it is impossible that so many persons can be deceived.'

The company, by degrees, recovered their speech; and the whole conversation, as may be imagined, was upon the dreadful object which had engaged their attention. They broke up and went home.

In the morning, enquiry was made after their sick friend—it was answered by an account of his death, which happened nearly at the time of his appearing in the club. There could be little doubt before, but now nothing could be more certain than the reality of the apparition, which had been seen by so many persons together.

It is needless to say, that such a story spread over the country, and found credit even from infidels; for, in this case

all reasoning because superfluous, when opposed to a plain fact attested by three and twenty witnesses. To assert the doctrine of the fixed laws of nature was ridiculous, when there were so many people of credit to prove that they might be unfixed.

Years rolled on—the story ceased to engage attention, and it was forgotten, except when occasionally produced to silence an unbeliever.

One of the club was an apothecary. In the course of his practice he was called to an old woman, whose profession was attending on sick persons. She told him, that she could leave the world with a quiet conscience, but for one thing which lay on her mind—‘Do not you remember Mr. * * *, whose ghost has been so much talked of? I was his nurse. The night he died I left the room for something I wanted—I am sure I had not been absent long; but at my return I found the bed without my patient. He was delirious, and I feared that he had thrown himself out of the window. I was so frightened that I had no power to stir; but after some time, to my great astonishment, he entered the room shivering, and his teeth chattering—laid down on the bed, and died. Considering myself as the cause of his death, I kept this a secret, for fear of what might be done to me. Though I could contradict all the story of the ghost, I dared not do it. I knew, by what had happened, that it was he himself who had been in the club-room; (perhaps recollecting that it was the night of meeting) but I hope God and the poor gentleman's friends will forgive me, and I shall die contented.

The Ghost laid.

A few years ago, a woman who rented a snug house in Dublin, alarmed the neighbourhood with a strange story of a ghost, dressed as a female in black robes, that opened the curtains of her bed, surrounded by an illumination like lightning, and, with a countenance labouring under some heavy burden, beckoned the woman to follow her. The person haunted called in two relations to sleep with her next night; but they were also equally frightened with groans and an uncommon noise, and left the house next day;

The occupier of the house still persisted that she was not only haunted, but threatened by the ghost; and to this she made the most solemn oaths, as well as imprecations, and accordingly took lodgings in a neighbouring street.

The story having gone abroad, hundreds were daily drawn by curiosity into the street where the haunted house was: and it becoming the subject of conversation everywhere, Mr. No-

lan, so well known for his poetical and political abilities, took up a sporting bet, that he would suffer himself to be locked up in the house one whole night, without the company of any human being. About nine o'clock he went, and was shut up; but for the sake of defence against any improper practices, he took with him a dog and a case of loaded pistols, and was not released till six o'clock next morning, when he was found by his companions---fast asleep.

The following elegant stanzas will best shew the situation of his mind during the time of his vigils. Suffice it to say, he saw no ghost, though he heard a great deal of noise; and loudly threatened to shoot the first who should approach him, whether of this world or the other. This discreet ghost desisted, and the people got rid of their fears in that neighbourhood.

Stanzas written in a haunted Room.

If from the cearments of the silent dead
Our long departed friends could rise anew;
Why feel a horror, or conceive a dread,
To see again those friends whom once we knew?

Father of All! thou gav'st not to our ken,
To view beyond the ashes of our grave;
'Tis not the idle tales of busy men
That can the mind appal.—The truly brave,
Seated on reason's adamantine throne,
Can place the soul, and fears no ills unknown.

O! if the flinty prison of the grave
Could loose its doors, and let the spirit flee,
Why not return the wise, the just, the brave,
And set once more the pride of ages free;
Why not restore a Socrates again?
Or give thee, Newton, as the first of men?

In this lone room where now I patient wait,
To try if souls departed can appear,
O could a Burgh escape his prison gate,
Or could I think Latouch's form was near!
Why fear to view the shades which long must be
Sacred to freedom and to charity?

A little onward in the path of life,
And all must stretch in death their mortal frame;
A few short struggles end the weary strife,
And blot the frail memorial of our name.
Torn from the promontory's lofty brow,
In time the rooted oak itself lies low.

ON

ASTROLOGY AND FORTUNE-TELLING.

Ask not !—'Tis impious to inquire what date,
 The limit of our life is fix'd by fate ;
 Nor vainly Babylonian numbers try,
 But wisely wait your lot to live or die.

Francis' Hor.

ASTROLOGY signifies the doctrine of the stars. This frivolous and ridiculous science was founded on the supposition, that the stars had an influence upon the actions and fortunes of men ; but which is now universally exploded by the most intelligent part of mankind.

This art owed its origin to the practice of knavery on credulity, and was a profitable source of wealth to the ancient Egyptian and Chaldean priests. Amongst the Arabians and other eastern nations, the truths of science can only be recommended by ignorance and folly, and the astronomer would have been disregarded had he not debased his honesty by the vain predictions of astrology. The Bramins profess to be adepts in this deceptive art, and have thereby acquired much wealth and authority.

But the folly of crediting the impositions of fortune-tellers and astrologers is not confined to semi-barbarous nations. Even in our own country, and among the higher classes too, the same pitiable ignorance exists. A late notorious cheat is said to have realized a fortune in London, by pretending to unfold the fortunes of opulent, but ignorant and silly ladies. A line of coaches was frequently seen standing before his house in the morning, while his anxious and credulous dupes were in rotation admitted into the awful presence of this most sublime astrologer. The future historian will perhaps doubt the existence of such inconceivable folly during the present enlightened age. But it must be recollected, that the education of the higher ranks is generally showy and superficial ; and not, in any respect, calculated for invigorating the reasoning faculties.

It is hoped that all our fair readers will avoid a folly which is but too common amongst young women, and which induces the sensible part of the other sex to despise their understandings. Let them recollect that the future is known to God alone, and is not revealed even to angels ; that no revelation of the Divine

Will ought to be expected merely to satisfy an idle and silly curiosity; and that if the future was made known to us, nothing more would be wanted to render life completely miserable and intolerable. Let them likewise consider that the stars are all governed by one general law, that their motions are regular and reducible to the nicest calculation, and cannot therefore change their aspect and position merely to indicate the fate of a poor, diminutive insect, like man, who bears no more relation to the whole universe, than one grain of sand does to the whole that covers the sea-shore. Our planet is one of the smallest in the solar system; and the number of stars, which serve as suns to other systems, is great beyond conception. A modern astronomer has seen 258,000 stars in about 41 minutes. What a sublime idea does this afford of the works of God; and how vain and presumptuous is the mortal, who supposes that all this infinity of worlds was made for his use; and is arranged so as to indicate the unimportant circumstances of his life.

As for those ignorant women who believe that dumb people, gipsies, and the most worthless vagrants, have the power of predicting future events, they are sunk too low in folly to hope for their recovery. We flatter ourselves, however, that this infatuation is solely confined to the vulgar, whether in high or in low life.

‘The oracles of old,’ observes an energetic female writer, ‘were delivered by priests dedicated to the service of the god who was supposed to inspire them. The glare of worldly pomp which surrounded these impostors, and the respect paid to them by artful politicians, who knew how to avail themselves of this useful engine to bend the necks of the strong under the dominion of the cunning, spread a sacred mysterious veil of sanctity over their lies and abominations. Impressed by such solemn devotional parade, a Greek or Roman lady might be excused, if she inquired of the oracle, when she was anxious to pry into futurity, or enquire about some dubious event: and her inquiries, however contrary to reason, could not be reckoned impious.—But, can the professors of Christianity ward off that imputation? Can a Christian suppose that the favourites of the Most High, the highly favoured, would be obliged to lurk in disguise, and practise the most dishonest tricks to cheat silly women out of their money—which the poor cry for in vain?’

‘Say not that such questions are an insult to common sense—for it is your own conduct, O ye foolish women! which throws an odium on your sex! And these reflections should make you shudder at your thoughtlessness, and irrational devotion.—For I do not suppose that all of you laid aside your religion, such as it is, when you entered those mysterious dwellings,

Yet, as I have throughout supposed myself talking to ignorant women, for ignorant ye are in the most emphatical sense of the word, it would be absurd to reason with you on the egregious folly of desiring to know what the Supreme Wisdom has concealed.

‘ Probably you would not understand me, were I to attempt to shew you that it would be absolutely inconsistent with the grand purpose of life, that of rendering human creatures wise and virtuous: and that, were it sanctioned by God, it would disturb the order established in creation; and if it be not sanctioned by God, do you expect to hear truth? Can events be foretold, events which have not yet assumed a body to become subject to mortal inspection, can they be foreseen by a vicious worldling, who pampers his appetites by preying on the foolish ones?’

ON THE LOVE OF

PROMISCUOUS AMUSEMENTS.

YOUNG women who indulge a fondness for trivial and diversified amusements, are thereby incapacitated for discharging the sober duties of life, or of relishing the rational and substantial pleasures that arise from a conscious dignity of mind.

Novels, music, poetry, and gallantry, all tend to make women the creatures of sensation, and their character is thus formed during the time they are acquiring accomplishments, the only improvement they are excited, by their station in society to acquire. This overstretched sensibility naturally relaxes the other powers of the mind, and prevents intellect from attaining that sovereignty which it ought to attain to render a rational creature useful to others, and content with its own station: for the exercise of the understanding, as life advances, is the only method pointed out by nature to calm the passions.

A taste for the fine arts requires great cultivation; but not more than a taste for the virtuous affections; and both suppose that enlargement of the mind which opens so many sources of mental pleasure. Why do people hurry to noisy scenes, and crowded circles? It is, because they want activity of mind, because they have not cherished the virtues of the heart. They

only, therefore, see and feel in the gross, and continually pine after variety, finding every thing that is simple insipid.

‘ Visiting to display finery, card-playing, and balls, not to mention the idle bustle of morning trifling,’ says a female writer, ‘ draw women from their duty to render them insignificant, to render them pleasing, according to the present acceptation of the word, to every man, but their husband. For a round of pleasures in which the affections are not exercised, cannot be said to improve the understanding, though it be erroneously called seeing the world; yet the heart is rendered cold and averse to duty, by such a senseless intercourse, which becomes necessary from habit even when it has ceased to amuse.

‘An immoderate fondness for dress, for pleasure, and for sway, are the passions of savages; the passions that occupy those uncivilized beings who have not yet extended the dominion of the mind, or even learned to think with the energy necessary to concatenate that abstract train of thought which produces principles.’

ON MODESTY.

MODESTY, however strange the assertion may appear, is a virtue very little understood. Disgusting affectation, falsehoods, and studied rules of behaviour, are too often substituted for genuine modesty. This feeling is indeed nothing less than the grace of virtue exhibited in the conduct, which is never squeamish, bashful, and indelicately nice. But our ideas of modesty, which is common to both sexes, are strongly and justly explained in the following extracts from a work written on the rights and duties of women :---

Modesty ! Sacred offspring of sensibility and-reason !--- true delicacy of mind !---may I unblamed presume to investigate thy nature, and trace to its covert the mild charm, that, mellowing each harsh feature of a character, renders what would otherwise only inspire cold admiration---lovely ! Thou that smoothest the wrinkles of wisdom, and softenest the tone of the sublimest virtues till they all melt into humanity;---thou that spreadest the ethereal cloud that, surrounding love, heightens every beauty it half shades, breathing those coy sweets that steal into the heart and charm the senses---modulate for me the

language of persuasive reason, till I rouse my sex from the flowery bed, on which they supinely sleep life away !

‘ A modest man is steady, an humble man timid, and a vain one presumptuous ; this is the judgment which the observation of many characters has led me to form. Jesus Christ [considered in his manhood] was modest, Moses was humble, and Peter was vain.

‘ Thus, discriminating modesty from humility in one case, I do not mean to confound it with bashfulness in the other. Bashfulness, in fact, is so distinct from modesty, that the most bashful lass, or raw country lout, often becomes the most impudent ; for their bashfulness being merely the instinctive timidity of ignorance, custom soon changes it into assurance.

“ Such is the country maiden’s fright,
When first a red-coat is in sight ;
Behind the door she hides her face ;
Next time at distance eyes the lace :
She now can all his terrors stand,
Nor from his squeeze withdraws her hand.
She plays familiar in his arms,
And ev’ry soldier hath his charms ;
From tent to tent she spreads her flame ;
For custom conquers fear and shame,”

Gay.

‘ The shameless behaviour of the prostitutes, who infest the streets of the metropolis, raising alternate emotions of pity and disgust, may serve to illustrate this remark. They trample on virgin bashfulness with a sort of bravado, and, glorying in their shame, become more audaciously lewd than men, however depraved, to whom this sexual quality has not been gratuitously granted, ever appear to be. But these poor ignorant wretches never had any modesty to lose, when they consigned themselves to infamy ; for modesty is a virtue, not a quality. No, they were only bashful, shame-faced innocents ; and losing their innocence, their shame-facedness was rudely brushed off ; a virtue would have left some vestiges in the mind, had it been sacrificed to passion, to make us respect the grand ruin.

‘ Purity of mind, or that genuine delicacy which is the only virtuous support of chastity, is near akin to that refinement of humanity, which never resides in any but cultivated minds. It is something nobler than innocence ; it is the delicacy of reflection, and not the coyness of ignorance. The reserve of reason, which, like habitual cleanliness, is seldom seen in any great degree, unless the soul is active, may easily be distinguished from rustic shyness or wanton skittishness ; and, so far from being incompatible with knowledge, it is its fairest

fruit. What a gross idea of modesty had the writer of the following remark! 'The lady asked the question whether women may be instructed in the modern system of botany, consistently with female delicacy?—was accused of ridiculous prudery: nevertheless, if she had proposed the question to me, I should certainly have answered—'They cannot.' Thus is the fair book of knowledge to be shut with an everlasting seal! On reading similar passages I have reverently lifted up my eyes and heart to Him who liveth for ever and ever, and said, O my Father, hast Thou by the very constitution of her nature forbid thy child to seek thee in the fair forms of truth? And, can her soul be sullied with the knowledge that awfully calls her to Thee?

'I have then philosophically pursued these reflections till I inferred that those women who have most improved their reason must have the most modesty—though a dignified sedateness of deportment may have succeeded the playful, bewitching bashfulness of youth. And thus have I argued:—To render chastity the virtue from which unsophisticated modesty will naturally flow, the attention should be called away from employments which only exercise the sensibility; and the heart made to beat time to humanity, rather than to throb with love. The woman who has dedicated a considerable portion of her time to pursuits merely intellectual, and whose affections have been exercised by humane plans of usefulness, must have more purity of mind, as a natural consequence, than the ignorant beings whose time and thoughts have been occupied by gay pleasures or schemes to conquer hearts. The regulation of the behaviour is not modesty, though those who study rules of decorum are, in general, termed modest women. Make the heart clean, let it expand and feel for all that is human, instead of being narrowed by selfish passions; and let the mind frequently contemplate subjects that exercise the understanding, without heating the imagination, and artless modesty will give the finishing touches to the picture.

'She who can discern the dawn of immortality, in the streaks that shoot athwart the misty night of ignorance, promising a clearer day, will respect, as a sacred temple, the body that enshrines such an improvable soul. True love likewise spreads this kind of mysterious sanctity round the beloved object, making the lover most modest when in her presence. So reserved is affection, that, receiving or returning personal endearments, it wishes not only to shun the human eye as a kind of profanation, but to diffuse an encircling cloudy obscurity to shut out even the saucy sparkling sun-beams. Yet, that affection does not deserve the epithet of chaste, which does not

receive a sublime gloom of tender melancholy, that allows the mind for a moment to stand still and enjoy the present satisfaction, when a consciousness of the Divine presence is felt.---for this must ever be the food of joy!

‘As a sex, women are more chaste than men, and as modesty is the effect of chastity, they may deserve to have this virtue ascribed to them in rather an appropriated sense; yet, I must be allowed to add an hesitating if:---for I doubt whether chastity will produce modesty, though it may propriety of conduct, when it is merely a respect for the opinion of the world, and when coquetry and the lovelorn tales of novelists employ the thoughts. Nay, from experience and reason, I should be led to expect to meet with more modesty amongst men than women, simply because men exercise their understandings more than women.

‘But, with respect to propriety of behaviour, excepting one class of females, women have evidently the advantage. What can be more disgusting than that impudent dross of gallantry, thought so manly, which makes many men stare insultingly at every female they meet? Is this respect for the sex? This loose behaviour shews such habitual depravity, such weakness of mind, that it is vain to expect much public or private virtue till both men and women grow more modest---till men, curbing a sensual fondness for the sex, or an affectation of manly assurance, more properly speaking, impudence, treat each other with respect---unless appetite or passion gives the tone peculiar to it to their behaviour. I mean even personal respect---the modest respect of humanity and fellow-feeling---not the libidinous mockery of gallantry, nor the insolent condescension of protectorship.

‘To carry the observation still further, modesty must heartily disclaim, and refuse to dwell with that debauchery of mind, which leads a man coolly to bring forward, without a blush, indecent allusions or obscene witticisms in the presence of a fellow creature; women are now out of the question, for then it is brutality. Respect for man, as man, is the foundation of every noble sentiment. How much more modest is the libertine who obeys the call of appetite or fancy, than the lewd joker who sets the table in a roar!

‘Men boast of their triumphs over women: what do they boast of? Truly the creature of sensibility was surprized by her sensibility into folly---into vice; and the dreadful reckoning falls heavily on her own weak head when reason wakes. For where art thou to find comfort, forlorn and disconsolate one? He who ought to have directed thy reason, and supported thy weakness, has betrayed thee! In a dream of pas-

sion thou consentedst to wander through flowery lawns, and heedlessly stepping over the precipice to which thy guide, instead of guarding, lured thee, thou startest from thy dream only to face a sneering, frowning world, and to find thyself alone in a waste, for he that triumphed in thy weakness is now pursuing new conquests; but for thee—there is no redemption on this side the grave! And what resource hast thou in an enervated mind to raise a sinking heart?

‘Women are, in general, too familiar with each other, which leads to that gross degree of familiarity that so frequently renders the marriage state unhappy. Why, in the name of decency, are sisters, female intimates, or ladies and their waiting women, to be so grossly familiar as to forget the respect which one human creature owes to another? That squeamish delicacy which shrinks from the most disgusting offices when affection or humanity leads us to watch at a sick pillow, is despicable. But, why women in health should be more familiar with each other than men are, when they boast of their superior delicacy, is a solecism in manners which I could never solve.

‘In order to preserve health and beauty, I should earnestly recommend frequent ablutions, to dignify my advice that it may not offend the fastidious ear; and, by example, girls ought to be taught to wash and dress alone, without any distinction of rank; and if custom should make them require some little assistance, let them not require it till that part of the business is over which ought never to be done before a fellow creature; because it is an insult to the majesty of human nature. Not on the score of modesty, but decency; for the care which some modest women take, making at the same time a display of that care, not to let their legs be seen, is as childish as immodest.

‘It may be thought that I lay too great a stress on personal reserve; but it is ever the handmaid of modesty. So that were I to name the graces that ought to adorn beauty, I should instantly exclaim, cleanliness, neatness, and personal reserve. It is obvious, I suppose, that the reserve I mean has nothing sexual in it, and that I think it *equally* necessary in both sexes. So necessary, indeed, is that reserve and cleanliness which indolent women too often neglect, that I will venture to affirm that when two or three women live in the same house, the one will be most respected by the male part of the family, who reside with them, leaving love entirely out of the question, who pays this kind of habitual respect to her person.

‘Perhaps, there is not a virtue that mixes so kindly with every other as modesty. It is the pale moon-beam that renders more interesting every virtue it softens, giving mild

grandeur to the contracted horizon. Nothing can be more beautiful than the poetical fiction, which makes Diana with her silver crescent the goddess of chastity. I have sometimes thought, that, wandering with sedate step in some lonely recess, a modest dame of antiquity must have felt a glow of conscious dignity when, after contemplating the soft shadowy landscape, she has invited with placid fervour the mild reflection of her sister's beams to turn to her chaste bosom.

'A Christian has still nobler motives to incite her to preserve her chastity and acquire modesty, for her body has been called the Temple of the living God; of that God who requires more than modesty of mien. His eye searcheth the heart; and let her remember, that if she hopeth to find favour in the sight of purity itself, her chastity must be founded on modesty and not on worldly prudence; or verily a good reputation will be her only reward; for that awful intercourse, that sacred communication, which virtue establishes between man and his Maker, must give rise to the wish of being pure as he is pure!'

'Would ye, O my sisters,' exclaims this sensible and enthusiastic female, 'really possess modesty, ye must remember that the possession of virtue, of any denomination, is incompatible with ignorance and vanity! ye must acquire that soberness of mind, which the exercise of duties and the pursuit of knowledge alone inspire, or ye will still remain in a doubtful dependent situation, and only be loved whilst ye are fair!--The downcast eye, the rosy blush, the retiring grace, are all proper in their season; but modesty, being the child of reason, cannot long exist with the sensibility that is not tempered by reflection. Besides, when love, even innocent love, is the whole employ of your lives, your hearts will be too soft to afford modesty that tranquil retreat where she delights to dwell in close union with humanity.'

ON THE

GOVERNMENT OF THE TEMPER.

THE principal virtues or vices of a woman must be of a private and domestic kind. 'Within the circle of her own family and dependants,' says Mrs. Chapone, 'lies her sphere of action--the scene of almost all those tasks and trials, which must determine her character, and her fate, here, and hereafter.'

Reflect, for a moment, how much the happiness of her husband, children, and servants, must depend on her temper, and you will see that the greatest good, or evil, which she ever may have in her power to do, may arise from her correcting or indulging its infirmities.

‘The greatest outward blessings cannot afford enjoyment to a mind ruffled and uneasy within itself. A fit of ill humour will spoil the finest entertainment, and is as real a torment as the most painful disease. Another unavoidable consequence of ill temper, is the dislike and aversion of all who are witnesses to it, and, perhaps, the deep and lasting resentment of those who suffer from its effects. We all, from social or self-love, earnestly desire the esteem and affection of our fellow-creatures; and indeed our condition makes them so necessary to us, that the wretch who has forfeited them, must feel desolate and undone, deprived of all the best enjoyments and comforts the world can afford, and given up to his inward misery, unpitied and scorned. But this never can be the fate of a good-natured person: whatever faults he may have, they will generally be treated with lenity; he will find an advocate in every human heart; his errors will be lamented rather than abhorred; and his virtues will be viewed in the fairest point of light: his good humour, without the help of great talents or acquirements, will make his company preferable to that of the most brilliant genius, in whom this quality is wanting: in short, it is almost impossible that you can be sincerely beloved by any body, without this engaging property, whatever other excellencies you may possess; but, with it, you will scarcely fail of finding some friends and favourers, even though you should be destitute of almost every other advantage.

‘Perhaps you will say, “all this is very true, but our tempers are not in our own power---we are made with different dispositions. and, if mine is not amiable, it is rather my unhappiness than my fault.” This is commonly said by those who will not take the trouble to correct themselves. Yet, be assured, it is a delusion, and will not avail in our justification before him, ‘who knoweth whereof we are made,’ and of what we are capable. It is true, we are not all equally happy in our dispositions; but human virtue consists in cherishing and cultivating every good inclination, and in checking and subduing every propensity to evil.

‘It is observed, that every temper is inclined, in some degree, either to passion, peevishness, or obstinacy. Many are so unfortunate as to be inclined to each of the three in turn: it is necessary therefore to watch the bent of our nature, and to apply the remedies proper for the infirmity to which we are

most liable. With regard to the first, it is so injurious to society, and so odious in itself, especially in the female character, that one would think shame alone would be sufficient to preserve a young woman from giving way to it; for it is as unbecoming her character to be betrayed into ill behaviour by passion, as by intoxication, and she ought to be ashamed of the one as much as of the other. Gentleness, meekness, and patience, are her peculiar distinctions, and an enraged woman is one of the most disgusting sights in nature.

‘It is plain, from experience, that the most passionate people can command themselves, when they have a motive sufficiently strong---such as the presence of those they fear, or to whom they particularly desire to recommend themselves: it is therefore no excuse to persons, whom you have injured by unkind reproaches, and unjust aspersions, to tell them you were in a passion: the allowing yourself to speak to them in a passion is a proof of an insolent disrespect, which the meanest of your fellow-creatures would have a right to resent. When once you find yourself heated so far as to desire to say what you know would be provoking and wounding to another, you should immediately resolve either to be silent, or to quit the room, rather than to give utterance to any thing dictated by so bad an inclination. Be assured, you are then unfit to reason or to reprove, or to hear reason from others. It is therefore your part to retire from such an occasion of sin; and wait till you are cool, before you presume to judge of what has passed. By accustoming yourself thus to conquer and disappoint your anger, you will, by degrees, find it grow weak and manageable, so as to leave your reason at liberty. You will be able to restrain your tongue from evil, and your looks and gestures from all expressions of violence and ill-will.

‘With those who treat you ill without provocation, you ought to maintain your own dignity. But, in order to do this, whilst you shew a sense of their improper behaviour, you must preserve calmness, and even good breeding---and thereby convince them of the impotence as well as injustice of their malice. You must also weigh every circumstance with candour and charity, and consider whether your shewing the resentment deserved may not produce ill consequences to innocent persons---as is almost always the case in family quarrels---and whether it may not occasion the breach of some duty, or necessary connection, to which you ought to sacrifice even your just resentments. Above all things, take care that a particular offence to you does not make you unjust to the general character of the offending person. Generous anger does not preclude esteem for whatever is really estimable, nor does it destroy

good-will to the person of its object : it even inspires the desire of overcoming him by benefits, and wishes to inflict no other punishment than the regret of having injured one, who deserved his kindness : it is always placable, and ready to be reconciled, as soon as the offender is convinced of his error ; nor can any subsequent injury provoke it to recur to past disobligations, which had been once forgiven. But it is perhaps unnecessary to give rules for this case. The consciousness of injured innocence naturally produces dignity, and usually prevents excess of anger. Our passion is most unruly, when we are conscious of blame, and when we apprehend that we have laid ourselves open to contempt. When we know we have been wrong, the least injustice in the degree of blame imputed to us, excites our bitterest resentment ; but, when we know ourselves faultless, the sharpest accusation excites pity or contempt, rather than rage. Whenever therefore you feel yourself very angry, suspect yourself to be in the wrong, and resolve to stand the decision of your own conscience, before you cast upon another the punishment, which is perhaps due to yourself. This self-examination will at least give you time to cool, and, if you are just, will dispose you to balance your own wrong with that of your antagonist, and to settle the account with him on equal terms.

‘Peevishness, though not so violent and fatal in its immediate effects, is still more unamiable than passion, and, if possible, more destructive of happiness, inasmuch as it operates more continually. Though the fretful man injures us less, he disgusts us more than the passionate one—because he betrays a low and little mind, intent on trifles, and engrossed by a paltry self-love, which knows not how to bear the very apprehension of any inconvenience. Though the aged and infirm are most liable to this evil, (and they alone are to be pitied for it) yet we sometimes see the young, the healthy, and those who enjoy most outward blessings, inexcusably guilty of it. The smallest disappointment in pleasure, or difficulty in the most trifling employment, will put wilful people out of temper, and their very amusements frequently become sources of vexation and peevishness. How often have I seen a girl, preparing for a ball, or for some other public appearance, unable to satisfy her own vanity, fret over every ornament she put on, quarrel with her maid, with her clothes, her hair ; and growing still more unlovely as she grew more cross, be ready to fight with her looking-glass for not making her as handsome as she wished to be ! She did not consider, that the traces of this ill humour on her countenance would be a greater disadvantage to her

appearance, than any defect in her dress, or even than the plainest features enlivened by joy and good humour.

‘ Sullenness, or obstinacy, is perhaps a worse fault of temper than either of the former—and, if indulged, may end in most fatal extremes of stubborn melancholy, malice, and revenge. The resentment, which, instead of being expressed is nursed in secret, and continually aggravated by the imagination, will, in time, become the ruling passion ; and then, horrible must be his case, whose kind and pleasurable affections are all swallowed up by the tormenting as well as detestable sentiments of hatred and revenge !

‘ I know not, whether that strange caprice, that inequality of taste and behaviour, so commonly attributed to our sex, may be properly called a fault of temper—as it seems not to be connected with, or arising from our animal frame, but to be rather the fruit of our own self-indulgence, degenerating by degrees into such a wantonness of will as knows not how to please itself. When, instead of regulating our actions by reason and principle, we suffer ourselves to be guided by every slight and momentary impulse of inclination, we shall, doubtless, appear so variable and inconstant, that nobody can guess, by our behaviour to-day, what may be expected from us to-morrow ; nor can we ourselves tell whether what we delighted in a week ago, will now afford us the least degree of pleasure. It is in vain for others to attempt to please us—we cannot please ourselves, though all we could wish for waits our choice: and thus does a capricious woman become “ sick of herself, through very selfishness.” And, when this is the case, it is easy to judge how sick others must be of her, and how contemptible and disgusting she must appear. This wretched state is the usual consequence of power and flattery. May you never meet with the temptation of that excessive and ill-judged indulgence from a husband, which seldom fails to reduce women to the miserable condition of a humoured child, always unhappy from having nobody’s will to study but its own ! The insolence of such demands for yourself, and such disregard to the choice and inclinations of others, can seldom fail to make you as many enemies as there are persons obliged to bear with your humours ; whilst a compliant, reasonable, and contented disposition, would render you happy in yourself, and beloved by all your companions—particularly by those who live constantly with you ; and of what consequence this is to your happiness, a moment’s reflection will convince you. Family friendships are the friendships made for us, if I may so speak, by God himself. With the kindest intentions, he has knit the

bands of family love by indispensable duties; and wretched are they who have burst them asunder by violence and ill-will, or worn them out by constant little disobligation, and by the want of that attention to please, which the presence of a stranger always inspires, but which is so often shamefully neglected towards those, whom it is most our duty and interest to please. May you be wise enough to see that every faculty of entertainment, every engaging qualification which you possess, is exerted to the best advantage for those whose love is of the most importance to you—for those who live under the same roof, and with whom you are connected for life, either by the ties of blood, or by the still more sacred obligations of a voluntary engagement.

ON SELF-DECEPTION.

THE following observations on self-deception, from the pen of Mrs. Chapone, are worthy of the notice of our fair readers, who wish to avoid so detestable a folly. ‘There is nothing more common,’ she observes, ‘than to see people fall into the most ridiculous mistakes, with regard to their own characters: but I can by no means allow such mistakes to be unavoidable, and therefore innocent: they arose from voluntary insincerity, and are continued for want of that strict honesty towards ourselves and others, which the Scripture calls “singleness of heart;” and which in modern language is termed simplicity—the most enhancing of all qualities, esteemed and beloved in proportion to its rareness.

‘He, who “requires truth in the inward parts,” will not excuse our self-deception; for he has commanded us to examine ourselves diligently, and has given us such rules as can never mislead us, if we desire the truth, and are willing to see our faults, in order to correct them. But this is the point in which we are defective; we are desirous to gain our own approbation, as well as that of others, at a cheaper rate than that of being really what we ought to be; and we take pains to persuade ourselves that we are that which we indolently admire and approve.

‘There is nothing in which this self-deception is more notorious than what regards sentiment and feeling. Let a vain young woman be told that tenderness and softness is the peculiar charm of the sex—that even their weakness is lovely, and their fears becoming—and you will presently observe her

grow so tender as to be ready to weep for a fly ; so fearful that she starts at a feather ; and so weak-hearted, that the smallest accident quite overpowers her. Her fondness and affection become fulsome and ridiculous ; her compassion grows contemptible weakness ; and her apprehensiveness the most abject cowardice : for, when she quits the direction of nature, she knows not where to stop, and continually exposes herself by the most absurd extremes.

This despicable affectation of weakness proceeds chiefly from the confined education which girls receive ; but a better state of things is now opening upon us. ‘ It would be an endless task,’ says a writer before quoted, ‘ to trace the variety of meannesses, cares, and sorrows, into which women are plunged by the prevailing opinion, that they were created rather to feel than reason, and that all the power they obtain, must be obtained by their charms and weakness :

“ Fine by defect, and amiably weak !”

And, made by this amiable weakness entirely dependent, excepting what they gain by illicit sway, on man, not only for protection, but advice, is it surprising that, neglecting the duties that reason alone points out, and shrinking from trials calculated to strengthen their minds, they only exert themselves to give their defects a graceful covering, which may serve to heighten their charms in the eye of the voluptuary, though it sink them below the scale of moral excellence ?

Fragile in every sense of the word, they are obliged to look up to man for every comfort. In the most trifling dangers they cling to their support, with parasitical tenacity, piteously demanding succour ; and their *natural* protector extends his arm, or lifts up his voice, to guard the lovely trembler--from what ? Perhaps the frown of an old cow, or the jump of a mouse ; a rat would be a serious danger. In the name of reason, and even common sense, what can save such beings from contempt ; even though they be soft and fair ?

‘ Nothing so effectually defeats its own ends,’ observes Mrs. Chapone, ‘ as this kind of affectations ; for though warm affections, and tender feelings are beyond measure amiable and charming, when perfectly natural, and kept under the due controul of reason and principle, yet nothing is so truly disgusting as the affectation of them, or even the unbridled indulgence of such as are real.

‘ Remember that our feelings were not given us for our ornament, but to spur us on to right actions.--Compassion, for instance, was not impressed upon the human heart, only to

adorn the fair face with tears, and to give an agreeable langour to the eyes ; it was designed to excite our utmost endeavours to relieve the sufferer. Yet, how often have I heard that selfish weakness, which flies from the sight of distress, dignified with the name of tenderness !---“ My friend is, I hear, in the deepest affliction and misery ;---I have not seen her---for indeed I cannot bear such scenes---they affect me too much !---those who have less sensibility are fitter for this world ;---but for my part, I own, I am not able to support such things---I shall not attempt to visit her till I hear she has recovered her spirits.”---This have I heard said, with an air of complacence ; and the poor selfish creature has persuaded herself that she had finer feelings than those generous friends, who are sitting patiently in the house of mourning---watching, in silence, the proper moment to pour in the balm of comfort ;---who suppressed their own sensations, and only attended to those of the afflicted person---and whose tears flowed in secret, whilst their eyes and voice were taught to enliven the sickening heart with the appearance of cheerfulness.

‘ That sort of tenderness, which makes us useless, may indeed be pitied and excused, if owing to natural imbecility ; but, if it pretends to loveliness and excellence, it becomes truly contemptible.’

ON LOVE AND COURTSHIP.

WHEN a female's affections are placed on a man, whose modesty and agreeableness conspire to express the feelings of a tender heart, it generally grows into a soft endearing attachment. When this attachment is improved by a growing acquaintance with the worth of its object, and is conducted by discretion, it becomes the source of many amiable duties, of a communication of passions and interests of the most refined decencies, of a thousand nameless deep-felt joys of reciprocal tenderness and love, flowing from every word, look, and action. Hence friendship acts with double energy, and the natural conspire with the moral charms to strengthen and to secure the love of virtue.

The reverend Mr. Wilkes, in his advice to a young lady, expresses himself thus :—‘ I have heard a lady of nice discernment, say, that “ nothing is more dangerous to a female, than

the vanity of conquests, and that it is as safe to play with fire, as to dally with gallantry." That this lady collected the phrase from experience, it would be ungenerous to suspect; but hence it may be inferred, that a young lady conspires against her own safety and honour, who is over free of temper, forward in talking, or fond of being thought witty, in the presence of her courtier. Except wit be tempered with discretion, and ripened by experience; improved by reading, and guarded by judgment; it is the most dangerous companion that can lurk in a female bosom. It softens her sentiments; makes her fond of being politely addressed; curious of fine speeches; impatient of praise; and exposes her to all the temptations of flattery and deceit. Ladies have great reason to be cautious and watchful over themselves; for even to listen to compliments and gay addresses, may betray them into weakness and indiscretion.

‘ If it be agreeable to see craft repelled by cunning, it must be much more so, to behold the snares of a seducer defeated by the management of innocence. It is as much the province of a licentious rake, to betray the young, the rich, the beautiful, or gay female; as it is the quality of a fox to prey upon poultry: wherefore, if one of these sparks were about drawing her into a compliance with his destructive measures, by pretended civilities, and extraordinary concern for her interests; she ought to consider his proposals in their true light—as a bait artfully placed to conceal the fatal hook, which was designed to lead her into ruin. An honest man, with a moderate share of good sense, may as easily convince a lady of his designs being honourable and intended for her welfare, as the best master of address and rhetoric, if destitute of sincerity—though he had a head turned for calculation, equal to Sir Isaac Newton’s, and a tongue as eloquent as that of Cicero, or Demosthenes. The truth is—makers of fine speeches to the fair, in points of so great importance, are either knaves, fops, or very silly fellows. How disappointed is the amorous youth, who, endeavouring to plunder an outside of bloom and beauty, finds a treasure of impenetrable virtue concealed within!

‘ Be careful how you give way to what many ladies call *an innocent liberty*; for here civility may be taken for an invitation. The double temptation of vanity and desire is so prevalent in our sex, that we are apt to interpret every obliging look, gesture, smile, or sentence of a female we like, to the hopeful side. Therefore, let your deportment forbid without rudeness; and oblige without invitation. We look upon a women’s eyes to be the interpreters of her heart; and we often gather more encouragement from a pleasing glance, than from her softest words. The language of the eyes is very significant.

‘ Be not over credulous in believing every obliging thing your admirer says ; for that would expose you to his artillery of persuasions. When he praises your beauty, wit, shape, or temper, and tells you, that in his eyes you excel all others of your sex ; do not receive such compliments as an homage due to your merit, without examining whether he be sincere, or flatters. The lives of some men are a mere cominence of compliments and dissimulation, to impose upon female softness ; and this often makes credulity in women as infamous as falsehood is reproachful in men. All the havock which is made in the habitations of beauty and innocence, by the arts and gallantries of crafty men, is owing altogether to this female weakness. Too often credulity is overtaken by disgrace.

‘ Whoever is made of flesh and blood is subject to human frailties ; wherefore, it must be much safer to fly from, than to fight with, what the world calls *opportunities*, and religious, *temptations*. Thousands of your sex have been gradually betrayed from innocent freedoms to ruin and infamy ; and thousands of our sex have begun with flatteries, protestations, and endearments ; but ended with reproaches, perjury, and perfidiousness. She that considers this, will shun, like death, such baits of guilt and misery, and be very cautious to whom she listens. When a man talks of honourable love, you may with an honest pleasure hear his story ; but, if he flies into raptures ; calls you an angel, or a goddess ; vows to stab himself, like a hero ; or to die at your feet, like a slave ; he no more than dissembles ; or, if you cannot help believing him, only recollect the old phrase, “ Violent things can never last.”

‘ Tenderness, friendship, and constancy, dressed in a simplicity of expression, recommend themselves by a more native elegance, than violent raptures, extravagant praises, and slavish adoration ; all which, perhaps, may be no more than a repetition of the same things, said to a hundred of the sex before.

‘ The motions of an honest passion are regular and lasting ; its elegance consists in purity, and its transports are the result of virtue and reason. It never sinks a man into imaginary wretchedness, nor transports him out of himself ; nor is there a greater difference between any two things in nature, than between true love and that romantic passion which pretends to ape it.’

REFORMED RAKES

AND

FINE GENTLEMEN.

WE proposed to write an article warning our fair readers against the very pernicious old proverb, that reformed rakes make the best husbands, and hold up to ridicule those non-descript animals which are known by the appellation of *fine gentlemen*. But on reflection, we thought that such cautions would be offering an insult to the understanding of the reader. No woman of a pure heart could surrender herself to the disgusting embraces of a rake, whose powers being worn out by a nasty and revolting scene of dissipation, seeks for repose on the bosom of a virtuous woman.—A virtuous woman, did we say? no: such a fellow has no idea of the possibility of such a character existing, but judging from his own experience, concludes with Pope that

‘ Every woman is a rake at heart.’

How then can such a man repose confidence in his wife, or treat her with the delicacy of a friend? How can he discharge the duties of a father, whose life has been spent in involving the children of others in ruin and infamy, in order to gratify his own sensual appetite? or, how can that man be expected to revere the marriage rules, who has long been in the habit of undermining the principles on which they rest? Besides, no man of sense and delicacy would choose a common prostitute for his wife; and she who chooses a male prostitute may depend upon it, (whatever the pretended distinctions may be) that his morals are equally depraved, and the connexion will be equally disgraceful and unhappy.

Those stiffened, vain, conceited fops, who are designated as fine gentlemen, are so completely and universally contemptible, as to require no description; their vanity is too despicable, and their selfishness too well known, to impose upon any woman of sense. The gay, the thoughtless, and the ignorant are out of the question. Such women may indeed marry to please their silly eyes in the morning of life, though a long, dreary, and wretched night must follow.

We again above, all things entreat our fair readers to labour assiduously in cultivating their understanding. Knowledge is the best safe-guard against vice, and the only certain means of preserving the esteem of a husband. A beautiful idiot will soon become contemptible, and be deserted. 'True voluptuousness,' exclaims a high-minded female, 'must proceed from the mind—for what can equal the sensations produced by mutual affection, supported by mutual respect? What are the cold, or feverish caresses of appetite, but sin embracing death, compared with the modest overflowings of a pure heart and exalted imagination? Yes, let me tell the libertine of fancy when he despises understanding in woman—that the mind, which he disregards, gives life to the enthusiastic affection from which rapture, short-lived as it is, alone can flow! And, that, without virtue, a sexual attachment must expire, like a tallow candle in the socket, creating intolerable disgust. To prove this I need only observe, that men who have wasted great part of their lives with women, and with whom they have sought for pleasure with eager thirst, entertain the meanest opinion of the sex.—Virtue, true refiner of joy!—if foolish men were to fright thee from earth, in order to give loose to all their appetites without a check—some sensual wight of taste would scale the heavens to invite thee back, to give a zest to pleasure!'

ON THE CHOICE OF A HUSBAND.

IF a young man makes his addresses to you, or gives you any reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character, as to sense, his morality, his religion, his temper, and family, whether it is distinguished for parts and worth or for folly and knavery. When your friends inform you of these, they have fulfilled their duty; and it behoves you to hearken to their counsel, and to attend to their advice.

Avoid a companion that may entail any hereditary disease on your posterity, particularly that most dreadful of all human calamities, madness. It is the height of imprudence to run into such a danger; and, farther, it is highly criminal.

Do not marry a fool: he is the most untractable of all animals; he is led by his passions and caprices, and is incapable

of hearing the voice of reason. It may probably hurt your vanity, to have a husband for whom you have reason to blush and tremble every time he opens his lips in company.

A rake is ever to be avoided by a prudent woman; he always makes a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourself, do not think of a husband who has none. If you marry an infidel, or an irreligious character, what hope can you entertain of happiness? If you have children, you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As the choice of a husband is of the greatest consequence to your happiness, be sure you make it with the utmost circumspection. Do not give way to a sudden sally of passion, and then dignify it with the name of love. Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of tastes, and sympathy of souls.

If you have these sentiments, you will never marry any one when you are not in that situation which prudence suggests to be necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes: if you have as much between you as to satisfy all your demands, it is sufficient.

Marriage may dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, may, and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, a more sensible and tender manner.

To the neglect of such considerations as these, may be traced the cause of most unhappy connections of this kind.

Marriage, where the disproportion of rank and fortune is very great, especially if the disadvantage is on the woman's side, seldom turns out happy. There is so much delicacy required on the obliging side, to lessen the pain of receiving a benefit, and so much circumspection on the part of the obliged, to prevent suspicion of interestedness, that it is next to impossible that their lives can be passed agreeably. Equality is necessary to friendship; and without friendship marriage must be at the best insipid; but oftener a state of perfect misery.

The Character of a good Husband.

They know a passion still more deeply charming
Than fever'd youth ere felt ; and that is love,
By long experience mellow'd into friendship.

The good husband is one who, wedded not by interest but by choice, is constant as well from inclination as from principle: he treats his wife with delicacy as a woman, with tenderness as a friend: he attributes her follies to her weakness, her imprudence to her inadvertency: he passes them over, therefore, with good nature, and pardons them with indulgence: all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation, because her's is blended with it: lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christianity by his example; that, as they join to promote each other's happiness in this world, they may unite to ensure eternal joy and felicity in that which is to come.

ADVICE AFTER MARRIAGE.

THE following extract from an excellent letter, sent by a lady of learning, worth, and experience, to a young female friend, who had just entered the married state, contains the best advice, couched in chaste language, and may be perused with advantage by such young women as are anxious to retain the esteem of their lovers, in a state that at first requires much management and delicacy:—

‘ I know you have not been brought up in modish principles, and that you do not at present consider marriage as a title to unbounded liberty and perpetual dissipation, instead of a solemn engagement to subjection and obedience, to family cares and serious employments. You will probably indeed meet with people who will endeavour to laugh you out of all such regards, and who will find something very ludicrous in the idea of authority in a husband. But, whatever your opinions may be on this head, it is certain that a man of Mr. B.'s generosity would be much mortified and distressed, to find himself obliged to exert his authority in restraining your

pleasures, particularly on his first setting out with you on the journey of life. He knows he should be universally condemned, as either jealous or covetous, should he interfere to stem the torrent of dissipation, into which it will be the business of most of your acquaintance to see you fairly plunged; for well they know that when once you are drawn into the whirlpool, more than female strength is required to get out of it again. Curiosity and vanity will join their temptation. You have a new face and new finery to shew, new flattery to hear, and every fine place about town to see and to be seen in.

‘Alas! poor Mr. B.!--what chance have you for a moment’s attention! and what a sudden end is here of all that dear domestic happiness to which you both looked forward with rapture a few weeks ago!--You have nothing for it but to engage as deeply in the same course, and leave to whining swains in the country all ideas of that union of heart, that sweet intercourse of tenderness and friendship of which “soft souls in love” are apt to dream, when they think of living with the object of their wishes.

‘Mr. B. chose you from affection only; the superiority of his fortune, and the large field of choice which that fortune, joined with his amiable person and character, secured to him, precludes the possibility of any other motive. I—who know the disinterestedness of your nature, and the perfect freedom of rejection which your parents have always allowed you—have not the least doubt that your preference of him was the genuine effect of a real attachment, without any bias from his riches. Youth is naturally disinterested, and your heart is hitherto uncorrupted. But, my dear, the mode of living, in this too civilized part of the world, leaves scarce a single trace of nature, and even youth grows a stranger to tenderness and truth, and pursues wealth (as the means of gratifying vanity) with all the rapacity of an old usurer. It is necessary therefore that you should prove to your husband the sincerity of your attachment, which he must justly doubt if he sees that your happiness arises from the enjoyment of his fortune rather than of him. By a reserved and moderate use of his indulgence, by always preferring his company, and that of his particular friends, to public diversions and assemblies, by studying his taste rather than your own, and making the gratification of it your highest pleasure, you must convince him that your heart is his own: a truth which should always appear in the general tenor of your conduct, rather than in professions, or in that officious parade of affection which designing women often substitute in the place of every genuine mark of tenderness and consideration. Jean Swift, in his coarse way, says very sensible things on the

subject of displaying affection, which however may safely be left to your own natural delicacy "*l'amour, de la nature, aime le secret*;" and a person of sensibility is always averse to shewing any passion or affection before those whose sympathy is not interested in it. An amiable author, of much more delicacy than the dean, goes so far as to advise his daughters never to shew the extent of their love, even to their husbands; a precept which does no honour to his own sex, and which would take from ours its sweetest charms, simplicity and artless tenderness. A haughty and imperious woman, who desired an undue power over her husband, would indeed do wisely to keep him always in suspense, and conceal from him an affection which must increase his power and diminish her own; but a gentle and truly feminine nature has no such desires, and consequently needs no such arts. A modest heart may trust its genuine feelings with a husband who has generosity and delicacy, and who, like yours, is untainted with that base opinion of women which a commerce with the worst of the sex always inspires.

Swift (and almost every male writer on the subject) pronounces, that the passion of love in men is infallibly destroyed by possession, and can subsist but a short time after marriage. What a dreadful sentence must this appear to you at this time! your heart, which feels its own affection increased, knows not how to support the idea of such a change in the beloved object: but, my dear friend, the God of nature who provided the passion of love as the incitement to marriage, has also provided resources for the happiness of this his own institution, which kind and uncorrupted natures will not fail to find. It is not indeed intended that we should pass our lives in the delirium of passion: but whilst this subsides, the habit of affection grows strong. The tumult and anxiety of desire must of course be at an end when the object is secure; but a milder and more serene happiness succeeds, which in good hearts creates a tenderness that is often wanting amidst the fervors of violent passion. Before this palls, your business is to build the solid foundation of a durable friendship. This will best be done whilst the partiality of fondness places all your excellences in the fairest point of view, and draws a veil over your defects. This season you should take care to prolong, as far as is possible, that habit and esteem may have time to take deep root: to this end you must avoid every thing that can create a moment's disgust towards either your person or your mind. Keep the infirmities of both out of the observation of your husband more scrupulously than of any other man; and never let your idea in his imagination be accompanied with circum-

stances unpleasant or disgraceful. A mistress of a family cannot always be adorned with smiles. It will sometimes be incumbent on you to find faults, and human nature may sometimes fail of doing this with proper temper and dignity; therefore let it never be done in the presence of your husband. Do not disturb him with the detail of your grievances from servants or trades-people, nor with your methods of family management. But, above all, let nothing of this kind embitter his nicals when you happen to be tete-a-tete at table. In mixing with the world and its affairs, he will often meet with such things as cannot fail to hurt a mind like his, and which may sometimes affect his temper. But when he returns to his own house, let him there find every thing serene and peaceful, and let your cheerful complacency restore his good humour, and quiet every uneasy passion.

‘ Endeavour to enter into his pursuits, catch his taste, improve by his knowledge; nor let any thing that is interesting to him appear a matter of indifference to you. Thus will you make yourself delightful to him as a companion and friend, in whom he may be always sure to find that sympathy which is the grand cement of friendship. But if you affect to speak of his pursuits as beyond your capacity or foreign to your taste, you can be no longer pleasing to him in that light, and must rely merely on your personal attractions, of which, alas, time and familiarity must every day impair the value. When you are in the country, perhaps you may sometimes find hours, and even days for each other's society, without any other company: in this case, conversation will hardly supply sufficient entertainment; and, next to displeasing or disgusting him, you should of all things dread his growing dull and weary in your company. If you can prevail upon him to read with you, to practise music with you, or to teach you a language or a science, you will then find amusement for every hour; and nothing is more endearing than such communications. The improvements and accomplishments you gain from him will be doubly valuable in his esteem; and certainly you can never acquire them so agreeably as from his lips. And though you should not naturally be disposed to the same taste in reading or amusement, this may be acquired by habit, and by a hearty desire of conforming to his inclinations and sharing in his pleasures. With such a master you will find your understanding enlarge, and your taste refine to a degree far beyond your expectations; and the sweet reward of his praises will inspire you with such spirit and diligence as will easily surmount any natural inaptitude.

‘ Your behaviour to his particular friends and near relations will have the most important effects on your mutual happiness

If you do not adopt his sentiment with regard to these, your union must be very incomplete, and a thousand disagreeable circumstances will continually arise from it. I am told that he is an excellent son to a mother, who, with many good qualities, has defects of temper which determined him to decline her continuing to live with him after his marriage. In this he is equally kind and prudent; for though he could himself meritoriously bear with failings to which he had been accustomed from his infancy, in a parent who doats upon him, yet this would have been too hard a task upon you, who have not an equal affection to support your duty, and to whom her ways would have been new and unusual. But though I thus far highly approve his consideration for you, yet you must remember how great a part of her happiness she is thus deprived of on your account, and make her all the amends in your power by your own attentions, as well as by promoting opportunities of indulging her in the company of her son. It would be a grievous charge on your conscience, if through your means he should become less observant of her, or diminish aught of that duty and affection which has hitherto so amiably distinguished him. Be careful therefore that no dispute may ever happen between this lady and yourself, no complaint from either of you disturb his peace, to whom it would be so painful and unnatural to take part against either. Be armed against the sallies of her temper, and predetermined never to quarrel with her, whatever she may say or do. In such a relationship, this conduct would not be meanness but merit; nor would it imply any unworthy compliance or false assent; since silence and good-humoured steadiness may always preserve sincerity in your conversation, and proper freedom in your conduct. If she should desire to controul your actions, or intermeddle in the affairs of your family, more than you think is reasonable, hear her advice with patience, and answer with respect, but in a manner that may let her see you mean to judge of your own duties for yourself. “I will consider of what you are so good to observe to me.—I will endeavour to rectify whatever is amiss”—or some such general answer, will probably for the time put a stop to her attempts of this kind.

‘Great care must be taken to proportion at least your outward regards with equity and good breeding between your husband’s relations and your own. It would be happy if your feelings could be almost the same to both; but whether they are so or not, you are bound by duty and prudence to cultivate as much as possible the good will and friendship of the family into which you are now adopted, without prejudice to that

affection and gratitude to which I am sure you can never be wanting towards your own.

‘ If it is an important duty to avoid all dissensions and disobligations with those who are nearly connected with your husband, of how much greater consequence is it to avoid all occasions of resentment between yourselves? Whatever may be said of the quarrels of *lovers*, believe me those of married people have always dreadful consequences, especially if they are not very short and very slight. If they are suffered to produce bitter or contemptuous expressions, or betray an habitual dislike in one party of any thing in the person or mind of the other. such wounds can scarcely ever be thoroughly healed: and though regard to principle and character lays the married couple under a necessity to make up the breach as well as they can, yet is their affiance in each other's affection so rudely shaken in such conflicts, that it can hardly ever be perfectly fixed again. The painful recollection of what is past, will often intrude upon the tenderest hours, and every trifle will awaken and renew it. You must *even now* be particularly on your guard against this source of misery. A new-married pair, from their excess of fondness, sometimes give way to little jealousies and childish quarrels, which at first perhaps quickly end in the renewal and increase of tenderness, but, if often repeated, they lose these agreeable effects, and soon produce others of a contrary nature. The dispute grows every time more serious---jealousies and distrusts take deeper root---the temper is hurt on both sides---habits of sourness, thwarting, and mutual misconstruction prevail, and soon overpower all that tenderness which originally gave them birth. Keep it then constantly in mind, that the happiness of marriage depends entirely upon a solid and permanent friendship, to which nothing is more opposite than jealousy and distrust. Nor are they less at variance with the true interests of passion. You can never be a gainer by taxing your husband's affection beyond its natural strength; the fear of alarming your jealousy, and bringing on a quarrel, may force him to feign a greater fondness than he feels; but this very effort and constraint will in fact diminish, and by degrees extinguish that fondness. If therefore he should appear less tender or attentive than you wish, you must either awaken his passion by displaying some new grace---some winning charm of sweetness and sensibility, or else conform (at least in appearance) to that rate of tenderness which his example prescribes; for it is your part rather modestly to follow as he leads, than make him feel the uneasiness of not being able to keep pace with you. At least one

may pronounce that there is nothing less likely to increase affection than ill humour and captiousness. The truth is, that pride rather than tenderness usually occasions the unreasonable expectations of an exception person, and it is rewarded, as it deserves, with mortifications; and the cold dislike of those who suffer from it,

‘ I am unwilling to sadden your present halcyon days, and the fair prospect of happiness before you, by supposing the possibility of any proper cause of jealousy---any real unkindness or infidelity on the part of Mr. B. As far as the human character can be known and relied on, you have reason to think yourself secure from this heaviest of calamities; and nothing but irresistible proof, unsought for and obtruded upon your senses, should ever shake your confidence and esteem. If this were to happen---if my dear tender friend should be doomed to the heart-breaking trial of seeing those looks of love changed into

“ ---hard Unkindness’ alter’d eye
That mocks the tear it forc’d to flow :”---
Gray.

What must then be your resource?-----Not rage and exclamation-----not sullenness and pride-----not an appeal to the world, which would laugh at your complaints---nor even to your friends, who cannot help you, unless by a separation, which would publish and complete your misfortune.---The comforts and helps of religion, with a firm resolution not to be driven out of the path of duty, can alone support you under such a sorrow. The only hope of removing the cause of it must be derived from time and future contingencies, which you will watch for and improve. Sickness or disappointment may give him opportunities for reflection, and for observing the merit of that silent patience, the dignity of that uniform adherence to your duty which must force his esteem, and may at length regain his heart. If not, yours will of course be cured of the exquisite pain of unrequited love, which cannot very long subsist in a mind of any dignity or strength. If you have children, they will supply the “aching void” with a passion not less lively than that which you will have subdued; for their sakes life will still be valuable to you, and entertained with cheerfulness. But let me hasten from a subject so unsuitable to your present situation, and to your most reasonable hopes.

‘ I cannot but flatter myself that ladies are mightily improved since the time when dean Swift (writing on the same occasion

that I do now) exhorts his fair pupil to make no friendships with any of her own sex. This is, in effect, forbidding her to make any friendship at all; for, the world, with very good reason, tolerates no male friends at your age, excepting your nearest relations. The rules of decorum in such points are founded on a knowledge of human nature, which young women cannot have attained, and therefore apt to despise such rules, as founded on base ideas of the nature of friendship, or of the hearts that entertain it. But one would have supposed that the dean had lived long enough in the world, and thought ill enough of mankind, to have been convinced of the impropriety of a young lady's making her strictest intimacies and confidential attachments with persons of the other sex. But, setting aside the danger to her reputation, and even to her morals, surely a woman who despised her own sex, and would converse with none but men, would be not less ridiculous than a man who should pass his whole time among women. Like the monkey in the fable, she would stand a chance of being rejected and disowned by both species. The reasons the dean gives for this preposterous advice, if ever founded in truth, are certainly so no longer. You may find advantages in the conversation of many ladies, if not equal to those which men are qualified to *give*, yet equal at least to what *you, as a female*, are capable of *receiving*. Yet in one point the dean and I agree; in recommending your husband to be your first and dearest friend, and his judgment to be consulted in the choice of every new one you may hereafter make. Those you already possess are, I believe, secure of some portion of his esteem. and he is too much interested in your constancy and fidelity of heart, to wish you to be fickle towards them.'

RULES FOR

MATRIMONIAL HAPPINESS.

THE surest, and indeed the only way of securing matrimonial happiness, is to discharge, with care, the duties peculiar to the situation of a married woman. These are of great importance, and constitute the basis of general happiness; for general happiness is nothing but the happiness of private life in the aggregate.

One of the highest duties of a married woman arises from the influence which she will naturally possess over the conduct and character of her husband. If it be scarcely possible for two persons connected by the ties of common friendship, to live constantly together, or even habitually to pass much time in the society of each other, without gradually approaching nearer and nearer in their sentiments and habits; still less probable is it, that from the closest and most attractive of all bands of union a similar effect should not be the result. The effect will be experienced by both parties, and perhaps in an equal degree. But if it be felt by one in a greater degree than by the other, it seems likely to be thus felt by the husband. In female manners inspired by affection, and bearing at once the stamp of modesty and of good sense, example operates with a captivating force which few bosoms can resist.

However let not a woman, whatever her influence may be, seek opportunities to display it. Content to fulfil the duties of her own department with cheerful alacrity, let her equally guard against desiring to possess undue weight over her husband's conduct, and against exercising amiss that which properly belongs to her. Let her remember too, that the just regard which has been acquired by artless attractions, may be lost by unwarrantable and teasing competition.

To preserve unimpaired the affections of her associate, to convince him that, in his judgment of her character formed antecedently to marriage, he was neither blinded by partiality, nor deluded by artifice, will be the uniform study of every woman who consults her own happiness.

Next to the attractions of virtue, the qualification which contributes, perhaps, more than any other to cherish the tender feelings of regard, and to establish connubial happiness, is *good temper*. It is indeed itself a virtue, and we have before pointed out its importance. A fretful woman is her own tormentor; but she is also a torment to every one around her, and to none so much as to her husband. No day, no hour, is secure. No incident is so trifling, but it may be wrought up into a family disturbance. The apostle's exclamation, 'Behold, how great a matter a little fire kindleth!' is in that house fully and continually exemplified. But the scene to which that exclamation is applicable, is not the school of conjugal affection. 'Let all bitterness, and wrath, and anger, and clamour, be put away.'--- 'It is better to dwell in the wilderness, than with a contentious and an angry woman.'--- 'It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.'

Domestic affairs are so peculiarly the province belonging to women, that a husband who should personally direct the pro-

ceedings of the housekeeper and the cook, and intrude into the petty arrangements of daily economy, would appear in all eyes except his own, nearly as ridiculous as if he were to assume to himself the habilaments of his wife, or to occupy his mornings with her needles and work-bags. It is true, nevertheless, that in executing this office a wife is to consult the wishes of her husband; and in proportion to the magnitude of any particular points, to act the more studiously according to his ideas rather than her own.

Are you then the mistress of a family? Fulfil the charge for which you are responsible. Attempt not to transfer your proper occupation to a favourite maid, however tried may be her fidelity and her skill. To confide implicitly in servants, is the way to render them undeserving of confidence. Be regular in requiring, and punctual in examining, your weekly accounts. Be frugal, without parsimony; save, that you may distribute. Study the comfort of all under your roof, even of the humblest inhabitant of the kitchen. Pinch not the inferior part of the family, to provide against the cost of a day of splendour. Consider the welfare of the servants of your own sex as particularly committed to you. Encourage them in religion, and be active in furnishing them with the means of instruction. Let their number be fully adequate to the work which you have to perform; but let it not be swelled either from a love of parade, or from blind indulgence, to an extent which is needless. In those ranks of life where the mind is not accustomed to continued reflection, idleness is a never-failing source of folly and of vice. Forget not to indulge them at fit seasons with visits to their friends; nor grudge the pains of contriving opportunities for the indulgence. Let not one tyrannize over another. In hearing complaints, be patient; in inquiring into faults, be candid; in reproving, be temperate and unruffled. Let not your kindness to the meritorious terminate when they leave your house; but reward good conduct in them, and encourage it in others, by subsequent acts of benevolence adapted to their circumstances. Let it be your resolution, when called upon to describe the characters of servants who have quitted your family, to act conscientiously towards all the parties interested, neither aggravating nor disguising the truth. And never let any one of those whose qualifications are to be mentioned, nor of those who apply for the account, find you seduced from your purpose by partiality or resentment.

In all your domestic expences which are wholly, or in part, regulated by your opinion, beware that, while you pay a decent regard to your husband's rank in society, you are not hurried into ostentation and prodigality by vanity lurking in your

breast. Instead of squandering, in extravagance and parade, that property which ought partly to have been reserved in store for the benefit of your offspring, or the general claim which distress has upon such as are capable of granting relief, let it be your constant aim to obey the scriptural precepts of sobriety and moderation. Guard by every becoming method of amiable representation and persuasion, if circumstances should make them necessary, the man to whom you are united from contributing to such miseries, either by profusion or by inadvertence. Is he careless as to the inspection of his affairs? Endeavour to open his eyes to the dangers of neglect and procrastination. Does he anticipate future, perhaps contingent resources? Gently awaken him to a conviction of his criminal imprudence. Encourage him, if he stand in need of encouragement, in vigilant but not avaricious foresight; in the practice of enlarged and unwearied charity.

Women, who have been raised by marriage to the possession of opulence unknown to them before, are frequently the most ostentatious in their proceedings. Yet a moderate share of penetration might have taught them to read, in the example of others, the ill success of their own schemes to gain respect by displaying their elevation. All such attempts sharpen the discernment and quicken the researches of envy; and draw from obscurity into public notice the circumstances, which pride and pomp are labouring to bury in oblivion.

Let not your time be frittered away in making calls and paying visits, which might with propriety be dispensed with. Idleness is the consequence of indulgence in such bad habits; domestic business is interrupted; vigilance as to family concerns is suspended; industry, reflection, mental and religious improvement, are deserted and forgotten. The mind grows listless; home becomes dull; and a remedy for the evil is sought from the very cause which produced it. From being 'idle' at home, the next step naturally is to be 'tattlers and busy-bodies' abroad. In a succession of visits, all the news of the vicinity is collected; the character and the conduct of each neighbouring family are scrutinized, neither age nor sex escapes the prying eye and inquisitive tongue of curiosity. Each 'tattler,' anxious to distinguish herself by the display of superior knowledge and discernment, indulges unbounded licence to her conjectures; seizes the flying report of the hour as an incontrovertible truth; and renders her narratives more interesting by embellishment and aggravation. And all, in revealing secrets, in judging with rashness, in censuring with satisfaction, in propagating slander, and in various other ways, 'speak things which they ought not.'

Be obliging to all with whom you associate ; cultivate the friendship of the good ; and stedfastly persist in shunning all habitual intercourse with persons of bad or of doubtful character, however complying others may be around you. To be thus complying, is to impair the salutary principle of shaming into obscurity the corrupting example of vice ; it is to withdraw from virtue the collateral support which it derives from the dread of general disgrace. Be consistent in the selection of your associates ; and proportion, as nearly as circumstances may allow, your intercourse with individuals to their intrinsic worth.

In the progress of matrimonial life it is scarcely possible but that the wife and the husband will discover faults in each other, which they had not previously expected. The discovery is by no means a proof, in many cases it is not even a presumption, that deceit had originally been practised. The characters of the parties united mutually expand ; and disclose those little recesses which, even in dispositions most inclined to be open and undisguised, scarcely find opportunities of unfolding themselves antecedently to marriage. Intimate connection and uninterrupted society reveal shades of error in opinion and in conduct, which, in the hurry of spirits, and the dazzled state of mind peculiar to the season of growing attachment, escaped the vigilant eye of solicitude. Or the fact unhappily may be, that in consequence of new scenes, new circumstances, new temptations, failings which did not exist when the matrimonial state commenced, may have been contracted since.

To point out failings in the spirit of kindness, is one of the clearest indications of friendship. It is, however, one of those delicate offices from which friendship may the most easily be deterred. If a husband find his endeavours to discharge it frequently misconceived ; if he see them usually producing perturbations difficult to be allayed, and extending far and wide beyond the original subject of discussion ; he may learn to think it wiser to let an evil exist in silence, than to attempt to obviate it at the hazard of a greater. If his conscience at any time call upon him to set before his associate in connubial life some defect, either in her general conduct, or in a particular instance, he ought unquestionably to fulfil the task with a lively conviction of his own imperfections, and of the need which he has of indulgence and forbearance on her part. He ought to fulfil it with a tenderness of manner flowing from the genuine warmth of affection ; with an ardent solicitude to shun as far as may be possible the appearance of authoritative injunctions : and with prudence adapting itself to the peculiarities of the mind which he is desirous to impress. In all cases he

ought to guard, with scrupulous anxiety, against exciting in the breast of his wife a suspicion that he is purposely minute in prying into her failings; and against loading her spirits with groundless apprehensions that the original glow of his attachment is impaired by those which he has noticed. But what if in one or in more of these points he should be negligent and defective? Let not a momentary quickness of manner, let not an inadvertent expression hastily dropping from his lips, nor even the discovery of some emotions stained with human infirmity, be noticed with resentment, or followed by retort and recrimination. Though he should evidently be liable to just censure himself, his admonitions may yet be wise; his reproof, if he be necessitated even to reprove, may be just. Though on former occasions he should have been hurried into animadversion without reason, there may be reason for his animadversion now. Let him not be thought partial and unwarrantably strict, if he should chance to observe, and to observe with some indications of disquietude, a failing, when exemplified by his wife, which in other women he had scarcely regarded. Is it surprising that he should be alive to circumstances in the conduct of the person most intimately connected with him, which affected him little or not at all in a more distant relation, in an acquaintance, in a stranger? It sometimes happens, when a married woman has not been led to attend to considerations such as those which have now been suggested, that advice which, if given by the husband, would not have met with a favourable acceptance, is thankfully received from others. To know that this state of things is possible, should be a lesson to the husband against misconduct and imprudence; for to them its existence may be owing. But let it also be to the wife an admonition against captiousness and prejudice; for had she been free from them, it could not have existed.

ON FEMALE FRIENDSHIP.

BEFORE we close this department of the work we must offer some observations (from the letters of Mrs. Chapone) on the regulation of the affections, a subject of too much importance to be soon dismissed, as almost all the happiness or misery of life depends on the attachments of the heart:—

‘The first attachment of young hearts,’ she observes, ‘is friendship—the noblest and happiest of affections when real,

and built on a solid foundation ; but oftener pernicious than useful to very young people, because the connection itself is ill understood, and the subjects of it frequently ill chosen. Their first error is that of supposing equality of age, and exact similarity of disposition, indispensibly requisite in friends : whereas, these are circumstances which in a great measure disqualify them for assisting each other in moral improvements, or supplying each other's defects ; they expose them to the same dangers, and incline them to encourage, rather than correct, each other's failings.

‘ The grand cement of this kind of friendship is telling secrets, which they call confidence ; and I verily believe that the desire of having secrets to tell has often helped to draw silly girls into very unhappy adventures. If they have no lover or amour to talk of, the too frequent subject of their confidence is betraying the secrets of their families, or conjuring up fancied hardships to complain of against their parents or relations : this odious cabal they call friendship, and fancy themselves dignified by the profession ; but nothing is more different from the reality, as is seen how generally those early friendships drop off, as the parties advance in years and understanding.

‘ I do not expect that youth should delight to associate with age, or should lay open its feelings and inclinations to such as have almost forgot what they were, or how to make proper allowance for them : but if you are fortunate enough to meet with a young woman, eight or ten years older than yourself, of good sense and good principles, to whom you can make yourself agreeable, it may be one of the happiest circumstances of your life. She will be able to advise and to improve you—and your desire of this assistance will recommend you to her taste, as much as her superior abilities will recommend her to you. Such a connection will afford you more pleasure, as well as more profit, than you can expect from a girl like yourself, equally unprovided with knowledge, prudence, or any of those qualifications which are necessary to make society delightful.

‘ Whenever you find yourself in real want of advice, or seek the relief of unburdening your heart, such a friend will be able to judge of the feelings you describe, or of the circumstances you are in—perhaps from her own experience—or, at least, from the knowledge she will have gained of human nature ; she will be able to point out your dangers, and to guide you into the right path ; or, if she finds herself incapable, she will have the prudence to direct you to some abler adviser. The age I have mentioned will not prevent her joining in your pleasures, nor will it make her a dull or grave companion : on the contrary, she will have more materials for entertaining

conversation, and her liveliness will shew itself more agreeably than in one of your own age. Yours, therefore, will be the advantage in such a connection; yet do not despair of being admitted into it, if you have an amiable and docile disposition. Ingenuous youth has many charms for a benevolent mind; and as nothing is more endearing than the exercise of benevolence, the hope of being useful and beneficial to you will make her fond of your company.

‘ I have known some of the sweetest and most delightful connections between persons of different ages, in which the elder has received the highest gratification from the affection and docility of the younger; whilst the latter has gained the noblest advantages from the conversation and counsels of her wiser friend. Nor has the attachment been without use as well as pleasure to the elder party. She has found that there is no better way of improving one’s own attainments, than by imparting them to another; and the desire of doing this in the most acceptable way has added a sweetness and gentleness to her manner, and taught her the arts of insinuating instruction, and of winning the heart, whilst she convinces the understanding.

‘ Friendship, in the highest sense of the word, can only subsist between persons of strict integrity and true generosity. Before you fancy yourself possessed of such a treasure, you should examine the value of your own heart, and see how well it is qualified for so sacred a connection: and then, a harder task remains—to find out whether the object of your affection is also endued with the same virtuous disposition. Youth and inexperience are ill able to penetrate into characters: the least appearance of good attracts their admiration, and they immediately suppose they have found the object they pursued.

‘ Avoid intimacy with those of low birth and education; nor think it a mark of humility to delight in such society; for it much oftener proceeds from the meanest kind of pride, that of being the head of the company, and seeing your companions subservient to you. The servile flattery and submission which usually recommend such people, and make amends for their ignorance and want of conversation, will infallibly corrupt your heart, and make all company insipid from whom you cannot expect the same homage. Your manners and faculties, instead of improving, must be continually lowered to suit you to your companions; and, believe me, you will find it no easy matter to raise them again to a level with those of polite and well-informed people.

‘ When you have discreetly chosen, the next point is how to preserve your friend. Numbers complain of the fickleness and

ingratitude of those on whom they bestowed their affection; but few examine whether what they complain of is not owing to themselves. Affection is not like a portion of freehold land, which, when once settled upon you, is a possession for ever, without farther trouble on your part. If you grow less deserving, or less attentive to please, you must expect to see the effects of your remissness, in the gradual decline of your friend's esteem and attachment. Resentment and reproaches will not recal what you have lost; but, on the contrary, will hasten the dissolution of every remaining tie. The best remedy is to renew your care and assiduity to deserve and cultivate affection, without seeming to have perceived its abatement. Jealousy and distrust are the bane of friendship, whose essence is esteem and affiance. But if jealousy is expressed by unkind upbraidings, or what is worse, by cold haughty looks and insolent contempt, it can hardly fail, if often repeated, to realise the misfortune, which at first perhaps was imaginary. Nothing can be more an antidote to affection than such behaviour, or than the cause of it, which, in reality, is nothing but pride; though the jealous person would fain attribute it to uncommon tenderness and delicacy. But tenderness is never so expressed: it is indeed deeply sensible of unkindness, but it cannot be unkind; it may subsist with anger, but not with contempt; it may be weakened, or even killed, by ingratitude; but it cannot be changed into hatred. Remember always, that if you would be loved, you must be amiable.

‘It is a narrowness of mind to wish to confine your friend's affections solely to yourself; since you are conscious, that, however perfect your attachment may be, you cannot possibly supply to her all the blessings she may derive from several friends, who may each love her as well as you do, and may each contribute largely to her happiness.

‘You do not want to be told, that the strictest fidelity is required in friendship: and though possibly instances may be brought, in which even the secret of a friend must be sacrificed to the calls of justice and duty, yet these are rare and doubtful cases. But, in order to reconcile this inviolable fidelity with the duty you owe to yourself or others, you must carefully guard against being made the repository of such secrets as are not fit to be kept. If your friend should engage in any unlawful pursuit—if, for instance, she should intend to carry on an affair of love unknown to her parents—you must first use your utmost endeavours to dissuade her from it; and if she persists, positively and solemnly declare against being a confidant in such a case.

‘The confidence of friendship is indeed one of its sweetest

pleasures and greatest advantages. The human heart often stands in need of some kind and faithful partner of its cares, in whom it may repose all its weaknesses, and with whom it is sure of finding the tenderest sympathy. Far be it from me to shut up the heart with cold distrust, and a rigid caution, or to adopt the odious maxim, that “we should live with a friend as if we were one day to become an enemy.” But we must not wholly abandon prudence in any sort of connection: since, when every guard is laid aside, our unbounded openness may injure others as well as ourselves. Secrets intrusted to us must be sacredly kept even from our nearest friend; for we have no right to dispose of the secrets of others.

‘ If the passions would wait for the decision of judgment, and if a young woman could have the same opportunities of examining into the real character of her lover, as into that of a female candidate for her friendship, the same rules might direct you in the choice of both; for marriage being the highest state of friendship, the qualities requisite in a friend are still more important in a husband. But young women know so little of the world, especially of the other sex, and such pains is usually taken to deceive them, that they are every way unqualified to chuse for themselves upon their own judgment.

‘ If you love virtue sincerely, you will be incapable of loving an openly vicious character. But alas!—your innocent heart may be ensnared by an artful one—and from this danger nothing can secure you but the experience of those, to whose guidance God has intrusted you: may you be wise enough to make use of it!—So will you have the fairest chance of attaining the best blessing this world can afford, in a faithful and virtuous union with a worthy man, who may direct your steps in safety and honour through this life, and partake with you the rewards of virtue in that which is to come. But, if this happy lot should be denied you, do not be afraid of a single life. A worthy woman is never destitute of valuable friends, who in a great measure supply to her the want of nearer connections. She can never be slighted or disesteemed, while her good temper and benevolence render her a blessing to her companions. Nay, she must be honoured by all persons of sense and virtue, for preferring the single state to an union unworthy of her. The calamities of an unhappy marriage are so much greater than can befall a single person, that the unmarried woman may find abundant argument to be contented with her condition, when pointed out to her by Providence. Whether married or single, if your first care is to please God, you will undoubtedly be a blessed creature:—“For that which he delights in must be happy.”’

We have thus explained the best mode of performing all the domestic duties belonging to a mistress, servant, mother, or daughter, with the easiest and best rules for ensuring the continuance of health, the esteem of masters and mistresses, the affection of friends and husbands, and for promoting the welfare of the rising generation. But in every stage of the work we have insisted upon the necessity of cultivating the mind, as a necessary preparative for the performance of the duties of life, and the enjoyment of its best pleasures. It now remains, therefore, to unfold those branches of knowledge, and to exhibit those illustrious examples of virtue, which tend most effectually to improve the judgment, correct the imagination, and soften the heart. We cannot pretend to give prolix treatises on the important subjects which we have proposed for elucidation; but we will endeavour to extract beauties from what, in another form, might appear dull or uninteresting, and which, we hope, may prove an incitement to pursue studies that in every situation of life must prove highly useful.

DESCRIPTION

OF

A L L N A T I O N S.

OF THE WORLD.

THE *earth* is generally divided into four parts, usually called quarters, viz. Europe, Asia, Africa, and America.

Europe is the smallest division, but noted for its learning, politeness, government, and laws; for the fertility of its soil, and the temperature of its climate.

In *Asia* the human race was first planted ; and it was here the most remarkable transactions occurred that are recorded in the Scripture history.

Africa has been always in a state of barbarism, if we except the Egyptians, those ancient fathers of learning ; and Carthage, once the rival of the Roman empire.

America, except what the Europeans possess, is mostly unpolished and savage, and many parts of it are yet unknown. It was discovered by Columbus more than three hundred years ago ; and is frequently called the New World.

EUROPE.

Europe is about 3300 British miles in length, and 2350 in breadth, and is supposed to contain about 2,500,000 square miles. The population is estimated at 170,000,000.

LAPLAND.

Lapland is divided into Norwegian or North Lapland—Swedish or South Lapland—Russian or East Lapland. The whole country of Lapland extends from the N. Cape to the White Sea. The dimensions of each of these parts have not been ascertained with accuracy.

Climate.—The winters are intensely cold. It is no unusual thing for the people's lips to be frozen to the cup in attempting to drink. Their limbs sometimes mortify with the cold. Drifts of snow sometimes suddenly come on, four or five feet deep, threatening to bury the traveller. When a thaw takes place and a frost succeeds, the Laplander is presented with a smooth level of ice, over which he travels, with a rein-deer, in a sledge, with inconceivable swiftness, two hundred miles a-day. Owing to the general barrenness of the soil, Lapland is but thinly peopled. The heats of summer are excessive for a short time. During the winter, in some parts of Lapland, the sun is absent for several weeks. The moon and stars are visible, and shine without intermission. But in the summer the sun does not set for as long a time.

Customs, &c.—The Laplanders live in huts in the form of tents ; their fire is made upon stones in the middle : scarcely able to stand upright, they mostly sit upon their heels round the fire. When they are inclined to eat, a carpet is spread on the ground, and the food placed thereon, round which both men and women sit close to the ground.

NORWAY.

Norway (or the *Northern Way*) is about 900 miles long, and 240 broad. It is separated from the north of Denmark by the Scaggerac and the Cattegat; it lies along the north-west coast of Europe.

Bergen, a handsome and ancient seaport, is the capital. At the peace of Paris, 1814, Norway was ceded to Sweden.

Climate, &c.—The climate of Norway varies greatly. At Bergen the winter is moderate, and the sea is practicable. The eastern part of Norway is commonly covered with snow. The cold sets in about the middle of October, and continues, with intense severity, to the middle of April; the waters being all that time frozen to a considerable thickness. At Bergen the longest day consists of about nineteen hours, and the shortest about five. In summer the inhabitants can read and write at midnight by the light of the sky; and in the more northerly parts, about midsummer, the sun is continually in view; but in the depth of winter, in those parts, there is only a faint glimmering of light, at noon, for about an hour and a half; yet the sky is often so serene, and the moon and the aurora borealis so bright, that they carry on their fishery, and work at their several trades in the open air. The air is so pure in some of the inland parts of Norway, that it has been said the inhabitants live so long as to be tired of life.

People—Customs.—The Norwegians are less simple than the Greenlanders, and less polished than the Danes. They are in general strong, robust, and brave, but quick in their resentments. Every inhabitant is an artizan, and supplies his family in all its necessities with his own manufactures.

They have but few corn fields or gardens to cultivate, and for their living they are obliged to spend their time in hunting or fishing. Their chief wealth consists in their immense forests, which furnish foreigners with masts, beams, planks, and boards. They have a great variety of birds and fish, and there are some very remarkable sea-monsters.

DENMARK.

Denmark consists of the peninsula of Jutland, and several islands in the Baltic Sea. It lies to the N. of Germany, and is a very small kingdom.

Copenhagen, the capital, has been reckoned the most uniform and best built city in the north. Denmark is an absolute monarchy.

Climate, &c.—The climate is more temperate in Denmark, on account of the vapours from the surrounding sea, than in many more southerly parts of Europe. Spring and autumn are seasons scarcely known here, on account of the sudden transitions from cold to heat, and from heat to cold. As this is a flat country, abounding in bogs and morasses, it is extremely subject to fogs and foul air.

Population, &c.—The population of the whole of his Danish majesty's dominions, including Jutland, Pomerania, the isles, &c. amounts to about 2,500,000.

The ancient inhabitants of Denmark possessed a degree of courage which approached even to ferocity; but, by a continual series of tyranny and oppression, they are changed; they are become timid, and mean spirited. Like the inhabitants of other northern nations, they are addicted to intemperance.

Their *religion* is Lutheran, no other being tolerated.

Subject to Denmark is *Iceland*, a large island N. of Europe. For nearly two months together the sun is never fully below the horizon in summer, nor rises in winter. This island is famous for the burning mount Hecla. *Skalholt*, the capital, has a college, a cathedral, and a school.

Greenland (on which the Danes have a settlement, although it is probably connected with the continent of America) is noted for the whale fishery on its coasts. *Spitzbergen* is sometimes comprehended under the general name of *Greenland*. The isles of *Ferro*, or *Faro*, amount to twenty-five in the Northern Ocean; and each is a lofty mountain rising out of the waves. Seventeen only are inhabited.

SWEDEN.

Sweden Proper contains the provinces of Uplandia, Sudermania, Westmania, Nericia, and Dalecarlia. *Stockholm* is the capital of this country. It is built on six small islands, which are joined together by wooden bridges, and is neither walled nor fortified, being naturally secured by little rocks and islands which surround it. It is the residence of the kings of Sweden; and many of the palaces are covered with copper. Its arsenal is famous. Sweden became an absolute monarchy in 1772. It is now governed by Bernadotte, who was a French general.

Climate, &c.—In Sweden there is neither spring nor autumn. Summer bursts suddenly from winter, and vegetation is quick; the vallies are green in a few days, which were before covered with snow. This lasts about three months, and in this season they sow and plant. There is little corn, but good pasturage.

People, Customs, &c.—The Swedes are in general healthy, cheerful, complaisant, and courageous; they can endure hunger, cold, and poverty. The women here go to plough, thresh out the corn, row upon the water, serve the bricklayers, and carry burthens.

Their religion is *Lutheran*, which was propagated amongst them by Gustavus Vasa, about the year 1523. No other religion is tolerated.

RUSSIA.

The Russian empire is about 9200 miles in length, and 2400 in breadth. It contains about forty governments and nearly 50,000,000 of inhabitants.

Petersburg is the capital of this empire; it is a large handsome city, built by Peter the Great in 1703, seated on an island in the middle of the river Neva, near the top of the gulf of Finland. It contains 170,000 inhabitants.

Moscow is pleasantly situated in the very heart of the empire, and was formerly the capital; since the erection of Petersburg it has been inhabited by the chief merchants and manufacturers of the country, and by such nobility as do not attend the court. Peter the Great cut a canal from this city to Petersburg, and had Moscow paved and adorned with noble edifices. It was partly destroyed when taken by the French, but is now rapidly rebuilding.

Climate, &c.—Russia has a vast diversity both of soil and climate. In the northern parts the sun is seen in the summer two months above the horizon, without setting; but in the southern the longest day does not exceed fifteen hours and a half. An inhabitant of our climate can have no idea of cold so intense as is experienced in Russia. When a person walks out in that severe weather, the cold makes the eyes water, and that water freezing, hangs in little icicles on the eyelashes. As the common peasants usually wear their beards, they hang at the chin like a solid lump of ice; and it is no uncommon thing to have the ends of their noses frozen. Russia is a flat level country, generally marshy, and abounding with forests, lakes, and rivers. The northern parts are covered with snow more than half the year, hence it is that they are but thinly peopled.

Manners, &c.—The Russians are said to be a personable people, hardy, vigorous, patient of labour, and of good stature. Before the days of Peter the Great they were considered as drunken, barbarous, and ignorant; but since, they are become much more polished. Still however they are the most ignorant

and barbarous people in Europe; and much inferior even to the Cossacks in civilization.—The established *religion* is the Greek church,—differing little from the Catholic; but all others are permitted and protected.

POLAND.

This fine country was governed by its own kings for nearly eight centuries, until Russia, Austria, and Prussia agreed to dismember it, because the king and the people had resolved to reform their constitution, which the reigning tyrants thought afforded their own subjects a dangerous example. After the old *legitimate* family was reinstated on the throne of France, part of Poland was erected into a kind of sham kingdom under the power and direction of Russia.

Warsaw, the capital, is large; it is surrounded by a moat and a double wall. The city and its suburbs occupy a vast extent of ground. The whole has a melancholy appearance, exhibiting the strongest contrast of wealth and poverty, luxury and distress, which pervades every part of this unhappy country. It is situated on the Vistula, which is about as broad here as the Thames at Westminster.

Cracow stands also on the Vistula; many of the streets are spacious and handsome, but almost every building bears the marks of ruined grandeur. Here most of the sovereigns of Poland were both crowned and interred. Its university is much decayed. Its public square has been considered one of the largest in Europe. It is made by the Congress of Vienna a free city, with an adjacent territory, under the denomination of the 'Bishoprick of Cracow.'

Climate, &c.—The climate of Poland is considered as healthy; and though cold, yet it may be called temperate and settled for so northerly a situation. The soil is fertile in corn, as appears from the vast quantities sent down the Vistula to Dantzic. The pastures of Poland are rich.

Population, Manners, &c.—Before the dismemberment of this country it was supposed to contain 14,000,000 inhabitants. No fewer than 2,000,000 of Jews were said to inhabit there, but now there is not a third of that number.

The Poles are fair in their complexion, well proportioned, and handsome; brave, honest, and hospitable. Their diversions are manly and warlike. The grandeur and equipages of the Polish nobility have been described as ceremonious, expensive, and showy. The peasants are born slaves, and have no notion of liberty; they are clownish, and well adapted to their servile condition.

Their *religion* is the Catholic; but Jews, Turks, and Infidels are tolerated. The number of Protestants is very considerable.

PRUSSIA.

Prussia was a small kingdom, but by wars and unprincipled robberies includes now a considerable territory, and upwards of 10,000,000 inhabitants.

Berlin, a large and handsome city, capital of the ancient electorate of Brandenburg, is the residence of the Prussian court. It contains 126,000 inhabitants. It has numerous manufactories of cloth, metal, and glass; and has a communication by water both with the Baltic Sea and the German Ocean. *Konigsberg* is the capital of the ancient kingdom of Prussia; it is a large beautiful city, containing about 56,000 inhabitants. It is distinguished for its commerce and shipping, and stands on the Pregel, over which it has seven bridges. There are many fine public buildings and a celebrated university in this city. *Dantzic* is a large, rich, commercial town. It was annexed to the king of Prussia's dominions in 1793. It has 200,000 inhabitants, and is seated on the western bank of the Vistula, near the Baltic.

Climate, &c.—The air, upon the whole, is wholesome, the soil fruitful in corn and other commodities, and the forests abound with venison and wild fowl. The rivers and lakes are well stored with fish; and amber is found on the coasts of the Baltic.

The *manners* and *customs* of the Prussians differ but little from those of the Germans. The same may be said of their diversions.—The *religion* of Prussia is Protestant, both Lutherans and Calvinists, but chiefly the former. Almost all other sects are here tolerated.

BRITISH ISLES.

The United Kingdom, or British Isles, include GREAT BRITAIN and IRELAND, with the adjacent isles.

Great Britain is divided into ENGLAND, SCOTLAND, and WALES.

England contains forty counties or shires.

Berwick-upon-Tweed is a town and county by itself. It is noted for its salmon fishery.

Newcastle is famous for coals and its glass and iron manufactories: it stands on the Tyne.

Durham is noted for its mustard: it is built on seven hills.

Yorkshire is the largest county in England, and is divided into three ridings, called the North Riding, the East Riding, and the West Riding. *York* has been reckoned the capital of the north, and in point of rank the second city in England. The minster is considered the most elegant and magnificent Gothic structure in the kingdom; that of *Lincoln*, perhaps, excepted.

Leeds is the principal of the clothing towns in *Yorkshire*; it is situated in a vale which trade has rendered one of the most fertile spots in England. *Sheffield* is noted for its hardware. *Hull* is probably the fourth port in the kingdom for commerce. It is seated on a river of the same name, where it enters the *Humber*.

Scarborough is famous for its spaw, and also for sea-bathing.

Liverpool, upon the river *Mersey*, is a large and flourishing seaport; though not much more than a century ago it was only a small village. It is at present the second port in the kingdom.

Manchester is an ancient, populous, and flourishing town, the centre of the cotton trade; its immense business supplies the markets over the greater part of the world. It has attained greater opulence than almost any of the trading towns in the British dominions.

Cheshire is a county-palatine, and has distinct privileges. It gives the title of earl to the prince of Wales.---This county is noted for cheese.

Derbyshire is celebrated for many natural curiosities, among which is the *peak*, fluor, and other spars, &c.

Staffordshire is noted for its porcelain and earthen ware, and also for its cloth trade.

Birmingham is a large and populous town, celebrated for its hardware manufactories, even of the more massive kind, and which are sent to every quarter of the globe; and in cheapness and beauty are unrivalled. *Stratford-upon-Avon* is the birth-place of the celebrated poet, *Shakespeare*. *Coventry* is famous for ribbons; it is a large and populous city.

Worcestershire is famous for the rich *Vale of Evesham*, and for pears and salt. *Worcester* is a well-built and pleasant city, standing on a rising ground, near the fertile borders of the *Severn*. It is eminent for its manufactories of gloves and of beautiful porcelain, which is now equal to that of *China*, and superior to any other in Europe. *Kidderminster* has a large manufactory of carpets. *Droitwich* is noted for its salt pits, from which are obtained 700,000 bushels annually.

Herefordshire is noted for cider and hops.

Monmouth is celebrated for being the birth-place of Henry V. who conquered France.

Gloucestershire is famous for cheese. *Bristol* is a large and populous seaport, mostly in Gloucestershire, but some part in Somersetshire: it is a city, and has a separate jurisdiction. In wealth, trade, and population, it is reckoned the second city in England; adjoining it are the famous hot wells of Clifton. *Worcestershire* is noted for its manufactory of stockings; and *Cheltenham* for its mineral waters.

Oxford contains the best endowed university in the world.

Buckinghamshire is distinguished by its manufactories of lace. *Eton*, in this county, is famous for its college.

Bedford is famous for lace manufactories; *Dunstable* for straw hats.

St. Ives has the largest market in England for cattle, except *Smithfield*.

Rutlandshire is the smallest county in England.

Nottingham is noted for stockings and ale, and *Mansfield* for malt.

Lincoln once contained fifty-two parish churches, and was exceedingly populous. The cathedral, a stately Gothic pile, one of the largest in England, is its glory. Here is the famous great bell called Tom of Lincoln. The church at *Boston* has a lofty spire, which serves as a beacon for ships at sea.

In *Norfolk* not one hill of any considerable height is to be seen. *Norwich* is famous for crapes, camlets, damasks, shawls, &c. It once had fifty-eight parochial churches, and has now thirty-six, besides the cathedral.

Cambridge is the seat of a celebrated university. *Newmarket* is remarkable for its horse races. The *isle of Ely*, formerly a vast marsh, but now drained and become a rich soil, is included in Cambridgeshire, although it is a distinct district, and has its own jurisdiction. Its courts of justice are held in the city of Ely and town of Wisbeach.

Hertford, the county town of Hertfordshire, is much diminished in its splendour since the N. road was turned through Ware by king John. This town was of some note even in the time of the ancient Britons; and the East Saxon kings often kept their court here. *St. Albans* is said to have been founded before the birth of Christ, and abounds in Roman remains.

Colchester is famous for oysters, and for its manufactories of baize and serges. *Harwich* is a port where passengers usually embark for Holland.

Middlesex. *London* is allowed to be one of the first cities in the world; and, on account of its extent, riches, and com-

merce, it may be reckoned the most considerable. Its most remarkable buildings are the bridges, the tower, India-house, the royal exchange, the mansion-house, guildhall, Somerset-house, White-hall, Westminster-hall, the parliament-house, and the churches, chiefly St. Paul's, Westminster abbey, St. Stephen's Walbrook, and St. Martin's in the Fields,—besides many other noble edifices both public and private, as the house of correction, Spa Fields; the penitentiary, Milbank; the new bedlam hospital, Chelsea college, &c. There are numerous manufactories established in this city; and it trades to all parts of the globe. *London*, *Westminster*, and *Southwark*, are reckoned as making up one large city, situated on the Thames, the capital of all the British dominions, and containing nearly 1,200,000 inhabitants.

In *Kent*, are *Margate* on the sea, and *Tunbridge Wells*, famous for its spaw. At *Chatham* and *Woolwich* are large dock-yards. At *Greenwich* is a noble hospital for superannuated seamen. *Dover*, which contains Roman and Saxon antiquities, is the nearest port to France. The county of Kent is distinguished for hops, cherries, and for civility.

Brighton in *Sussex* is the favourite residence of the prince regent, where he has a beautiful pavilion. *Bognor* has become celebrated by the discovery of a Roman villa, and some curious tresselated pavement. At *Petworth* a very pretty shell-marble is found.

Portsmouth is the most regular fortress in Britain; it contains one of the finest harbours in the world, and has the grandest dock-yard in England.

Winchester is remarkable for its college and cathedral.

The castle of *Windsor* is one of the royal palaces.

Salisbury has a very fine cathedral, with the highest spire in England.

Devizes is noted for its wool trade: *Wilton* for its carpets.

Somersetshire supplies lead, copper, and lapis calaminaris.

Bath is a beautiful city, and famous for its hot medicinal waters.

Dorsetshire manufactures cordage for the navy. *Dorchester* is famous for ale.

Devonshire contains rocks of beautiful marble; and it is noted for its cider.

Plymouth is one of the most important places in the kingdom, on account of its strength, situation, and excellent dock-yard, as well as the extraordinary break-water now constructing there.

Exeter is a very considerable city, and the seat of extensive foreign and domestic commerce. It has manufactories of serges and other woollen goods.

Both *Devonshire* and *Cornwall* supply copper, tin, and lead; and woollen manufactures abound in all these western counties. *Cornwall* gives the title of duke to the prince of Wales.

Climate.—The situation of England, surrounded as it is on three sides by the sea, renders it liable to considerable variations in the weather; but it prevents those great extremes of heat and cold to which other places in the same degree of latitude are subject, and it is on that account friendly to the longevity of the inhabitants in general. To this situation, likewise, we are to ascribe that perpetual verdure for which England is remarkable, occasioned by refreshing showers, and warm vapours of the sea.

Soil.—Such regard has been paid to agriculture, that no nation in the world can equal the cultivated parts of England in beautiful scenes.

Metals, &c.—Among the minerals the tin and copper mines of *Cornwall* are most celebrated. These mines are of immense benefit to the nation. The number of Cornish miners are said to amount to 100,000. The English lead is impregnated with silver. Marble is found in *Devonshire* and other counties; and quarries of free-stone in several places. The English fuller's earth is highly valuable to the clothing trade. Pit and sea coal is found in many counties. The mines of *Northumberland* supply London.

Population, &c.—England contains 9,855,000 inhabitants. The character given to the English is, that they are generally well sized, regular featured, commonly fair and florid in their complexions. This country has been accounted the native country of female beauty.

The English appear to possess a mean between the gravity of the German and the liveliness of the French; they are solid and persevering, and have a natural inclination for arts and arms. They have a thorough sense of liberty, which inspires them with courage; and are matchless for valour both by sea and land. They have arrived at such a height of true and solid learning, that they are entitled to the empire of human knowledge.

Religion.—The religion now established by law is episcopal Protestantism, or Lutheranism; but all other religions are tolerated. There are two archbishops, namely, those of *Canterbury* and *York*, and twenty-five bishops.

Government.—The government of Great Britain is reckoned the best in Europe, while for her manufactures and commerce England may justly be styled the storehouse of the western world.

WALES.

Wales lies west of England. It has twelve counties. Milford haven is considered one of the best and most spacious harbours in Europe.

People.—The Welch are said to be choleric, but honest, brave, and hospitable. They possess quick parts, and only want more numerous schools and public endowments among them to foster their native genius.

SCOTLAND.

Scotland, anciently called Caledonia, lies on the N. of England, from which it is separated by the river Tweed, the Solway Firth, and the Cheviot hills.

It is distinguished into North Scotland, or *Highlands*; and South Scotland, or the *Lowlands*, separated from each other by the river Tay.

Scotland is divided into thirty-three counties. Its islands are the Hebrides, the Orkney isles, the Shetland isles, and those of Arran and Bute.

Near *Inverness*, or *Fort St. George*, is the village of *Culloden*, famous for the battle fought in the year 1746, when the duke of Cumberland defeated Charles Stuart.

Fort Augustus is a strong place on Loch Ness.

Aberdeen is the third city in Scotland for trade, extent, and beauty. It is formed of the Old and New Towns; the former is situated on the Don, the latter on the Dec. Aberdeen is noted for its university.

Perth is a handsome town, and one of the principal in the N. of Scotland. The manufacture of linen and cotton here is very considerable.

St. Andrew's was formerly the metropolis of the Pictish kingdom. It had once a cathedral, a large Gothic structure, now demolished. It has a university.

Dundee, situated on the Firth of the Tay, has an excellent harbour, and a flourishing trade. It is the chief place of exportation for the linens of the country.

In the isles of *Arran* and *Bute*, which together make up one county, the chief town is in Bute, and is *Rothsay*; the castle of which gives the title of duke to the prince of Wales.

Greenock and *Paisley* are famous for various sorts of lawns.

Glasgow, for population, riches, and commerce, is the second city of Scotland; and, considering its size, is perhaps one of the first in Europe for its elegance and regularity. Here are

considerable manufactories of cotton, glass, and earthenware; stockings, gloves, cordage, &c. The university is spacious and well built. There are a few fine public buildings. By the census of 1811, the number of inhabitants exceeded that of Edinburgh when separated from Leith. It is seated on the river Clyde.

Edinburgh is the capital of all Scotland, situate near the Forth. It stands on an eminence, and makes a grand appearance: the castle is built on a solid rock of great height, and looks down upon the city, commanding a most extensive and beautiful view. That part called the New Town is very elegant and well laid out. At Edinburgh there is a university with several other public buildings. This city and its dependencies contain 102,987 inhabitants. *Leith* is the harbour of Edinburgh, and lies about two miles distant.

Character.---The Scotch are not only temperate, industrious, hardy, and valiant, but great lovers of learning. Scotland has produced so many literary characters, that they may be enumerated in every branch of science and literature.

The *religion*, by law established, is Calvinistical Presbyterianism.

IRELAND.

Ireland is divided into four provinces, viz. Leinster, Ulster, Munster, and Connaught. These are subdivided into thirty-two counties.

Dublin is situated on the Liffey, and is reckoned the second city in the British dominions, and contains about 140,000 inhabitants. It is the see of the archbishop of the province of Leinster; and the residence of the lord lieutenant, who holds his court in the castle. The appearance of this metropolis and of the bay of Dublin, and the surrounding country, on approaching them from the sea, is grand and beautiful. There is a university called Trinity college, which is the only one in Ireland. The barracks are said to be the largest and completest in Europe.

Armagh is the archbishop's see of the province of Ulster.

Donaghadee is the nearest port to Port Patrick in Scotland.

Belfast, in the bay of Carrickfergus, is a large seaport of increasing importance. *Londonderry* is the largest city in Ulster.

Waterford is the nearest port to Milford haven, in Wales.

Cork is the second city in Ireland for size, riches, and commerce.

Limerick, on the Shannon, is a handsome, populous, commercial city.

Cashell is the archbishop's see for Munster; and *Tuam* for Connaught.

Character, &c.—The Irish are generally well made, strong, active, haughty, careless of their lives, and greedy of glory; quick of apprehension, courteous to strangers, and often violent in their affections. Ireland has produced many great characters in every department of science and literature.

Religion.—The Protestant religion is by law established, but the Roman Catholics are very numerous.

NETHERLANDS, OR BELGIUM,

Included seventeen provinces; of which HOLLAND contained seven, and FLANDERS ten.

HOLLAND.

These provinces lie opposite to England, at the distance of ninety miles, upon the east end of the English channel, and are only a narrow slip of low, swampy land, lying below the mouths of several rivers. The streets have canals running through them, bordered with rows of trees.

Amsterdam is the capital: it is a very fine and rich city, containing about 240,000 inhabitants. It is built upon piles of wood, driven into the ground.

Rotterdam ranks next for commerce and wealth. It stands on the Maese, and is the birth-place of the famous Erasmus. Its inhabitants are 56,000.

The *Hague*, though called a village, was long the seat of government, and the residence of all the foreign ambassadors and strangers of distinction. It is celebrated for the magnificence and beauty of its buildings, and the politeness of its inhabitants, who are computed at 40,000. *Leyden* and *Utrecht* are fine cities, as well as famous for their universities.

Climate, &c.—This country consists of land between the mouths of great rivers, and of what the inhabitants have gained from the sea by means of dykes, which they raised and still support at an incredible expence; the air is therefore humid, and the atmosphere foggy. Its moisture causes metals to rust and wood to mould more than in any other country. The soil is unfavourable to vegetation, but by their industry it is rendered fit both for pasture and tillage.

Population.---Holland is perhaps the best peopled of any country in Europe. The number of inhabitants may be about 3,600,000. Great cleanliness and neatness, industry and economy, are observed among them. The air and temperature of their climate incline them to be phlegmatic, and of slow dispositions, both in body and mind.

The *religion* established is Calvinism, but all others are tolerated.

FLANDERS

Now forms a principal part of the kingdom of the Netherlands, and consists of ten provinces.

Antwerp, once the emporium of the European continent, is now reduced to a tapestry and thread lace shop. One of the first exploits of the Dutch, after they shook off the Spanish yoke, was to ruin the commerce of Antwerp, by sinking vessels loaded with stone in the mouth of the Scheldt, thus shutting up for ever the entrance of that river to ships of burden. This was the more cruel, as the people of Antwerp had been their friends and fellow sufferers in the cause of liberty.

Brussels is also a fine town; here the best camblets are made, and the finest kinds of lace. *Brussels*, *Louvaine*, and *St. Omer's*, have been famous for their colleges. *Bruges*, *Ostend*, and *Newport*, lie near the sea. *Lisle* is a large and rich town. *Ghent*, a considerable town, is divided by canals into twenty-six islands, and over these are 300 bridges.

Air, Soil, &c.—The air upon some parts of the coast is bad; that in the interior more healthful. The soil and its produce are rich, especially in corn, fruits, and flax. They have abundance of pasture. Travelling in this luxuriant country is safe and delightful. Flanders is a flat country, with scarcely a single hill. The roads are generally a broad causeway, and run several miles in a straight line, till they terminate in a view of some noble building.

GERMANY

Is now divided into thirty-eight distinct and sovereign states, which are represented in the federative diet of the Germanic confederation. It lies E. of France and the Netherlands, and S. of Denmark and the Baltic.

Frankfort, on the Maine, is erected into a free city, and made the seat of the federative diet, of which the emperor of Austria is president. *Hanover* is created a kingdom under his Britannic majesty, and governed by a viceroy; it has received from

Prussia a considerable addition of territory, in the principalities of Hildesheim and East Friesland, the country of Gojar and Lingen, with a part of Munster. *Gottingen* is deservedly celebrated for its university and literature. *Osnaburg* is noted for the manufacture known by that name, and for the best Westphalia hams.

Hamburg, a free city, is situated on the Elbe, and is one of the first places of commerce in Europe.

Dresden is the residence of the king of Saxony. It is a beautiful city, famous for its mirrors, its founderies of bells and cannon, for its gallery of pictures, its various collection of the fine arts, and for its porcelain manufactory. It has also a college or university. *Leipsic* and *Frankfort* are remarkable for their fairs.—*Saxony* is considered the most civilized and freest kingdom in Germany, but it has been much curtailed by the allied powers.

Cassel is a very diversified city, and has several manufactories of hats, porcelain, &c. and a valuable cabinet of curiosities. *Weimar* has long been the Augustan city of Germany, and distinguished as the residence of German literati. *Brunswick* is famous for its strong beer, called *mum*; this duchy is placed under the protection of his Britannic majesty, as king of Hanover, during the minority of the present duke. *Strelitz* attracts admiration by its beautiful lakes. *Cobourg* abounds in curious petrified wood. The principality of *Isenburgh* is ceded to Austria.

Wurtemburgh and *Bavaria* have become kingdoms.

Vienna was formerly considered as the capital of the whole German empire. But in 1806 the constitution of the Germanic empire was set aside by the power of France. Vienna is now the capital of the emperor of Austria's dominions.

Climate.—The climate and soil differ greatly; the southern parts are not unpleasing; the northern in many places, bad and desert. The most mild and settled weather is found in the middle of the country. There is no great difference between many parts of Germany and Great Britain.

Inhabitants.—The Germans are frank, grave, honest, hospitable, and generally very fair in their dealings; excellent both in arts and war; have an extensive genius for mechanical learning. Industry, application, and perseverance, are their characteristics; though they are generally thought to want animation. The Germans have greatly distinguished themselves in various branches of literature and science.

Religion.—As to their religion, it seems nearly equally divided between sectaries of all kinds, Protestants, Catholics, and Jews.

AUSTRIAN DOMINIONS.

The Austrian dominions (besides Austria Proper, already noticed under Germany) comprehend Bohemia, Galicia, Moravia, Transylvania, and also Stiria, Carinthia, the Tyrol, Carniola, Istria, and Hungary.

BOHEMIA, GALLICIA, &c.

BOHEMIA lies N. of Austria, and is chiefly subject to the house of Austria.

Prague, on the river Mulda, is one of the finest and most magnificent cities in Europe. The most noted of its buildings is a very noble bridge. It is a place of but little trade. Its inhabitants are computed at about 83,000.

GALLICIA was taken from Poland; only a small part of it now remains to Austria.

MORAVIA is subject to Austria. *Olmutz*, the capital, is well fortified, and has manufactures of woollen, iron, glass, paper, and gunpowder. It has a college, and a learned society.

Character.—The Bohemians are thought to resemble the Germans in their persons, habits, and manners.

Religion.—The Catholic is the established religion, but Protestants are tolerated. The Moravians have struck out a path of their own, professing greater sanctity.

STIRIA, CARINTHIA, TYROL, &c.

STIRIA is a duchy of Austria, N. of Carniola, and E. of Carinthia. *Juddenburg* and *Gratz* are the capitals. Though in general a mountainous country, the inhabitants raise great quantities of grain. Here are mines of iron, which have been worked these thousand years, and still continue rich. The Stirian steel is held in high estimation.

CARINTHIA is also a duchy in the circle of Austria, E. of the Tyrolese. Though it is mountainous and woody, with a great number of lakes, yet it abounds in corn.

CARNIOLA, a duchy in Austria, lying N. of Istria. Though rocky and mountainous, it produces corn, wine, and oil.

ISTRIA, a kind of peninsula, formerly possessed by Venice and Austria, is now ceded entirely to the latter.

TYROL, a country of Germany, in the circle of Austria. Here are a great many mountains, yet the country produces as much corn and wine as the inhabitants have occasion for. They have rich mines of gold, silver, lead, and several species

of precious stones. Here are also profitable salt-pits. *Inspruck* is the capital.

HUNGARY, &c.

HUNGARY lies to the E. of Germany and the S. of Poland. *Presburg* is pleasantly situated at the foot of a mountain, on the Danube, and is the capital of the whole kingdom.

Buda, the capital of Lower Hungary, is situated on the side of a hill on the W. bank of the Danube. Its public buildings are elegant, its warm baths are magnificent; and adjacent are vineyards, &c.

Croatia, Dalmatia, Ragusa, the *Mouths of Catarro*, with all the Venetian isles in the Adriatic, are annexed to Austria.

People.—The Hungarians are generally indolent, but yet a brave, magnanimous people; remarkably handsome and well shaped. Their appearance is improved by their dress, which is peculiar and very becoming.

FRANCE.

France was anciently divided into provinces, but it is now formed into departments. Those of Paris, Seine, &c. formerly the isle of France, are reckoned amongst the richest of all the departments.

Paris, the capital of France, is a magnificent city, and contains about 630,000 inhabitants. It stands upon the Seine. The most remarkable buildings are the Luxembourg, Pantheon, and Louvre, where a valuable collection of paintings is shown.

The palace and gardens of *Versailles* are splendid and extensive.

The department of the *Somme*, formerly the province of *Picardy*, is a naked and wild country, and produces little besides corn. *Amiens*, the capital, somewhat resembles Salisbury.

Abbeville has a manufactory of broad cloths; it is now remarkable for beggars.

Calais is the nearest port to England, and stands opposite to Dover. It was the last town the English kept in France, after it was conquered by Edward III. in 1347, and was given up to France by our Catholic queen Mary, in 1557.

Normandy is one of the finest provinces in France. *Caen* has a university. *Nantz* is famous for its fine brandy.

Brest is the best fortified seaport in France.

At *Poitiers*, Edward the Black Prince, in 1356, gained a great and complete victory over the French.

Bordeaux is one of the first cities in France for magnitude, riches, and beauty. The wines called Claret and Bordeaux come from thence.

The *Gascons* are said to be the most lively people in France.

Toulouse was one of the most flourishing cities of the old Gauls. It contains many monuments of antiquity.

Nismes is celebrated on account of an ancient amphitheatre, *Maison-carée*, and aqueduct, which are still to be seen.

Montpellier is celebrated for its school of medicine, which is now decayed. It stands five miles from the Mediterranean. The air and climate were erroneously thought so fine, that sick people were often sent there from other countries for the recovery of their health, but in reality to fall the victims of marsh miasma, fogs, &c.

Narbonne, in the department of Aude, is famous for its honey, and the cathedral noted for its noble choir.

The departments, formerly *Provence*, are extremely fertile; they produce the best oil; and the fields are full of orange, fig, lemon, almond, and olive trees.

Toulon is a seaport of great importance, and the general magazine of naval stores.

Marseilles is a fine city and celebrated seaport, where the king of France kept his galleys.

Nanci is a famous city. The cathedral is a superb structure.

The departments, formerly *Champagne*, abound in corn and cattle, and produce the wine called Champagne.

Burgundy. These departments are fertile, and produce the wine called Burgundy.

Lyons stand at the confluence of the Rhone and the Saone; it is the second city of France for commerce and opulence. It has manufactures of silks, gold and silver stuffs. In the year 1793, it suffered extremely from the effects of the revolution.

In consequence of the late conquest of Paris, and restoration of the Bourbons, the extent of the French territories was much curtailed.

Climate, Soil, &c.—France is generally thought one of the finest countries in Europe; the air is temperate, and in the southern parts warmer than in England, and very healthy.

The soil produces not only grain, but excellent wines, silk and woollen goods of all sorts, and abundance of salt. Much of France, however, remains uncultivated, and the heats in some parts burn up the ground, so that it has no verdure. It is generally allowed that neither the pasture nor tillage is comparable to those of England. No nation, however, is better supplied than France with wholesome springs.

Inhabitants.—The kingdom of France now contains about 28,000,000. The French in their persons are well proportioned and active, and generally free from bodily deformities. They have a pleasing deportment; and are not only polite themselves, but have contributed to give a polish to the manners of other nations. The ladies have been celebrated more for their vivacity than for personal beauty. Formerly they ate less animal food than the English, but they have always been greater epicures. They feed more on boiled or liquid meats, and are very curious in their sauces. They have been universally charged with a national vanity, from which they have even derived great advantage. In a gaudy taste and diversity in dress they certainly exceed their neighbours; and among those in the higher ranks of life a general taste for literature prevails.

SPAIN.

Spain is divided into fourteen provinces. It contains 148,000 square miles, and 11,000,000 inhabitants. The government is the most despotic in Europe.

Madrid, the capital of Spain, seated on a plain surrounded by mountains, was formerly but an obscure village. *Toledo* is a large commercial city on the Tagus. The *Escorial* is esteemed the most costly palace of any in Europe.

Barcelona is a large, handsome, and rich city. It is seated on the Mediterranean, and has a fine harbour. The squares and public buildings are elegant. It is a place of great trade; and has excellent manufactories of glass, steel, iron, woollen, and silk.

Valencia is about a mile from the shore; it is large, but the streets are narrow and crooked. It has a university, and several fine public structures, and manufactories of cloth and silk. *Alicant* is a small rich city, noted for its fine wines, particularly that corruptly called Tent. It has a good harbour on the Mediterranean.

Leon boasts the handsomest cathedral in all Spain. *Salamanca* is ancient, rich, and populous, and contains the principal university of Spain.

Seville is one of the most commercial towns of Spain. It has a cathedral, and the ascent of its steeple is so contrived, that a man may ride to the top either on horseback or in a coach. It is famous for its oranges. *Cadiz* is the emporium of the Spanish foreign trade. It is seated on an island. *Gibraltar* is a very strong fort, built on a rock, and has

belonged to the English for above a century. It is considered impregnable.

Air and Soil.—The air of Spain is very pure, but the summers are extremely hot, and the winters towards the N. intensely cold. The soil is very fertile, and produces all sorts of delicious fruits, corn, excellent wines, especially sack and sherry, drugs, and metals. Fine wool and silk are also abundant.

Inhabitants.—The persons of the Spaniards are rather tall, especially the Castilians. They are grave and politic; are of a dark complexion, having fine sparkling black eyes, and glossy black hair. They are resolute in what they undertake, and temperate in eating and drinking.

The *religion* of Spain is the Roman Catholic; no other is tolerated. The Inquisition is a disgrace to human reason; it was abolished by the *cortes* or legislature,—but revived again with all the iniquities of priestcraft in 1814.

PORTUGAL.

Portugal is divided into six provinces. It lies to the W. of Spain, and is 300 miles long, and 100 broad.

Portugal is governed by a regency, as the royal family resides in the Brazils.

Lisbon is the capital; it is an extensive and populous city, built, like old Rome, on seven little hills. It contains 240,000 inhabitants. This city, in 1755, was destroyed by an earthquake, but since rebuilt. The wine called Lisbon comes from thence.

Oporto, or *Porto*, is a handsome city and seaport, noted for its strong wines called Port.

Soil, Air, &c.—The soil in Portugal is not, in general, equal to that in Spain for corn. The fruits are the same, but perhaps not so highly flavoured. The Portuguese wines, when old and genuine, are esteemed friendly to the constitution. The air, especially about Lisbon, is reckoned soft and beneficial to consumptive patients.

Inhabitants.—Portugal is said to contain nearly 3,000,000 inhabitants. If the Portuguese had degenerated in that enterprising spirit which made their forefathers so illustrious, owing to the weakness of their monarchy, they have recovered much of their ancient character for energy and valour in the war against Buonaparte.

Religion.—The established religion of Portugal is the Catholic.

SWITZERLAND.

Switzerland is a small romantic country, lying upon the Alps, between Italy, Germany, and France, and is the highest spot of ground in Europe. It is now divided into twenty-one small cantons or governments united in one common bond.

ZURICH.—This canton is the first in order, and has had the precedence in the general assemblies, on account of the power and antiquity of the city of Zurich. *Zurich* stands on a lake of the same name: it is an ancient city, large, populous, well built, and rich by its manufactories of crape.

BERNE.—This canton, in extent of country and number of inhabitants, is reckoned nearly equal to all the others taken together. The city of *Berne* stands on the river Aar, and is the capital of Switzerland; it is a neat, convenient, and beautiful city. It has a magnificent church, hospital, granary, and a grand arsenal.

Geneva, one of the most distinguished cities on the continent for literature and rural beauties, is now erected into a distinct canton, with an accession of territory from the states of Savoy and France, exemption from all duties on the frontiers of those countries, free intercourse with the canton of Vaud, and the right of travelling without interruption along the great road called the Simplon.

Lausanne, N. of the lake of Geneva, is noted for its delightful situation.

Basil is perhaps the largest, though not now the most populous town in Switzerland. It stands on the Rhine. The art of paper-making is said to have been invented here.

Climate and Soil.—This being so mountainous a country, and lying upon the Alps, the frosts in winter are severe; the tops being covered with snow all the year: this renders the climate unequal. The higher parts are sharp and piercing, while the vallies are warm and fruitful. On first entering Switzerland it appears like a chaos of barren craggy mountains heaped one upon another; perpetual snows and gloomy vallies have a dreary, desolate, but sublime appearance.

Inhabitants.—The Swiss are a brave, hardy, industrious people; true and faithful to their word. The men are sober, courageous, and excellent soldiers. The Swiss cottages convey the liveliest image of cleanliness, ease, and simplicity. In the Swiss gentry a gemine and unartful good-breeding is conspicuous.

Religion.—Seven of the ancient cantons are Roman Catholic, and six Protestant.

ITALY.

Italy is a large peninsula, shaped like a boot, and washed on three sides by the Mediterranean. The French formed the northern states of Italy into a kingdom, but they have again assumed their ancient character. The emperor of Austria has acquired the Venetian states and much territory in the north. The king of Sardinia has recovered his dominions. The archduke Francis d'Este is made grand duke of Modena. The archduchess Maria Beatrice d'Este becomes the hereditary sovereign of the duchy of Massa, and principality of Carara, with the imperial fiefs of Lunigiana. The archduchess Maria Louisa (late empress of France) is sovereign of the duchies of Parma, Placenza, and Guastalla. The archduke Ferdinand of Austria regains the grand duchy of Tuscany; and also the principality of Piombino and that part of Elba formerly belonging to the king of the two Sicilies. The infanta Maria Louisa of Spain is sovereign duchess of Lucca. The pope regains the Marshes and their dependencies, the territories of Benevento, Ponte Corvo, Ravenna, Belogna, Ferrara, Commachio, &c. Ferdinand IV. king of the two Sicilies, is restored to the throne of Naples, without any change of territory or authority.

PIEDMONT belongs to the king of Sardinia: *Turin* is his capital; a fine city, though not very large. The silks of Piedmont are reckoned the best of Italy.

MILAN is a beautiful and fertile country. The city of *Milan* was considered as the capital of the dukedom, which again belongs to the house of Austria. It is the largest city of Italy, except Rome. Its cathedral is built of solid white marble.

The VENETIAN STATES now possessed by Austria, are fruitful, abounding with vineyards and plantations of mulberries. *Venice* is built on seventy-two little islands, and over the several canals are laid nearly five hundred bridges.

Mantua is the birth-place of the poet Virgil.

Parma.---The cheese called Parmesan is made here.

Genoa lies on the coast. It is a most superb city. The manufactures are velvets, damasks, gold and silver tissues, &c. It is raised into a duchy, and the king of Sardinia is the duke; the people still enjoy their own laws and privileges.

Florence is a very beautiful city, surrounded with vineyards and delightful villas. It is full of painting, sculpture, and architecture. It stands on the Arno. *Leghorn* has a famous harbour on the Mediterranean, and great commerce.

The STATES OF THE CHURCH (or territories of the pope) contain several provinces. *Rome* is the capital, and the usual residence of the pope. This grand city abounds with noble ruins, triumphal arches, superb buildings, beautiful paintings and statues, &c.

NAPLES has been called a paradise, from its beauty and fertility. The city of *Naples* is built in the form of an amphitheatre, and is one of the finest cities in the world.

Air and Soil.—There is a great variety of temperature. Near the Alps the air is keen; and the Appenines have also a great effect on its climate. In the Campana di Roma, once the purest air of Italy, it is now almost pestilential from the marshes. The happy soil of Italy produces the comforts and luxuries of life in great abundance. The Italian cheeses, particularly Parmesan, and their silks, form a great part of their commerce.

Inhabitants.—The several states of Italy are said to contain 10,000,000. The Italians are in general well proportioned, and have much expression in their countenances. The women are well-shaped. Sobriety and taciturnity are ascribed to the Italians. They are prudent, witty, and polite. They excel in the fine arts, more than the sciences. In their manners they affect a medium between the French volatility and the solemnity of the Spaniards.

Their *religion* is the Roman Catholic; but persons of all religions live here unmolested, provided no gross insult is offered to the established worship.

IONIAN ISLANDS.—By the late treaty, between this country and the other three great allied powers, the seven Ionian islands, *Corfu*, *Cerigo*, *Zante*, *Cephalonia*, *Santa Maura*, *Ithaca*, and *Paxo*, are placed under the immediate protection of Great Britain. They are to form a single, free, and independent state. The population amounts to 200,000 persons.

TURKEY IN EUROPE.

Turkey in Europe includes ancient Greece and other countries, formerly the finest in the world; which, with Turkey in Asia, and the N. of Africa, form the Turkish empire. Three of the Turkish provinces have lately been ceded to the Russian empire. However this part of Turkey still contains above 8,000,000 inhabitants.

Constantinople, the ancient *Byzantium*, is the capital of all the grand seignior's dominions. The court is frequently called *The Porte*, by way of eminence. The view of the city from this harbour is confessedly the finest in the world. But on

entering the city the expectations are disappointed; for the streets are narrow, the houses low, and the palaces concealed by high walls. *Adrianople*, the second city, was formerly the capital. *Salonichi*, the ancient *Thessalonicha*, stands on the gulf of Salonichi.

Athens, *Atines*, or *Setines*, in its present state, is a city or fortress, standing on the brink of precipices. Some portions of the ancient wall are still discoverable,

Soil, Air, &c.—The soil, though unimproved, is luxuriant, producing corn, wine, coffee, rhubarb, myrrh, and other odoriferous plants and drugs. But though the air and climate are delightful and salubrious, yet Turkey, both in Europe and Asia, is often visited by the plague. The Turks are invited to frequent bathings by the purity of their waters.

Inhabitants.—The Turks are generally well made and robust men, in youth their complexions are fair, and their faces comely. The women, when young, are commonly handsome, but generally look old at thirty. In their demeanour the Turks are rather grave and sedate; but when agitated by passion, furious and ungovernable.

Their *religion* is that of Mahomet, whom they believe to be a greater prophet than Jesus Christ. The text of their law is the Koran.

ASIA.

Asia is separated from Europe by the Mediterranean, the Archipelago, the Euxine, the Palus Meotides or sea of Azof, the Don, and the Dwina; from Africa by the Red sea and the isthmus of Suez. On the other sides it is surrounded by the Great South Sea; it does not join to America.

This grand division of the earth extends in length about 7583 British miles, from the Hellespont to what is called the East cape; and in breadth 5250, from the southern cape of Molacca to the Severovostotshnoi-nos, the north-eastern cape, now called the cape of Taimura, which braves the ice of the arctic ocean.

This interesting portion of the globe presents a most extensive theme, and teems with scenes of important events in ancient and modern history. In this nursery of the world the human race first displayed the energies of their intellectual faculties. Here the first edifices were raised, the first cities built, and the first kingdoms and empires founded; and here also the arts and sciences originated. Pure religion, whose

radianee illumines the remotest regions, was first promulgated in Asia. In fine, whether we advert to the general serenity of its air, the fertility of its soil, the deliciousness of its fruits, the salubrity of its drugs, the fragrance and balsamic qualities of its plants, gums, and spices; or the quantity, beauty, and value of its gems, silks, cottons, and other natural productions, we cannot but admit its decided superiority; nor can we wonder at its ancient splendour, power, and opulence. The Asiatics, indeed, have ceased to exercise that important influence upon the destinies of Europe and Africa which they formerly possessed; yet they still constitute above two-thirds of the human race.

GREAT TATARY OR TARTARY.

GREAT TARTARY includes all the northern region of Asia. RUSSIAN TARTARY (formerly Siberia) extends along the N. of Asia; it is divided into two great governments, that of *Tobolsk* in the W. and *Irkutsk* in the E. The city of *Tobolsk* lies far to the N. E. of the Caspian sea.

INDEPENDENT TARTARY includes all the country between Chinese Tartary and the Caspian sea. This country is celebrated as the seat of the most ancient Persian kingdom, and afterwards distinguished by the wide empire of *Jenghis* and *Timur*. *Samarcand* is a large and wellpeopled city, formerly the seat of *Timur*.

CHINESE TARTARY contains eastern and western; the greatest part either belongs to the emperor, is tributary to him, or is under his protection. *Tibet* is considered as a part of Tartary.

Inhabitants.---Great part of the N. of Asia, formerly called Siberia, and now a part of the Russian empire, is savage and unpolished. In the northern parts the people live in huts half sunk under the ground, which is covered with snow nine months in the year. The Tartars are a fierce people, leading in general a wandering life. They are inured to horsemanship from their infancy, and are remarkably dexterous at shooting with arrows. The Circassian women have long been erroneously celebrated for their beauty.

Religion.---The Tartars (properly Tatars) are the grossest idolaters, and worship little rude images dressed in rags.

In Tibet exist the most extraordinary religion and government in the world. Some healthy peasant is purchased when young, who is privately tutored for the purpose; he resides in a pagoda upon the mountain Putuli, where he sits in a cross-legged posture, without speaking or moving otherwise than by

lifting his hand in approbation of some favourite worshipper ; and the neighbouring people flock in numbers with rich presents to pay their adorations. He is called the Grand Lama, or Lalay Lama, and they pretend that he is always young and immortal. When he begins to grow old, they privately dispatch him, and set up another in his stead.

TURKEY IN ASIA

Is subject to the [grand seignior. It is 1100 miles in length and 1050 in breadth, and contains a population of 10,000,000.

The *Georgians* are said to be some of the handsomest people in the world. This country is chiefly peopled by Christians, a brave warlike race of men, often at war with the Mahometans. *Teflis* is called by the inhabitants *Thilis Cabar* (warm town), from the warm baths in the neighbourhood. The houses have flat roofs, which, according to the custom of the east, serve as walks for the women. The streets seldom exceed seven feet in breadth, and some are so narrow as scarcely to allow room for a man on horseback.

CURDISTAN lies S. of Georgia, and comprehends part of the ancient *Assyria*, partly lying in Armenia and partly in Persia. The inhabitants are a mixture of Christians, Mahometans, and idolaters. The ancient city of *Nineveh* is now a heap of ruins.

DIARBECK, S. E. of Curdistan, is a part of the ancient Mesopotamia, lying between the rivers Tigris and Euphrates. The town *Diarbekr* is large, and is situate on the W. bank of the Tigris. Here is a considerable manufactory of red Turkey leather.

SYRIA is bounded by Natolia, and extends along the shores of the Levant to the isthmus of Suez. *Aleppo* may be styled the capital of Asiatic Turkey. *Scanderoon* or *Alexandretta* is a town or rather village of Syria, the seaport of Aleppo. The climate is so unwholesome, that tombs are more numerous here than houses. *Damascus* is now called *Sham* ; it lies N. E. of Jerusalem, in a most fertile plain, and well watered. It is still famous for that beautiful silk manufacture called damask. *Damascus*, *Tyre* and *Sydon*, (now *Sayde*) lie within the ancient *Phœnicia*.

Antioch, now *Anthakia*, was anciently a celebrated, but now a ruined city. Here the disciples of our Saviour first received the name of Christians. Its ruins are yet magnificent.

Jerusalem is now an inconsiderable place, and only famous on account of what it was formerly. It was here Christ preached the Christian religion, and was crucified by the Jews upon mount Calvary. It was the capital of Judea, but was

razed to the ground by Titus the Roman general, in the year 70.

ARABIA.

Arabia is divided into three parts. It is 1800 miles in length, and 800 in breadth.

ARABIA PETRÆA, or the Rocky, has its name from the many mountainous rocks scattered over it. It lies to the N. of *Suez*, anciently called *Berenice*, is situated on the isthmus of the same name. This town is without water, and situated in a sandy country, where plants and trees are entirely unknown. It is destitute of all the necessaries of life except fish.

ARABIA DESERTA, or the Desert, is so called from its soil, which is generally a barren sand. It lies in the middle of Arabia.

Mecca is seated on a barren spot in a valley. What chiefly supports it is the annual resort of many thousand pilgrims. It was the birth-place of Mahomet.

Medina is but a small town, celebrated as the burial-place of Mahomet. Here is a stately mosque, supported by four hundred pillars, and furnished with three hundred silver lamps, which are continually burning. His coffin is covered with cloth of gold, under a canopy of silver tissue.

ARABIA FELIX, or the Happy, is a rich and populous country, abounding in fragrant spices, myrrh, frankincense, and cassia. Hence comes the saying, 'all the sweets of Arabia.'

Mocha is a place of great trade, particularly in coffee. It lies to the S. and is a port on the Red sea. It is well built, and contains several beautiful mosques.

Climate and Soil.—The air in Arabia is excessively hot and dry, and the country subject to hot pestilential winds. The soil in some parts is nothing more than immense sands, which, when agitated, roll like the troubled ocean, and bury whole caravans in their course. The southern part of Arabia is blessed with a soil extremely fertile.

Inhabitants.—The Arabians are of a middle stature, thin, and of a swarthy complexion, with black hair and black eyes. They are excellent horsemen, expert at the bow and the lance, good marksmen, and are said to be a brave people. The inhabitants of the inland country live in tents, and remove from place to place with their flocks and herds.

They are said to be such thieves, that travellers and pilgrims are struck with terror on approaching the deserts. These robbers, headed by a captain, traverse the country in troops, on horseback, and assault and plunder the caravans. On the

sea-coast they are mere pirates, and make prize of every vessel they can master, of whatever nation.

The habit of the roving Arabs is a kind of blue shirt tied about them with a white sash or girdle, and some of them have a vest of furs over it. The women are so wrapt up, that nothing can be discerned but their eyes.

Religion.—Their religion is Mahometanish, introduced by that famous arch-impostor Mahomet, in the sixth century.

PERSIA.

Persia is 1200 miles in length and 1000 in breadth. The population is estimated at 10,000,000, that is, 6,000,000 for Western Persia, and 4,000,000 for the kingdom of Candahar.

Ispahan, the ancient capital of Persia, is thought by some to be the finest city in the east; it is situated on a fine plain, surrounded at some distance by mountains. It is said to consist of a great number of magnificent palaces, mosques, caravansaries, baths, and fine streets. The chief amusement of the inhabitants is on the flat roofs of their houses, where they spend their summer evenings, different families associating together. *Tahiran* is the present capital of Persia. It is a new built city, in the form of a square, containing about twelve thousand inhabitants.

Shiras, or *Sheeraz*, is a large and considerable city: the trees in the public gardens are said to be the largest in the world: the wines are reckoned the best throughout the east. *Candahar* lies near the coast of India, on the road from Ispahan to Delhi. *Tauris* is next in importance to Ispahan, and carries on a great trade over many parts of Asia.

Soil.—The fruits, vegetables, and flowers are delicious; here are the finest drugs, among which is the asafœtida, which flows from a plant, and becomes solid gum.

Inhabitants.—The Persians of both sexes are generally handsome, but their complexions towards the south are somewhat swarthy. They are celebrated for their vivacity, gay dressing, humanity, and hospitality. Their dress is simple, but the materials of their clothes are commonly very expensive, consisting of valuable stuffs, richly embroidered with gold and silver. They wear at all times a dagger in their sash, and linen trowsers. The dress of the women, as well as that of the men, is very costly; and they are at great pains to heighten their beauty by art, colours, and washes.

Religion.—The Persians are Mahometans, of the sect of Ali; for which reason the Turks, who follow the succession of Omar and Abu Bekr, call them heretics.

INDIA IN GENERAL

Contains two parts; namely, India *within* and India *without* the Ganges.

INDIA WITHIN THE GANGES.

This includes all the countries in the western peninsula, from the mountains of Tartary and Tibet, on the N. It has usually three divisions, viz. Hindostan Proper, the Deccan, and the province S. of the Kistna. It is 1890 miles in length, 1600 in breadth, and contains a population of 60,000,000. It is divided into different states. The British are possessed of a considerable territory, containing about 15,000,000 inhabitants, and yielding a revenue of 12,000,000*l.* sterling.

Cities.—*Delhi* was once a large, rich, and populous city, and the capital of the Mogul empire; but since its decline and downfall, by repeated invasions of Nadir Shah, and Abdalla, king of Candahar, &c. the population is extremely low. The late residence of the mogul is a magnificent palace.

Agra was once a most extensive and opulent city, where the great mogul sometimes resided.

Lahore is a city of high antiquity, and the residence of the Mahometan conquerors. The famous avenue of stately trees, so much spoken of by the early Indian travellers, began at Lahore and extended to Agra, nearly five hundred English miles. Lahore is now the capital of the Sciks, a new power, whose name was hardly known till the rapid decline of the Mogul's empire.

Oude is one of the most ancient cities of Hindostan.

Benares, a rich and populous city on the Ganges, from which its appearance is beautiful. Several Hindoo temples and magnificent buildings embellish the banks of the river. This is the ancient seat of Brahminical learning.

Hydrabad is a very large city in Goleonda.

Seringapatam, lately the capital of the kingdom of Mysore, is situated on an island of the river Caverry: it is a beautiful spot, containing elegant buildings, squares, groves, and gardens. The mausoleum of Hyder Ali is one of the most magnificent objects in the place.

Calcutta is the emporium of Bengal, and the seat of the governor-general of India. It is seated on the river Hoogley, which is navigable for large ships up to the town. The houses variously built, some with brick and others with mud, and a great number with bamboos and mats, make a motley appear-

ance. The mixture of European and Asiatic manners here is wonderful. Coaches, palinquins, carriages drawn by bullocks, the passing ceremonies of the Hindoos, and the different appearances of the Faquirs, form a diversified and curious scene.

Madras, or *Fort St. George*, on the Coromandel coast, is a British fort and town, next in importance to Calcutta, and, like it, exhibits a striking novelty to Europeans. It is close to the margin of the sea, from which it has a rich and beautiful appearance; the clear, blue, cloudless sky, the bright sand beach, and the dark green sea, present a combination to the stranger new and interesting. The houses are covered with a stucco, called chunam, which is nearly as compact as the finest marble, and bears as high a polish. They consist of long colonnades, with open porticos and flat roofs, and the town contains many handsome and spacious streets.

Bombay is also one of the three presidencies of the English East India company, situate on an island of Hindostan, on the W. coast. It has a fine capacious harbour or bay, where whole fleets find security in all seasons. The town has but few good houses. The inhabitants are of several nations, and very numerous. The ground is barren, but the air is improved by draining the bogs and swamps. Here are cocoa nuts in abundance, but scarcely any corn or cattle.

Surat is a seaport N. of *Bombay*: its population is great, and its trade very considerable. Since the year 1759, the English have been the actual sovereigns of *Surat*, and they engross nearly the whole trade of the city. At *Tellicherry*, *Cananore*, *Callicut*, &c. on the Malabar coast, they have also factories.

INDIA WITHOUT THE GANGES.

THE BIRMAN EMPIRE.

AVA, or BIRMAH, lies to the E. of Aracan. The climate is extremely salubrious, the seasons regular, and the soil fertile for rice, sugar-canes, tobacco, indigo, cotton, and different tropical fruits in perfection. It contains mines of gold, silver, rubies, and sapphires; it also affords amethysts, garnets, loadstone, and marble. The principal article of export from Ava is cotton. Amber, ivory, precious stones, &c. are also articles of commerce.

ARACAN was formerly governed by twelve princes, subject to the chief king, whose palace contained seven idols cast in gold. The country produces great quantities of rice, cocoa nuts, oranges, and other excellent fruits; but the elephants,

buffaloes, and tigers, are very numerous. The inhabitants are idolaters, and worship images of baked clay.

Of CASSAY little is known, but that it abounds with extensive forests. The inhabitants are rude mountaineers. It lies S. of Assam, and extends to the frontiers of China.

PEGU, called by the natives Bagoo, now forms a part of the Birman empire. Its capital, *Pegu*, was, about two hundred years ago, one of the most splendid cities in all Asia. It is justly considered the Golden Chersonese of the ancients, and abounds in mines of the precious metals, and stones, particularly rubies.

MARTABAN, S. E. of Pegu, was formerly an independent kingdom.

MALACCA, or MALAYA, contains several kingdoms and provinces. The inhabitants are called Malays. The Dutch were, till lately, the real masters of this peninsula. The inhabitants in the internal parts differ little from brutes in their manner of living. This country is noted for its numerous wild elephants. Its chief produce is tin, pepper, elephants' teeth, canes, and gums. Malacca was discovered by the Portuguese in 1509, and was taken from the Dutch by the English in August 1795.

The Birmans are separated from the Hindoos by a very narrow range of mountains; but the dispositions of the two people are extremely different. The Birmans are a lively inquisitive race, irascible and impatient. Like the Chinese, they have no coin, but silver in bullion, and lead, are current among them. The forests in this empire are numerous and large; the teek-tree is said to be superior to the European oak.

The Birman empire is estimated to contain 17,000,000 inhabitants.

THE EMPIRE OF TONKIN.

TONKIN, or TONQUIN, has lately risen into an empire, and shaken off the yoke of China. It extends from the 9th to the 23d degree of north latitude, is bounded on the north, east, and south by China and the Chinese ocean, and on the west by Siam. The empire is estimated to contain 23,000,000 inhabitants, of which eighteen belong to Tonkin, one and a half to Cochlin-China, one to Camboge, and the remainder in nearly equal proportions in Chiampa, Laos, and Lac-tho. The capital of Tonkin, originally called *Kesho*, now *Bac-Kinh*, i. e. North-city, contains 40,000 inhabitants. The kingdom of Tonkin is separated from China by vast deserts, by a wall, and from Canton by a ridge of mountains.

Air and Soil.—The climate is temperate, but subject to periodical rains, and consequently exhalations of vapours, which are not very salubrious. The soil is very rich, loamy, and in the plain alluvial, where rice is cultivated; in the mountains it is gravelly and calcareous.

The *government* and *laws* of Tonkin are derived from those of China, with some alterations and improvements favourable to commerce. Marriages are regular, and ratified by the payment of some parochial duties. When the emperor gives his daughter in marriage to a mandarin, he presents her with a sword to cut off her husband's head if he commits treason, and the mandarin with a whip to chastise his wife for any fault. Divorce and polygamy are admitted as in China.

Inhabitants.—The Tonkinese are handsome, active, well disposed people; fraud and robbery are less common among them than in any other country; and it is remarkable that the least civilized part exhibits the most inflexible integrity. They are honest, modest, and hospitable in the extreme; but great gormands, and all their pleasures are denominated after that of the appetite, by the word *eating*. In the arts and sciences, the Tonkinese are generally inferior to the Chinese. They are polytheists.

COCHIN-CHINA, or the Western China, is a long narrow tract of country running between the sea-shore and a ridge of mountains in some parts not a league broad. The manners and religion of the people seem to be originally Chinese.

CAMBODIA, or CAMBOJA, has a spacious river running through it, the banks of which are the only habitable parts of the country, for, on account of its sultry air, pestiferous gnats, serpents, and other animals, breed in the woods. Cambodia is celebrated for the *Camboge gum*.

SIAMPA, or CHIAMPA, is a little kingdom between Cambodia and Cochin-China; the inhabitants of which trade with the Chinese. Some of the people are circumcised.

LAOS, or LAO, is not very populous; it abounds in ivory of the best quality, with which strangers and even Chinese carry on a considerable trade. Elephants are said to live near 200 years in this province.

LAC-THO, or LAOTCHE, is a kingdom unnoticed in our maps; it is bounded on the south by Laos, on the north and east by Tonkin, and on the west by Siam. It has neither rivers nor canals, yet the exhalations are so pernicious as to render the under part of the houses uninhabitable. There are no cities, but numerous large villages. Venomous reptiles abound, and the *boa constrictor* or great serpent is common in this kingdom, which is better cultivated than Laos. Cotton

is the only manufacture, which is coarse, and made solely by young women to increase their marriage portions. The people are hospitable and generous, as things of course and without consideration; in their houses meat is always placed ready for the stranger to take and eat.

ASSAM and SIAM are the other countries in India *without* the Ganges, or the *further peninsula*.

ASSAM lies to the E. of the northern part of Bengal: the river Burrampooter runs through it. The products of this country are cocoa, pepper, ginger, sugar, and various kinds of fruits, as oranges, citrons, limes, and pineapples. Gold is found in every part of the country, by washing the sand of the rivers, and is one of the sources of the revenue.

The people of this country are said to be base and unprincipled, though a stout and brave race. They display considerable skill in embroidering with flowers, and in weaving velvet, and particularly a kind of silk. In the mountains is a race of savages called nonacs, who go naked, and eat dogs, cats, &c. Great quantities of gunpowder are made here, the soil abounding with nitre; and it is even pretended that the composition of it was the invention of this country. In Assam there are no horses nor asses, and the people are even afraid of them.

SIAM is a rich and flourishing kingdom, which nearly resembles China in its government and policy, and the quickness and acuteness of its inhabitants. It is situated in a large vale, surrounded by mountains, which separate it on the E. from Camboja and Laos, and on the W. from Pegu.

The river *Meinam*, which signifies the *mother of waters*, is celebrated among oriental rivers. The trees on its banks are finely illuminated with swarms of fire flies, which emit and conceal their light as uniformly as if it proceeded from a machine of the most exact contrivance. The elephants of Siam are distinguished for sagacity and beauty.

The *inhabitants* of both sexes are more modest than any found in the rest of this peninsula. Great care is taken in the education of their children.

CHINA.

The Chinese empire extends 4900 miles in length by 2030 in breadth. Exclusive of Chinese Tartary it contains 1,297,999 square miles, and 133,000,000 inhabitants.

Pekin is situated in a fertile plain. The capital forms an exact square, and is divided into two cities; the first is inhabited by the Chinese, the second by Tartars. This city is

eighteen miles in circumference. It has nine gates, which are lofty and well arched. The streets are quite straight, most of them three miles in length, and 120 feet wide, with shops on each side. All the great streets are guarded by soldiers, who patrol night and day with swords by their sides and whips in their hands, to preserve peace and good order. The emperor's palace stands in the middle of the Tartar city; it presents a prodigious assemblage of vast buildings and magnificent gardens. The inhabitants of Pekin are estimated at 2,000,000.

Nankin was formerly the imperial city. It is now greatly fallen from its ancient splendour, for it had a magnificent palace, not a vestige of which is now to be seen. Here is a famous tower of porcelain, two hundred feet high, and divided into nine stories.

Canton is a large, populous, and wealthy city, or rather three towns divided by high walls. The temples, magnificent palaces, and courts are numerous. The houses are neat, but consist of only one story; they have no windows to the street. Many families reside in barks, which form a kind of floating city; they touch one another, and are so arranged as to form streets.

Air and soil.—Towards the N. the air is sharp, in the middle mild, and in the S. hot. The soil is, either by nature or art, fruitful of every thing that can minister to the necessities, conveniencies, or luxuries of life. The culture of the *cotton* and the *rice fields*, from which the mass of the inhabitants is clothed and fed, is ingenious almost beyond description. The *tallow tree* produces a fruit having all the qualities of our tallow, and, when manufactured with oil, serves the natives as candles. The *tea tree* is an ever-green shrub: it is planted in rows on hilly land, and at the foot of mountains, and places exposed to the south. The leaves undergo much preparation; it is said they are all rolled up by the hands of females, and then laid on plates of earthenware or iron. Others say, the leaves are previously passed over the vapour of boiling water to moisten them; then laid on iron plates which are heated, and by thus drying the leaves they curl up in the manner they are brought to us. It is confidently said, that no plates of copper are ever employed for that purpose. The colour of the green tea is thought to arise from the early period at which the leaves are plucked, and which, like unripe fruit, are generally green and acrid. Some teas are coloured with Prussian blue, which is a potent poison.

Persons, Manners, &c.—The Chinese in their persons are middle-sized, their faces broad, their eyes black and small, their noses blunt; they have high cheek bones and large lips.

The women have little eyes, black hair, regular features, and a delicate, though florid complexion. The Chinese suffer their nails to grow; they wear a lock of hair on the crown of their heads, and reduce their eye-brows to an arched line.

JAPAN.

Japan is a powerful kingdom, and consists of several islands. The population is estimated at 30,000,000.

Air and Soil.—The air and water are very good. The soil produces a great deal of rice, millet, wheat, and barley. Cedars are common, and so large, that they are proper for the masts of ships and columns for temples. It is the richest country in the world for gold.

Inhabitants.—The people are very ingenious, and their manners are in many respects quite opposite to the Europeans. Our common drinks are cold, and theirs hot; the Europeans uncover the head out of respect, and they the feet; we are fond of white teeth, and they of black; we get on horseback on the left side, they on the right.

Religion.—The religion of the whole country is Paganism, but there are two sects, one of which is subjected to the most painful severities, the other abandons itself to the most voluptuous enjoyments.

INDIAN AND ASIATIC ISLANDS.

The LACCADIVES are a group of small isles, 120 miles from the coast of Malabar. They are but little known.

The MALDIVE ISLES are a vast cluster of small islands or rocks near cape Comorin. The cocoa of the Maldives is an excellent commodity.

CEYLON is thought to be the richest and finest island in the world. It produces, besides excellent fruits, pepper, cotton, ivory, silk, ebony, cinnamon, &c. and has a pearl fishery. It has been recently conquered and annexed to the British crown.

The *Andaman* and *Nicobar* isles furnish provisions, fruits, &c. for the ships that touch there. A British settlement has been formed on the greater Andaman for convicts from Bengal.

PULY PENANG, or *Prince of Wales's island*, has become a settlement of the East India company, and a rendezvous for their China shipping.

Sumatra, Java, Borneo, Balley, Lamboc, Banca, &c. are called the *Sunda isles*.

SUMATRA produces great quantities of gold. Its chief trade with the Europeans is pepper. *Bencoolen* is its chief town.

JAVA belonged mostly to the Dutch ; they here crected a kind of commercial monarchy. The capital is *Batavia*. It was captured by the English.

BORNEO was thought to be the largest island in the world before the discovery of New Holland. The inland part is marshy and unhealthy.

Here are the tropical fruits, gold, and diamonds. The ourang-outang is a native of this country. The chief port is *Benjur-Masseen*.

MOLUCCAS, or SPICE ISLES, or CLOVE ISLES, are five in number. Here are cloves, mace, and nutmegs, in vast quantities.

CELEBES, or MACASSAR, situated on the equator, E. of Borneo, produces pepper and opium. In, this, and indeed almost all the oriental islands, the inhabitants live in houses built on large posts. They ascend by ladders, which they pull up in the night, for their security against venomous animals.

GILOLO produces rice and sago, but no spices, though it lies so near the spice islands.

In CERAM, or SERAM, to the S. of Gilolo, the Dutch destroyed almost all the clove trees, to enhance the value of those on the other islands.

AMBOYNA is the most considerable of the Moluccas, which, in fact, it commands.

BANDA OR NUTMEG ISLANDS lie about 127 deg. E. lon. and 50 deg. S. lat. Banda has recently been taken by the English. The annual produce has been 163,000 pounds of nutmegs, and 46,000 pounds of mace. The nutmeg tree grows to the size of a pear tree, the leaves resembling those of the laurel. The great nutmeg harvest is in July and August.

The *Manillas*, or *Philippine isles* belong to Spain. The luxuriancy of the soil here is almost incredible. The chief town is *Manilla*.

Formosa is a fine island belonging to the Chinese.

The KURILES are a chain of islands between Kamtschatka and Japan, chiefly valuable for their furs. They are mostly tributary to Russia.

The FOX ISLANDS are so named on account of the great number of foxes with which they abound. The inhabitants dress in furs, and ornament their heads with showy caps. Those of the same island account themselves of the same race. They live together in societies of families united, who mutually aid each other. They are said to have neither chiefs nor superiors, neither laws nor punishments. In dressing their food they use a hollow stone, in which they place the food, and cover it closely with another. By this mode of cookery the meat retains much of its succulency.

AFRICA.

Africa is supposed to have derived its name from a small province in the north, which spread by degrees over the rest of the continent. It is, after Asia and America, the third in size; but in political and ethical estimation, is the last and meanest of the four great divisions of the earth.

This continent is bounded on the north by the Mediterranean sea, which separates it from Europe; on the east by the isthmus of Suez, the Red sea, and the Indian ocean, which divide it from Asia; on the south by the Southern ocean; and on the west by the great Atlantic ocean, which separates it from America. It is 4800 miles in length, and 4700 in breadth.

BARBARY.

Barbary extends from the straits of Gibraltar to Egypt. It was known to the ancients by the name of Mauritania, Numidia, and Africa Proper.

Morocco, more properly MAROCCO, is formed by the union of several small states, formerly distinct, but now subdued and united under one sovereign, as Fas, Suse, Taflet, &c. The city of Marocca has nothing to recommend it but its great extent, and the royal palace, which takes up so much ground that it resembles a small city. Fez is one of the largest cities of Africa. The palaces are magnificent, and there are seven hundred mosques, fifty of which are very considerable, and highly adorned.

Algiers is a kind of republic under the protection of the grand seignior, governed by a sovereign or dey, who is absolute in some respects, though elected by the Turkish soldiers, and frequently deposed. *Algiers*, the capital, stands on the declivity of a hill, in the form of an amphitheatre, next the harbour. The houses rising one above another have a fine appearance from the sea. The tops of the houses are flat, and the people walk on them in the evenings to take the air. They are covered with earth, and are used as gardens.

Tunis is formed like an oblong square, and has five gates. The city has no water but what is obtained at a distance.

Tripoli is a large town, and has a harbour the most commodious of any along this whole coast, except Alexandria. The houses are low and mean, the streets dirty and irregular.

EGYPT.

Egypt lies S. of the Mediterranean and W. of the Red sea.

Grand Cairo, the capital, is said to be the largest city in the world; near it stood the ancient Memphis. The streets are narrow, and the best houses are generally built round a court, having their windows within, and presenting a dead wall to the street.

Alexandria, once a magnificent and celebrated city, built by Alexander the Great, and long esteemed the finest city in the world, next to Rome; though now so much decayed, that the rubbish in some places overtops the houses. Some remains, however, of ancient splendour are to be seen, particularly Pompey's pillar and two obelisks with hieroglyphics. The ancient *pharos*, a watch tower, so famous in antiquity, that it was reckoned one of the seven wonders of the world, is now a castle, and is used to direct vessels into the harbour.

Bulac is a town of considerable trade, seated on the E. shore of the Nile, two miles W. of Cairo.

In *Rosetta* the houses, built with terraces, and standing asunder, have an air of neatness and elegance. The country to the N. has pleasing gardens, full of orange, lemon, citron trees, &c. with enchanting groves of palm trees.

Damietta, a seaport, situated on the eastern branch of the Nile, is a place of great trade.

The *Nile* rises in the mountains of Abyssinia, and, entering Egypt, divides it into two parts, forming a narrow vale on each side.

Soil, Climate, &c.—The vast fertility of Egypt is owing to the inundation of the Nile. Egypt has been noted for its abundance of corn even in the days of Jacob; for when there was a dearth in all the lands, yet in the land of Egypt there was bread. The rush *papyrus*, which grows on the banks of the Nile, served the ancients to write on.

Inhabitants.—The descendants of the original Egyptians are an ill-looking slovenly people, immersed in indolence, and are distinguished by the name of *Copts*; in their complexion they are rather sun-burnt than swarthy or black. The Turks who reside in Egypt retain all their Ottoman pride and insolence.

Religion.—The *Copts* profess themselves to be Christians of the Greek church; but Mahometanism is the prevailing religion among the natives.

ETHIOPIA.

UPPER ETHIOPIA includes Nubia, Abyssinia, &c.

NUBIA lies between Egypt and Abyssinia; it contains several kingdoms, little known except Sennaar and Dongola. In some parts the houses have mud walls, low and covered with reeds, and the children go quite naked.

Sennaar is a large town, and very populous. The king's palace is surrounded by high walls, formed of bricks dried in the sun.

ABYSSINIA is a very ancient kingdom. The seasons here are periodical. The season is rainy from April to September, and then succeeds, without interval, a cloudless sky. There is no country in the world that produces a greater quantity of quadrupeds both wild and tame, but there are no tigers. The hyenas, however, are very numerous and dreadful in their ravages.

Gondar is populous, and situated on a hill of considerable height.

ABEX has more wild beasts than human inhabitants.

Suaquam stands on a small island of the same name, in the Red sea, near the coast of Nubia: it has a well-sheltered bay in six and seven fathom water.

LOWER ETHIOPIA extends through much of the interior of Africa, but there is a great difference of opinion respecting the names and even the existence of the nations.

GUINEA.

Of Guinea little is known except the coast. Guinea comprehends the grain, ivory, and gold coast. This country is unhealthy for Europeans, though the natives live to a great age. The productions of this province are the variety of rich tropical fruits, gums, hard woods, grain, gold, ivory, wax, &c.

BENIN exhibits many beautiful landscapes, but the air in some places is noxious and pestilential, on account of the gross vapours exhaled from the marshes. *Benin*, the capital, seated on the river Benin or Formosa, is a spacious city; the houses are large and handsome, though with clay walls, and covered with reeds, straw, or leaves. The shops are stocked with European merchandize, and the streets are kept neat and clean by women.

LOANGO is a considerable kingdom, formerly part of Congo, but now independent.

CONGO is a name usually given to a large tract of country which includes Loango, Angola, &c.

Salvador contains several churches, and a palace where the king resides, and a Portuguese bishop.

ANGOLA is a fertile kingdom. The Portuguese have settlements on these coasts, but the English and Dutch formerly trafficked with the natives, and purchased a great number of slaves.

These comprehend the countries on the W. coast of Africa, to which Europeans trade for ivory, gold, &c. and for slaves, till that detestable traffic was abolished. European settlements are now formed here, chiefly under the British government, for the purpose of carrying on an honest and advantageous trade with the natives, and for promoting their civilization. Men have also been enlisted by English officers to serve in our West India regiments. The natives are Pagans, and are the Negroes so well known, by their flat noses, thick lips, and short woolly hair.

OTHER STATES OF AFRICA.

BILEDULGERID, the ancient Numidia, is an inland country of Africa. The inhabitants are composed of the ancient Africans, who lead a settled life; and the Arabs, who roam at large. This country in some parts abounds with palm trees, from which the inhabitants gather vast quantities of dates, with which they carry on a considerable trade.

ZANHAGA is a district of Zahara, or the Desert, bordering on the Atlantic.

FEZZAN is said to be a circular domain in a vast wilderness, like an island in an ocean. It lies S. of Tripoli. The natives are of a deep swarthy complexion, inclining more to the Negro than the Arab cast. Their dress is similar to the Moors in Barbary. * In religion they are Mahometans. *Mourzuk*, the capital, has the appellation of a Christian town. It exhibits a great contrast of vast ruins, of ancient buildings, and humble cottages.

ZAHARA, or the Desert, comprehends a vast extent, stretching from the Atlantic to Nubia, and from Biledulgerid to Nigritia; it is, excepting a few spots, a mere desert; and so parched, that the caravans from Morocco and Negroland are obliged to carry both water and provisions.

NEGROLAND, *Soudan*, or *Nigritia*, is that part of Africa through which the river Niger is supposed to run. It lies S. of Zahara, and stretches far to the E.; but the inland parts are very little known.

MATAMÀN, or *Cimbibea*, lies on the W. coast of Africa, between Lower Guinea and the cape of Good Hope. It is little visited by Europeans.

AFRICAN STATES ON THE EAST COAST.

ADEL is a fruitful province near the Red sea.

ZANGUEBAR includes several petty kingdoms, in which the Portuguese have had settlements. *Melinda*, the capital, is a large populous place, in which the Portuguese erected seventeen churches and nine convents; carrying on an advantageous traffic with the natives in all the African and tropical fruits and productions.

MOZAMBIQUE, a kingdom lying on the coast of Zanguebar: its capital is situated on an island. The town of *Mozambique* is a large well fortified place, having a strong citadel for the defence of the harbour. It belongs to the Portuguese.

MONOMOTOPA, S. of Mozambique, is fertile, the climate is temperate, the air clear and healthy. Here are a great many ostriches, and vast herds of elephants. Their rivers abound with gold, and they have mines of silver, which they exchange with the Portuguese for European goods.

SOFALA, or QUITERUE, is subject to the Portuguese. Some suppose it to be the Ophir of the ancients, the gold here being generally the purest and finest of all Africa. It is seated on a small island on the coast. Honey is here in great abundance.

TERRA DE NATAL is inhabited by the Boshmen Hottentots.

CAFFRARIA is an extensive country in the S. of Africa, including Caffraria Proper, and the country of the Hottentots.

Cape of Good Hope stands on the most southerly point of the continent of Africa. The Cape Town is situated about thirty miles to the N. of the cape. It is neat, and well built.

AFRICAN ISLANDS.

The *Azores* are a cluster of small islands in the Atlantic ocean, opposite Portugal. St. Michael is the largest, but Tercera is the residence of the Portuguese governor. They are properly in Europe.

The *Madeira isles* belong to the Portuguese. The largest, named Madeira, is remarkable for the rich wines called Madeira and Malmsey.

The *Canary isles* belong to Spain; the principal of them are Grand Canaria, Teneriffe, and Ferro. They are famous

for the rich Canary wine, and for the birds called Canary birds. The peak of Teneriffe is one of the highest mountains in the world, being three miles high.

Cape Verd isles are a cluster, lying off cape Verd in Africa: they are about ten in number, lying in a semicircle. St. Jago is the largest, and the residence of the Portuguese viceroy. The isle of Fogo is a remarkable volcano. Goree is a very small isle near the coast of Africa, under cape Verd: its importance arises from its situation for trade.

The four islands in the gulf of Guinea belong to the Portuguese, and furnish their shipping with provisions and fresh water.

St Matthew and *Ascension* are uninhabited islands. The latter has a great number of turtles or tortoises on its shores.

St. Helena is the first island on the N. W. side of the cape of Good Hope; at which place all the English ships stopped for fresh provisions and water on their voyage. But as it has become the place of exile for Napoleon Bonaparte, those supplies will be probably obtained at the cape, no ships, except those of the British East India company being allowed to touch at that island. *Madagascar* is a large island, and has long been believed to contain a race of dwarfs in some of its central districts. *Bourbon* and *Isle of France* belonged to the French for about a century, were taken by the English, and are again restored: they lie E. of Madagascar. *Comora isles* lie in the Mozambique channel. *Almirante isles* lie farther N.; and *Socotra* and *Babelmandel* near the entrance of the Red sea.

AMERICA.

This grand division of the earth, frequently denominated by way of eminence the NEW WORLD, has, in many respects, been peculiarly favoured by nature; and seems destined, in the course of human affairs, to assume an important rank both natural and political.

The division of this wide continent into two parts, called North and South America, has not only been in long and general acceptance, but is strongly marked by the hand of nature, in an isthmus more narrow than that which separates Asia from Africa: and by a great diversity in the languages and manners of the original inhabitants. America was first discovered by Columbus in the year 1492.

NORTH AMERICA.

This division of the new continent is 4500 miles in length, and nearly as much in breadth.

BRITISH POSSESSIONS IN N. AMERICA.

HUDSON'S BAY includes the countries that surround it, commonly called the country of the *Esquimaux*, comprehending *Labrador*, now called *N. and S. Wales*. *York fort* is the principal establishment of the company: from hence more than 60,000 skins are annually sent home. It was discovered by Henry Hudson, who entered into the straits that lead into the bay. Here he met with difficulties, but his ardour was not abated in this empire of frost and snow. He stayed there till the ensuing spring, and then prepared to pursue his discoveries; but his crew mutinied, and seized him with seven of those who were most faithful to him, and committed them to the icy seas in an open boat. Hudson and his companions were never heard of more. The ship and the rest of the men returned home.

CANADA is divided into Upper and Lower.

Montreal is strongly fortified: it stands upon an isle in the river St. Lawrence. The only staple commodity is furs, and the skins of foxes, deer, and other peltry, produced by their trade with the Indians. This town stands 120 miles S. W. of Quebec.

Quebec is a handsome city built on a rock, and divided into the upper and lower town. The noblest structure in the city is the palace where the governor resides. In 1759 it surrendered to the English, after a victory obtained by the brave general Wolfe, who fell in the engagement.

NEW BRUNSWICK was formed into a government separate from Nova Scotia in 1794. *Nova Scotia* is now properly the peninsula. *New Brunswick* forms the rest of the main land, E. of the river St. Croix. This state is now rapidly advancing in population and fertility. *Frederick's Town* is the capital, but, since the American war, several new towns have been laid out, among which are *Parr-town*, *Digby*, and *New Edinburgh*.

NOVA SCOTIA, the peninsula, is joined to the continent at the extremity of the bay of Fundy. The winter lasts here with great severity during at least seven months in the year. The soil is tolerably fertile, though inferior to that of New England.

Halifax is delightfully situated in Chebucto harbour, which is large enough to shelter a squadron of men of war through the winter.

Shelburne is a flourishing new town in Nova Scotia, 20 miles S. W. of Halifax. The harbour is deep, spacious, and secure.

Climate.—The tremendous high mountains in this country towards the N., their being covered with eternal snow, and the winds blowing from thence three quarters of the year, occasion a degree of cold in the winter all over this country, which is not experienced in the same latitude in any other part of the world. But though the cold in winter, and the heat in summer, are great, they come on gradually, so as to prepare the body for enduring both.

The uncultivated parts of N. America contain the greatest forests in the world. They form a continued wood, not planted by the hands of man; and in all appearance as old as the world itself. There is nothing more magnificent to the sight. The trees seem to lose themselves in the clouds.

BRITISH ISLANDS IN N. AMERICA.

These are *Newfoundland*, *cape Breton's*, *St. John's*, and the *Bermudas* or *Somers' islands*.

NEWFOUNDLAND, E. of the gulf of St. Lawrence, is subject to fogs and storms, the sky being usually overcast. The soil is rocky and barren. It is chiefly valuable for the great fishery carried on upon those shoals, which are called the banks of Newfoundland. The number of cod-fish are inconceivable; but several other kinds are caught there in abundance. The chief towns are *Placentia*, *Bonavista*, and *St. John's*.

CAPE BRETON is rather a collection of islands so contiguous, that they are commonly called but one. The soil is barren, but there are good harbours, particularly that of *Louisbourg*.

ST. JOHN'S, now called Prince Edward's island, though lying near cape Breton and Nova Scotia, has the advantage of both in pleasantness and fertility of soil. This island was by the French styled the granary of Canada. Upon the reduction of cape Breton, it submitted to the British arms. *Charlotte-town* is the capital. It is remarkable for being free from fogs, and particularly healthy.

BERMUDAS, or SOMERS' ISLANDS, received their first name from Bermudas, a Spaniard; and were called Somers' isles from sir George Somers, who was shipwrecked there in 1609. They are situate in the Atlantic, far distant from any continent (32 deg. N. lat. and 65 deg. W. lon.) The Bermudas are difficult of access, being 'walled with rocks.' The air here

is extremely healthful, and the richness of the vegetables perfectly delightful. The chief business of the inhabitants, is the building and navigating of light swift sailing sloops and brigantines, which they employ chiefly in the trade between N. America and the W. Indies.

UNITED STATES OF AMERICA.

The United States exceeds 1300 miles in length and 1000 in breadth. The number of states is gradually increasing, and the population at present amounts to nearly 8,000,000.

NEW ENGLAND, formerly but one state, is now divided into five. *Boston* is a large, handsome, and well-built town. The principal commodities of this part consist in materials for ship-building.

NEW YORK is situated on an island in Hudson's river, called York island. This province is pleasant and fertile. Much iron is found here. *Long island* and *Staten island* belong to it. New York was conquered by the English from the Swedes and Dutch in 1664, and took its name from James, duke of York, brother to king Charles II. to whom it was granted.

NEW JERSEY was part of that tract of land which was given by king Charles II. to his brother.

PENNSYLVANIA contains many very considerable towns, but *Philadelphia* is the capital. It is situated between two navigable rivers, the Delaware and the Schuylkill, which it unites, as it were, by running in a line of two miles between them. It is said to be the finest town in America. Many of the inhabitants are Quakers. Pennsylvania was settled by William Penn, a celebrated Quaker, in 1681, in whose family the patent still subsists.

MARYLAND, so called from Mary, queen to Charles I. *Annapolis*, the capital, is a small neat town. This province was settled by lord Baltimore in 1635: its chief produce is tobacco. *Washington*, the new federal city, lies partly in Maryland, and partly in Virginia.

VIRGINIA is an extensive tract of country: this was the first British settlement made in America, and took its name from our virgin queen Elizabeth, in whose reign Sir Walter Raleigh made the first attempt to settle a colony about 1583. *James-town* was the first town built by the English in the New World.

GEORGIA.—This settlement was projected in 1732, when several public-spirited noblemen and others, subscribed considerable sums for such poor persons as were willing to transport themselves from England.

CAROLINA is divided into North and South. The climate here is milder than in the other provinces, and vegetation is quick. The Carolinas produce prodigious quantities of honey, of which they make excellent spirits and very fine mead. *Charles-town*, so called from king Charles II. for size, beauty, and trade, vies with the first towns in America; it was originally the capital, but is now superseded by *Columbia*.

LOUISIANA, which formerly belonged to Spain, was ceded to the French, and sold by them to the United States.

KENTUCKY lies on the E. of the Ohio. It made a part of Virginia till 1792, when it was erected into an independent state.

The United States of America belonged to England till 1775, when they assumed the title of 'The United States,' and they were acknowledged independent by Britain in 1783.

SPANISH POSSESSIONS IN N. AMERICA.

FLORIDA includes all the islands within six leagues of the coast: it is divided into East and West. This country was discovered by John Cabot, about 1500, and ceded to the Spaniards by the British. *Pensacola* is seated on a bay of W. Florida in the gulf of Mexico, which forms an excellent harbour, safe from all winds.

CALIFORNIA, a peninsula, lies on the western coast.

NEW MEXICO is a country of immense extent; it is said to be inhabited by a great number of people, whose languages and customs are very different.

OLD MEXICO includes all the peninsula in N. America. The capital, *Mexico*, lies about the middle of the country. It was a flourishing place before the Spaniards conquered it, and was taken by Ferdinand Cortez in 1521. The inhabitants are generally wealthy. Mexico enjoys a great commerce, being the centre of all the trade carried on between Spanish America and Europe. A great number of horses and mules have been employed in transporting goods to and from *Acapulco* and *Vera Cruz*. Hither all the gold and silver is brought to be coined; here the king's fifth is deposited, and all that immense quantity of plate which is annually sent to Europe. The Spaniards make not a tenth part of the inhabitants, the others being negroes, mulattoes, native Americans, and a mixture of them all.

THE WEST INDIES.

The LUCAYOS or BAHAMA ISLANDS, S. E. of Florida, about five hundred in number, are mostly uninhabited. In

Providence isle (lat. 25 deg. N.) a company was stationed in 1718; since which the islands have been improving.

CUBA produces sugar canes, ginger, long pepper, cinnamon, tobacco, cocoa, and some coffee. Here are cedar trees so large, that canoes made of them will hold fifty men; there are also oaks, firs, palms, cotton trees, ebony, and mahogany. It belongs to Spain. Its capital is *Havannah*.

JAMAICA is particularly valuable for sugar, rum, and molasses, which are all the produce of the sugar cane; also cotton, coffee, Jamaica pepper, ginger, drugs, mahogany, &c. The chief towns are *Kingston*, *St. Jago de la Vega*, and *Port Royal*.

HISPANIOLA, ST. DOMINGO, or HAYTI.—The Spaniards did possess the S. E. part, and the French the N. W.; but since the revolution it was yielded to the French. An independent state governed by blacks is attempting to be erected, which has restored to the island the original name of *Hayti*.

PORTO RICO lies E. of St. Domingo. The soil is beautifully diversified, and extremely fertile; but the island is unhealthy in the rainy seasons. *Porto Rico*, the capital, rendered by nature and art almost inaccessible, is the centre of a contraband trade. It belongs to Spain.

St. CHRISTOPHER's, commonly called St. Kitt's, has its name from Christopher Columbus, who discovered it. Its capital is *Basseterre*. The exports are sugar, molasses, rum, cotton, ginger, &c.

NEVIS and MONTserrat are two small islands, with a soil fertile in a high degree. The principal exports are derived from the sugar cane.

ANTIGUA, which was formerly thought useless, is now preferred to all the other English harbours; being the best and safest as a dock-yard for the royal navy. *St. John's* is the port of the greatest trade, and the ordinary seat of the governor of the Leeward islands.

GUADALOUPE has a fertile soil, producing sugar, cotton, indigo, ginger, &c. This island is in a flourishing condition, and its exports of sugar are considerable. It was ceded to Sweden in 1813, and again to France in 1814.

DOMINICA, S. of Gaudaloupe, received its name from being discovered by Columbus on a Sunday. The soil is better adapted to coffee than sugar. *Prince Rupert's bay* is one of the most capacious in the West Indies. Dominica was declared a free port; but it and the other French West India islands have been restored to France by the peace of 1814.

MARTINICO lies N. W. of Barbadoes: the inland part is hilly, from which are poured out on every side a number of

streams which highly enrich and adorn this island. The produce is similar to that of the neighbouring islands.

ST. LUCIA, situate N. W. of Barbadoes, like many of the other islands, has been repeatedly taken and retaken by the French and English. It was restored to France by the treaty of Amiens, but retaken, and again restored in 1814. This island produces excellent timber, and abounds with well-situated harbours.

ST. VINCENT, N. W. of Barbadoes, is extremely fruitful, and proper for sugar. Indigo also thrives well here; but this article is less cultivated than formerly through the West Indies.

BARBADOES is the most easterly of all the Caribbee isles. *Bridgetown* is the capital, where the governor resides. When the English first landed on this island, some time after the year 1625, it had not the appearance of ever having been peopled, even by savages. There were no beasts of pasture, or of prey; no fruit, herb, or root, fit for the support of man. Yet in twenty-five years after its first settlement it contained fifty thousand whites, besides a great number of Negroes and Indian slaves. In the year 1676, the population amounted to 150,000, and employed four hundred sail of ships in their trade. Their exports consist of sugar, rum, ginger, cotton, &c. It is subject to dreadful hurricanes.

GRANADA, S. W. of Barbadoes, has a soil proper for sugar, coffee, tobacco, and indigo. Here is a flourishing colony. A lake on the top of a hill, in the middle of the island, supplies it with numerous streams, which adorn and fertilize it. It has several good bays and harbours. *St. George's bay* is extremely capacious. This island is not subject to hurricanes.

TOBAGO, N. E. of Trinidad, has a fruitful soil, and produces, besides the usual West India productions, cinnamon, nutmeg, and gum copal. Its bays and creeks are commodious for all kinds of shipping. The value and importance of this island appear from the armaments sent thither by European powers in support of their different claims.

TRINIDAD is separated from the Spanish main by the *straits of Paria*; it is an unhealthful but fruitful soil, producing sugar, fine tobacco, indigo, ginger, cotton trees, and Indian corn. It was first taken by sir Walter Raleigh in 1595, and by the French in 1676. It is now in the hands of the English.

MARGARITA, or MARGARETTA, lies near the continent of S. America, and abounds in pasture, in maize, and fruit; but there is a scarcity of wood and water.

CURASSOU, or CURACOA, situate in 12 deg. N. lat. and near the coast of S. America, is not only barren, and dependent on the rains for water, but it has a bad harbour; yet the Dutch

have, by industry, remedied the defect. Every kind of labour is here performed by engines; some of which are so well contrived, that ships can be at once lifted into the dock. It was captured by the English, and restored to the prince of Orange, king of the Netherlands.

SOUTH AMERICA.

TERRA FIRMA is bounded on the N. by the Caribbean sea, and divided into the following large districts: Terra Firma Proper, or Darien, Carthagena, St. Martha, Rio de la Hacha, Maracaybo, Varinas, Venezuela, Caraccas, New Granada, Paria, Popayan, Quito, and Cumana. It is subject to Spain. The climate, in the northern parts, is extremely hot and sultry during the whole year. From the month of May to the end of November, the season, called winter by the inhabitants, is almost a continual succession of thunder, rain, and tempests; the clouds precipitating the rain with such impetuosity, that the low lands exhibit the appearance of an ocean. Great part of the country is, in consequence, almost continually flooded; and this, together with the excessive heat, so impregnates the air with vapours, that in many provinces, particularly about Popayan and Porto Bello, it is extremely unhealthy.

Panama, the capital of Terra Firma Proper, is seated on a bay of the same name. In the harbour is a fine pearl fishery.

NEW GRANADA is a province in the government of Terra Firma. It contains mines of gold, copper, and iron. Santa Fé, the capital, is situated at the foot of mount Bogata, in a very fertile country.

PERU lies on the W. coast of S. America. It rarely or never rains in this country, and the inhabitants scarcely know what lightning and thunder are. The river Guayaquil abounds with alligators, and the neighbouring country swarms almost as much with snakes and vipers as that round Porto Bello does with toads. The birds are much superior to the European for the beauty of their plumage, but their notes are disagreeable. There are several insects like those in Europe, but they are a great deal larger. The earthworms are as long as a man's arm; there are also spiders covered with hair, and as large as a pigeon's egg. The tree most valued is that which furnishes the Peruvian bark; it is the size of a cherry tree, principally growing in the provinces of Quito; it bears a long reddish flower, which turns to a pod, but the fruit is not of equal virtue with the bark. What the Spaniards value this country most for, is the vast treasure of gold and silver which they have drawn from thence upwards of two hundred years. When

the Spaniards landed in this country in 1530, they found it governed by sovereigns called Incas; and the inhabitants were found to be much more polished than the natives of other parts of America—those of Mexico excepted. These were soon subdued by a few Spaniards under the command of Pizarro.

Lima is surrounded by brick walls, with ramparts and bastions. The streets are handsome and straight, but the houses are generally only one story high on account of the earthquakes; however, they are much adorned, and have long galleries in the front. There are trees planted all round them to keep off the heat of the sun. What the houses want in height, they have in length and breadth. They have ten or twelve large apartments on the ground floor. The inhabitants are so rich, that, when the viceroy sent from Spain in 1682 made his public entrance into this city, they paved the streets he was to pass through with ingots of silver. Earthquakes are very frequent, and some have done the city much damage; were it not for them the country would be a perfect paradise.

CHILI.—The climate of Chili is the most delightful in the New World. It never feels the extremities of heat, being rendered cool and agreeable by its vicinity to the Andes. The Spanish colonies are thinly dispersed along the borders of the S. Sea.

St. Jago, or *Santiago*, is a handsome and considerable town, with a good harbour. It is seated on a beautiful plain, abounding in all the necessities of life.

GUIANA may be divided into Cayenne and Surinam. The climate of this country is generally reckoned healthy, and a considerable part of the coast is low and covered with water. The settlements of Demerara, Essequibo, and Berbice, are in this region.

SURINAM, a country in Guiana. The soil is in general extremely fertile, particularly in those parts which are cultivated by European industry, producing sugar, cotton, tobacco, indigo, &c. In Surinam the torpedo is found.

Paramaribo, the capital of the province of Surinam, is a very flourishing and lively place. The streets are generally crowded with planters, sailors, soldiers, Jews, Indians, and Negroes, while the river is covered with barges and canoes; the shipping also in the road, adorned with their different flags, guns firing, &c. add not a little to the gaiety and variety of objects which so agreeably arrest the attention of a stranger. The ladies are uncommonly elegant in their dress, and keep their houses and furniture extremely clean. They use the finest linen, exquisitely well washed, which can only be resembled to mountain snow. All the streets are straight, and some

of them at least a mile long: they are all paved, or laid with sand and shells mixed, which bind together and grow hard, partly resembling the walks in a garden or pleasure ground. Rows of orange trees, lemons, shaddocks, and tamarinds, are planted on each side; and which in the months of May and June diffuse a delicious fragrance.

CAYENNE extends 240 miles along the coast of Guiana.—All the coast is very low, but more inland there are fine hills very proper for settlements.

AMAZONIA was first traversed in 1580, by Francisco Orellana; who, coming from Peru, sailed down the great river to the Atlantic ocean. Observing companies of women in arms on its banks, he called the country Amazonia, and gave the name of Amazon to the river. The rivers and lakes are infested with alligators and water serpents. The banks are inhabited by different tribes of Indians, governed by petty sovereigns, the marks of whose dignity are a crown of parrots' feathers, and a chain of lions' teeth or claws hung round their neck, and a wooden sword which they carry in their hands. The Spaniards have made many vain attempts to settle in this district.

BRAZIL.—The air of this country is temperate and wholesome; the soil is fertile, producing immense quantities of sugar, cotton, coffee, rice, cochineal, indigo, cocoa, pepper, tobacco, Brazil wood, satin wood, ebony, logwood, Indian corn, and several sorts of fruits and drugs; and within the country there are gold mines, and several sorts of precious stones.

Rio-de-Janeiro, or *St. Sebastian*, is a large, well-built, populous city, and seaport of Brazil. It is well designed, and about three miles in circuit. The houses in general are of stone, two stories high; every house has, after the manner of the Portuguese, a little balcony before its windows, and a lattice of wood before the balcony. The streets are straight, and of a convenient breadth, intersecting each other at right angles. It stands however upon low ground, which was formerly swampy, and surrounded by hills of vast height, which exclude the benefit of the refreshing sea and land breezes, so that it is of course suffocatingly hot and unhealthy in the summer. Here are few manufactories, but indigo, rum, &c. Much gold is brought from mines, and plenty of diamonds, topazes, and amethysts. This port is a very good place for ships to put into that want refreshment. It is now the capital and residence of the Portuguese court, which was removed there in January, 1808.

St. Salvador, a large, populous, and handsome city, was formerly the residence of the governor, and contains several religious houses.

PARAGUAY contains six provinces; namely, Paraguay Proper, Parana, Guaria, Uruguay, Tucuman, and La Plata: the last of which only we have any knowledge of: it lies towards the mouth of the river of that name.

Buenos Ayres stands on a point called cape Blanco, on the south side of the Plata, fifty miles from the sea, fronting a small river. The situation is a fine plain, rising by a gentle ascent from the river. The city is very considerable in extent, containing three thousand houses.—The province of La Plata and the adjoining countries have carried on a war of independence during several years, and the issue is yet uncertain. Of the lawless conduct of Ferdinand VII. but one opinion prevails, and it remains to be determined, whether superstition and tyranny are to be extirpated or prolonged for a season to scourge that part of mankind which assumes the glorious title of Christian people.

PATAGONIA, or Land of Magalhaens, is the most southern part of America, and derives its name from Ferdinand Magalhaens, a Portuguese, who first discovered it in the year 1520; and also that famous strait which still bears his name, between the continent and the island called Terra del Fuego. The inland parts are scarcely known, but the greatest parts of the coasts are possessed by the Spaniards and Portuguese, who have made various settlements there.

St. Julian, a harbour on the coast of Patagonia.

ISLANDS.—The *Falkland islands*, called by the French the *Malouin isles*, lie E. of the strait of Magalhaens. They have occasioned some contests between Spain and Great Britain; but, being of very little worth, seem to have been silently abandoned by the latter, in 1774.

The island of *Terra del Fuego* is separated from Patagonia by the straits of Magalhaens. It derives its name from the volcanoes observed in it. The aspect of the country is dreary, and the climate is as cold as that of Lapland, though the latitude is only that of the N. of England.

The isle called *Staten Land* is divided from Terra del Fuego by the straits of *Le Maire*. *Cape Horn* is a promontory on another small island to the S. of Terra del Fuego.

Chiloe lies on the coast of Chili, about 43 deg. S. lat. It has a governor and some fortified harbours. It belongs to Spain.

Juan Fernandez, 33 deg. S. lat. is uninhabited, but is found convenient for the English cruizers to touch at and water. This island is famous for having given rise to the celebrated romance of *Robinson Crusoe*; though it appears it was one Alexander Selkirk, a Scotchman, who was left ashore in this

solitary place by his captain, where he lived some years, till he was discovered by captain Wood Rogers, in 1709.

The *Gallipago isles* lie under the equator. *St. Felix* about 25 deg. S. lat. and the *King's* or *Pearl island* in the bay of Panama.

ISLANDS OF THE SOUTH SEA.

AUSTRALASIA.

NEW HOLLAND is the largest island in the world, equalling in extent two-thirds of the whole continent of Europe. The eastern part, called New South Wales, was taken possession of by captain Cook, and forms a part of the British dominions; a colony having been formed there, chiefly of the convicts sentenced to transportation.

The bay in which he anchored, from the great quantity of undescribed plants found on the shore, was called *Botany bay*, and is the place for which the convicts were originally destined; though now they are settled (as accurately described by Turnbull) in another part about eight miles to the northward, named *Port Jackson*, the principal settlement being called *Sidney*.

From an entrance not more than two miles broad, port Jackson extends into a noble and capacious basin, containing a number of small coves which afford shelter from all winds. The climate about Sidney is considered as equal to the finest in Europe, though the accounts of the *soil* and *climate* of this extensive country are various, and by no means favourable. It is a singular fact that all the children born in New Holland, of European parents, have, almost without exception, fair hair.

The natives of New Holland seem to have no great aversion to the new settlers. They are in a very savage state, low of stature, and ill made: their noses are flat, their nostrils wide, their eyes sunk, their eyebrows and lips thick, with a mouth of prodigious width, but the teeth white and even. It is observed by the last circumnavigator, Turnbull, that they are the only people on earth who have not profited something by European connexion; their great powers of mimicry are their sole proof of intellect or talents.

VAN DIEMEN'S LAND is separated from New Holland by Bass's strait or channel.

PAPUA, or NEW GUINEA, lies to the N. of New Holland, and is separated from it by *Torres strait*. It is a long, narrow island, consisting of very high hills and vallies, interspersed with groves of cocoa nut trees, plantains, bread fruit trees, &c. It affords from the sea a variety of delightful prospects.

The inhabitants make nearly the same appearance as the New Hollanders.

IN NEW BRITAIN, to the N. of New Guinea, there are many high hills; and it abounds with large and stately trees. Eastward of New Britain, and in the adjacent straits, are many islands, said to be extremely fertile, and replete with plantains and cocoa nut trees.

NEW IRELAND abounds with a variety of trees and plants, and with pigeons, parrots, rooks, and other birds. The inhabitants are black, and woolly-headed, like the Negroes of Guinea, but have not their flat noses and thick lips.

THE NEW HEBRIDES captain Cook discovered to be a number of islands. South-westward of them lies NEW CALEDONIA, a very large island, inhabited by a race of stout, tall, well proportioned Indians, of a swarthy or dark chesnut brown.

NEW ZEALAND, first called *Staten island*, was found by captain Cook to consist of two large islands, divided by a strait called *Cook's strait*. One of these islands is rather barren and mountainous, and thinly inhabited; but the other is much more fertile, and of better appearance. The flax plant is found here growing to the height of several feet, and yields very strong lint for cordage.

European fruits, grain, and plants, it is thought would flourish here in the utmost luxuriance. From the vegetables found here, it is supposed that the winters are milder than those of England; and the summers not hotter, though more equally warm; so that it is imagined, if this country were settled with people from Europe, they might, by moderate industry, be soon supplied, not only with the necessaries but with the luxuries of life, in great abundance. These isles lie the nearest of any to the *antipodes of London*.

Here are forests of vast extent, filled with very large timber trees. The inhabitants of New Zealand are stout and robust, and equal in stature to the largest Europeans: their colour, in general, is brown, sometimes not deeper than that of a Spaniard. Both sexes have good features. Their dress is very uncouth. Their weapons are lances, darts, and a kind of battle-axes; and they have generally shewn themselves very hostile to the Europeans who have visited them.

POLYNESIA.

THE PELEW ISLES, N. W. of New Guinea, according to captain Wilson, who was wrecked on one of them, possess a temperate and agreeable climate. The country is well covered with wood; the lands produce sugar canes, yams, cocoa nuts,

plantains, oranges, lemons; and the surrounding seas abound with the greatest and finest variety of fish. The natives are well made, stout, and above the middle stature; their complexions not quite black.

The government is monarchical, and the king is absolute, but exercises his power with the mildness of a father. The people live in the simplest state of nature, yet possess subordination to government, habits of industry, respect for personal property, with considerable delicacy and chastity. When the English were thrown on one of these islands, they were received by the natives with great humanity and hospitality.

Of the CAROLINES the largest islands are *Hogolen* and *Yap*.

The SANDWICH ISLES are twelve in number, lying near the tropic of Cancer. The air of these isles is generally salubrious. The inhabitants are of the middle size, stout, and well made; and their complexions a brown olive.

The largest of these isles is *Owhyhee*, about one hundred miles in length. It was here the celebrated and able navigator, captain Cook, was killed, in an affray with the natives. His death has been universally regretted. Perhaps no science ever received greater additions from the labours of a single man than geography has done from those of captain Cook, by his three memorable voyages.

The MARQUESAS ISLANDS lie about 10 deg. S. lat. and 140 deg. W. lon. The inhabitants in their language, manners, clothing, &c. are similar to those of the Society isles.

The SOCIETY ISLES lie S. W. of the Marquesas, the chief of which is *Otaheite*, or king George's island. The soil of Otaheite is remarkably rich and fertile, well watered, and covered with fruit trees, forming delightful groves. It was first discovered by captain Wallis; and afterwards visited by captain Cook, accompanied by Sir Joseph Banks, bart. and Dr. Solander, who were sent thither to observe the transit of the planet Venus over the sun's disk. The inhabitants, who are now reduced to less than a fifth of their original number, are of a clear olive complexion; the men are tall, strong, well limbed; the women are of an inferior size, but inclining to be handsome. Their clothing consists of cloth or matting of different kinds: the greatest part of their food is vegetable, as cocoa nuts, bananas, bread fruit, plantains, and a great variety of other fruits.

The inhabitants are remarkable for their cleanliness. Their language is soft and melodious, and abounds with vowels. They have a kind of manufactory of cloth made of the bark of three different kinds of trees. The finest and whitest is the one made of the Chinese paper mulberry. A fine kind of

matting is also made by them, and baskets in wicker-work of a thousand different patterns. These people believe in one supreme Deity; but yet acknowledge a variety of subordinate deities, and offer up their prayers without the use of idols. In several other islands of this group there are nearly the same productions, dress, language, manners, &c.

The FRIENDLY ISLES were so named by captain Cook, from the friendship which appeared to subsist among the inhabitants, and from their courteous behaviour to strangers. The whole cluster consists of more than sixty. These islands are inhabited by a race of Indians who cultivate the earth with great industry. The largest is *Tongataboo*, or *Amsterdam*; but the island of *Eaoowee*, when viewed from the ship at anchor, formed one of the most beautiful prospects in nature.

The NAVIGATOR'S ISLANDS are so called because the inhabitants are almost continually on the water; and go not so much as from one village to another on foot, but perform all their journeys in canoes. Their villages are all situated in creeks by the sea side, and have no paths from one to another. The principal isle is *Maouna*, which with *Oyolava* and *Pola* may be numbered among the larger and most beautiful of the South Sea isles. They combine the advantage of a soil fruitful without culture, and a climate that renders clothing unnecessary. They produce in abundance the bread-fruit, cocoa-nut, the banana, and the orange. The inhabitants are a strong and handsome race of men: their usual height is nearly six feet, but their stature is less astonishing than the colossal proportions of the different parts of their bodies.

SKETCH

OF

UNIVERSAL HISTORY.

HISTORY is an agreeable and useful study; but unhappily there are few authentic histories. It would be in vain to attempt to give a regular history of various nations within our narrow limits, but we can exhibit a sketch which may serve as a sort of land mark from which to ascertain and correct others.

The first conqueror, according to holy writ, was Nimrod, a powerful hunter; who built Babylon, and laid the foundation of the *Assyrian monarchy*.

He was succeeded by his son *Ninus*; who built Nineveh, and extended his dominions all over Asia, from India to the Mediterranean.

Ninus was succeeded by his wife *Semiramis*; who for a length of time, wore a man's habit, and extended her empire over Egypt, Ethiopia, and other countries of Africa.

Her son *Ninias* succeeded her; and he had thirty successors, during a period of 1300 years, when Sardanapalus burnt himself in his palace at Nineveh; and the Assyrian monarchy was divided into the Chaldean and Persian empires.

These empires continued separate about 200 years; when both were united by Cyrus, who established the *second* universal empire, called the *Persian empire*, which lasted more than 200 years. It was then conquered by Alexander the Great, king of Macedon, who in his own person established, for a few years, the *third* universal empire, called the *Macedonian empire*; which included Greece, Asia from the Mediterranean to the Indies, and Egypt in Africa.

On the death of Alexander, which took place at Babylon in the 33d year of his age, owing to a fever brought on by intoxication, his vast dominions were divided by his generals, who desolated the world by their mutual wars for many years afterwards.

During these ages, civilization was confined to a few countries of Asia and Africa, and to Greece: the rest of the world was in a state of barbarism: and nothing is known of its history.

Soon after the death of Alexander the Great, in 323, a new power arose more to the west, the ambition of which in time, spread its dominions over barbarous as well as civilized nations.

This was the *Roman empire*; which commenced from the city of Rome, built by Romulus, in 753 before Christ. By degrees it spread itself over Italy; thence to Greece and Africa; afterwards over the civilized parts of Asia (except China and India); and finally over all Europe, even to Scotland, and became the *fourth* great monarchy.

Greece, in its greatest extent, included Hellas, Thessaly, Macedonia, Thracia, Peloponnesus, and some colonies in Asia.

The most remarkable events, which took place in Grecian history, were, the invasion of Greece by Xerxes, 480; the Peloponnesian war; and the reduction and subjugation of Greece, by Philip of Macedon.

The most celebrated political and military characters in that country, were Miltiades, Themistocles, Aristides, Pericles,

Cimon, Lysander, Alcibiades, Thrasybulus, Conon, Epaminondas, Agesilaus, Phocion, and Xenophon.

The Roman empire, in the time of Augustus, was bounded on the west, by the Atlantic, and Northern Ocean; on the north, by the Rhine and the Danube; on the east, by the Euphrates; and on the south, by the sandy deserts of Arabia and Africa.

It extended above two thousand miles in breadth, and more than three thousand in length, of chiefly fertile and well-cultivated land.

Among the most celebrated characters of Rome, may be reckoned Junius Brutus, Cammillus, the two Scipios, Marius, Sylla, Pompey, Julius Cæsar, the two Catos, Cicero, Brutus, Cassius: all of whom flourished in the time of the Republic.

The most remarkable events of Roman history were,

The invasion of Italy by the Gauls under Brennus, who plundered and burnt the city of Rome;

The subjugation of the Samnites, after a war of thirty years;

The invasion of Italy by Hannibal, the Carthaginian;

The reduction of Macedon and Greece;

The fall and destruction of the fine city of Carthage, after the third Punic war;

The division of the empire into east and west, by Constantine;

And the annihilation of the Roman power, by the Goths, Vandals, and Turks.

The extensive empire of Germany, the head of which was, till lately, called the Roman emperor, subsisted in its late form, from 912 to 1808.

The most remarkable events which took place in Germany, were—

The contentions between the emperors and the popes;

The rise and progress of the reformation;

And the union of the German empire and the kingdom of Spain; in the person of Charles V.; who was the most celebrated emperor of the house of Austria.

The French monarchy commenced 481. The most remarkable events which have taken place in France, were—

The subduing of the greatest part of Europe, by Charlemagne;

The conquest of the greater part of France by the English, under Edward III. and Henry V.

The successes and defeats of Louis XIV.;

And the late revolution in 1789.

The victories and conquests of Napoleon le Grand, 1795 to 1814.

The most celebrated sovereigns of France, were Charle-

magne, Henry IV. Louis XIV. and Napoleon, crowned emperor in 1804.

The English monarchy includes England, Scotland, Ireland, and Wales. The Saxon heptarchy was united in 827; and thus was laid the foundation of the kingdom of England. The most remarkable events in English history have been

- The invasion of the Romans;
- The subjugation by the Saxons;
- The accession of the Danish prince Canute;
- The conquest of England by the Normans;
- The contest between the houses of York and Lancaster in the fifteenth century;
- The beheading of Charles I.;
- The revolution in 1688;
- And the separation of America.

The most celebrated sovereigns of England have been Alfred the Great, Edward I. Edward III. Henry V. Elizabeth, and William III.

The period of the most remarkable events in the history of man is as follows.

Before Christ.

	Years.
The Creation - - - - -	4004
The Deluge - - - - -	2348
The Call of Abraham - - - - -	1921
The Departure from Egypt - - - - -	1491
The taking of Troy by the Greeks - - - - -	1183
The Building of Solomon's Temple - - - - -	1012
The Building of Rome - - - - -	753
The Death of Cyrus - - - - -	526
The Battle of Marathon - - - - -	490
The Death of Socrates - - - - -	396
The Death of Alexander - - - - -	323
The Destruction of Carthage - - - - -	146
The Death of Julius Cæsar - - - - -	44

After Christ.

The Destruction of Jerusalem by Titus - - - - -	70
The Eastern Empire began at Constantinople - - - - -	339
The Death of King Arthur - - - - -	514
The Flight of Mahomet from Mecca - - - - -	622
The Death of Charlemagne - - - - -	820
The Death of Alfred - - - - -	890
The Landing of William I. - - - - -	1066
The Death of Edward III. - - - - -	1377
The Death of Tamerlane - - - - -	1410
The Discovery of Printing - - - - -	1450

	Years.
The taking of Constantinople by the Turks - -	1453
The Death of Richard III. - - - -	1485
The Discovery of America - - - -	1492
The Reformation begun - - - -	1520
The Spanish Armada Defeated - - - -	1588
The beheading of Charles I. - - - -	1649
The English Revolution - - - -	1688
The Battle of Blenheim - - - -	1704
The American Declaration of Independence - -	1776
The French Revolution - - - -	1789
The Bank of England stopt Payment - - - -	1797
The Battle of Marengo - - - -	1800
Napoleon crowned Emperor of France - - - -	1804
The Battle of Trafalgar - - - -	1805
The Battle of Austerlitz - - - -	1805
The Battle of Jena - - - -	1806
The Peace of Tilsit - - - -	1807
Moscow burnt by the Russians - - - -	1812
All the Kings and Potentates of Europe subsidized by England against Napoleon - - - -	1813
Napoleon, abdicated - - - -	1814
———, restored and abdicated - - - -	1815

WONDERS

OF

THE HEAVENS.

WHEN the shades of night have spread their veil over the plains, the firmament manifests to our view its grandeur and its riches. The sparkling points with which it is studded, are so many suns suspended by the Almighty in the immensity of space, to the worlds which roll around them.

“The heavens declare the glory of God, and the firmament sheweth his handywork.” The royal poet, who expressed himself with such loftiness of sentiment, was not aware that the stars which he contemplated were in reality suns. He anticipated these times; and first sung that majestic hymn which future and more enlightened ages should chant forth in praise to the Founder of worlds.

The assemblage of these vast bodies is divided into different systems, the number of which probably surpasses the grains of sand which the sea casts on its shores.

Each system has its centre, or focus, a star, or sun, which shines by its native inherent light; and round which several orders of opaque globes revolve, reflecting, with more or less brilliancy, the light they borrow from it, and which renders them visible,

From what we know of our own system, it may be reasonably concluded, that all the rest are with equal wisdom contrived, situated, and provided with accommodation for rational inhabitants. Let us therefore take a survey of the system to which we belong, the only one accessible to us; and thence we shall be the better enabled to judge of the nature and end of the other systems of the universe.

These globes which we perceive as wandering among the heavenly host, are the planets. The primary or principal ones have the sun for the common centre of their periodical revolution; while the others, which are called secondaries, or moons, move round their primaries, accompanying them as satellites in their annual revolution.

The earth has one satellite, Jupiter four, Saturn seven, and the newly-discovered planet Herschel six; Saturn has beside a luminous and beautiful ring.

We know that our solar system consists of twenty-nine planetary bodies; we are not certain but there may be more. Their number has been considerably augmented to us since the invention of telescopes; and by more perfect instruments, and more accurate observers, may be further increased: the discovery of the planet Herschel may be regarded as a happy presage of future success.

Modern astronomy has not only enriched our heavens with new planets, but has also enlarged the boundaries of the solar system. The comets, which, from their fallacious appearance, their tail, their beard, the diversity of their directions, and their sudden appearance and disappearance, have been considered as meteors, are found to be a species of planetary bodies: their long routes are now calculated by astronomers, who can foretel their distant return, determine their place, and account for their irregularities. Many of these bodies at present acknowledge the empire of our sun, though the orbits they trace round him are so extensive, that ages are necessary for the completion of a revolution.

In a word, it is from modern astronomy we learn that the stars are innumerable; and that the constellations, in which the ancients reckoned but a few, are now known to contain

thousands. The heavens of Thales and Hipparchus were very poor, when compared with those of later astronomers, of Tycho Brahe, Flamstead, De la Caille, and Herschel. The diameter of the great orbit which our earth describes, is more than 190 millions of miles; yet this vast extent vanishes into nothing, and becomes a mere point, when the astronomer wishes to use it as a measure to ascertain the distance of the fixed stars.

How great then must be the real bulk of these luminaries, which are perceptible by us at such an enormous distance. The sun is about a million times greater than the earth, and more than 500 times greater than all the planets taken together. If the stars be suns, as we have every reason to suppose, they may either be equal to or exceed it in size.

Proud and ignorant mortal! lift up now thine eyes to heaven, and answer me, If one of these luminaries which adorn the starry heaven should be taken away, would thy nights become darker? Say not then that the stars are made for thee; that it is for thee that the firmament glitters with effulgent brightness; feeble mortal! thou wast not the sole object of the liberal haunties of the Creator, when he appointed Sirius, and encompassed it with worlds.

Whilst the planets perform their periodical revolutions round the sun, by which the course of their year is regulated, they turn round their own axis, and so they obtain the alternate succession of day and night.

By what means are these vast bodies suspended in the immensity of space? What secret power retains them in their orbits, and enables them to circulate with so much regularity and harmony? Gravity, or attraction, is the powerful agent, the universal principle, of this equilibrium and of these motions. It penetrates intimately all bodies. By this power, they tend toward each other in a proportion relative to their bulk. Thus the planets tend toward the centre of the system, into which they would soon have been precipitated, if the Creator, when he formed them, had not impressed upon them a projectile or centrifugal force, which continually keeps them at a proper distance from it.

The planets, by obeying at the same instant each of these motions, describe a curve. This curve is an oval of different excentricities, according to the combination of the active powers.

Thus the same force which determines the fall of a stone, is the ruling principle of the heavenly motions. Wonderful mechanism, the simplicity and energy of which gives us unceasing tokens of the profound wisdom of its Author!

Our earth or globe, which seems so vast in the eyes of the frail beings who inhabit it, and whose diameter is above 7970

miles, is yet nearly a thousand times smaller than Jupiter, which appears to the naked eye as little more than a shining atom.

A rare transparent and elastic substance surrounds the earth to a certain height. This substance is the air or atmosphere, the habitation of the winds; an immense reservoir of vapours, which, when condensed into clouds, either embellish our sky by the variety of their figures, and the richness of their colouring; or astonish us by the rolling thunder, or flashes of lightning that escape from them: sometimes they melt away; at others are condensed into rain or hail, supplying the deficiencies of the earth with the superfluity of heaven.

The moon, the nearest of all the planets to the earth, is likewise that of which we have the most knowledge. Its globe always presents to us the same face, because it turns round upon its axis precisely in the same space of time in which it revolves round the earth.

It has its phases, or gradual and periodical increase and decrease of light, according to its position in respect to the sun, which enlightens it and the earth, on which it reflects the light that it has received.

The face of the moon is divided into luminous and obscure parts. The former seem analagous to land, and the latter to resemble our seas.

In the luminous spots there have been observed some parts which are brighter than the rest; these project a shadow, the length of which has been measured, and their tracks ascertained. These parts are mountains, higher perhaps than ours in proportion to the size of the moon, the tops of which may be seen gilded by the rays of the sun at the quadratures of the moon, the light gradually descending to their feet till they appear entirely bright. Some of these mountains stand by themselves, while in other places there are long chains of them.

Venus has, like the moon, her phases, spots, and mountains. The telescope discovers to us also spots in Mars and Jupiter. Those in Jupiter form belts; considerable changes have been seen among these, as if of the ocean's overflowing the land, and again leaving it dry, by its retreat.

Mercury, Saturn, and the planet Herschel, are comparatively but little known: the first because he is too near the sun; the two last, because they are so remote from it.

Lastly, the sun himself has spots, which seem to move with regularity, and the size of which equals, and very often exceeds, the surface of our globe itself.

Every thing in the universe is systematical: all is combination, affinity, and connexion.

From the relations which exist between all parts of the world, and by which they conspire to one general end, results the harmony of the world.

The relations which unite all the worlds to one another, constitute the harmony of the universe.

The beauty of the world is founded in the harmonious diversity of the beings that compose it; in the number, the extent, and the quality of their effects; and in the sum of happiness that arises from it.

HISTORY OF WOMEN

IN ALL AGES.

HISTORIANS have always loved to detail the acts of cruel tyrants, or successful conquerors, while the relations of social life which constitute the basis of happiness, have generally been neglected. Yet the condition of women in society affords the best criterion of the state of knowledge and liberty.

In tracing the condition of women through different ages, and in various countries, we can only observe the difference of sentiment respecting the relative situation of man and wife, and detail the customs by which different nations cement the conjugal union. This will be found both amusing and instructive, and will excite a feeling of gratitude in the young female's bosom to that Being, who has cast their lot in a country where their rights are better recognized than in any other.

GREECE.

Among the ancient Greeks it was common for them to indulge their love unconfined and promiscuous; because, forbidden by no human authority, it was permitted without controul. But no sooner had the Greeks in general entered into a state of civilization, than they found it necessary, by marriage, and other good rules of manners, to restrain the unruly passions of men.

Marriage was very honourable in several of the Grecian commonwealths, it being as much encouraged by their laws as the abstaining from it was discountenanced, and in some places even punished. The strength of states consisting in the number of their inhabitants, those that refused to contribute

to their increase were thought to be very cold in their affections to their country.

The Lacedemonians are very remarkable for their severity against those that deferred marrying, as well as those who wholly abstained therefrom. No man among them could live single beyond the time limited by their lawgiver, without incurring several penalties; as, first, the magistrates commanded such, once every winter, to run round the Public Forum quite naked, and, to increase their shame, they sang a song, the words of which aggravated their crime, and exposed them to ridicule.

Another of their punishments was the being excluded from those exercises in which, according to the Spartan custom, young virgins contended naked. A third penalty was inflicted upon a certain solemnity, wherein the women dragged them round an altar, beating them all the time with their fists. They were also deprived of that respect and observance which the younger were accustomed to pay to their elders; therefore, says Plutarch, no man found fault with what was said to Derclylidas, a great captain, and one that had commanded armies, who, coming into the place of the assembly, a young man, instead of rising and making room, told him, "Sir, you must not expect that honour from me, though young, which cannot be returned to me by a child of yours when I am old.

The time of marriage was not the same in all places; the Spartans were not permitted to marry till they were arrived at their full strength, though we are not informed what was the exact number of years they were confined to, yet it appears from one of Lycurgus's sayings, that both men and women were limited in this particular, that the children might be strong and vigorous. The Athenian laws are said to have ordered that men should not marry under thirty-five years of age; but this depended upon the humour of every law-giver. Aristotle thought thirty-seven a good age, Plato and Hesiod thirty. Some of the old Athenian laws permitted women to marry at twenty-six, Aristotle at eighteen, Hesiod at fifteen, &c. The time and season most proper for marriage was, according to the Athenians, in the winter months, especially January. The most convenient season was when there was a conjunction of the sun and moon, at which time they celebrated the marriage of the gods.

In the primitive ages, women were married without portions from their relations; as their husbands usually purchased them, his presents to her relations was called the woman's *dowry*. In process of time the men received dowries with their wives.

The Grecian laws concerning divorces were different in many places. The Cretans allowed a man to divorce his wife when he was apprehensive of too large a family. The Athenians likewise permitted divorces upon very slight occasions, but it was not permitted without a bill specifying the reason of their separation, which the magistrate must see and approve. The Athenian women were allowed to separate from their husband upon any just ground of complaint; but they were under the necessity of appearing in person and publicly exhibiting their complaint to the archon, that by so doing their husband might have an opportunity of seeing and prevailing on them to return. Plutarch relates that Hipparete, the wife of Alcibiades, being a virtuous woman and very fond of her husband, was at last induced from his debauched life and continual entertainment of courtezans, to leave him and retire to her brother Callias's house. Alcibiades still continued his loose manner of living; but his wife being obliged, before she could obtain a divorce, personally to appear before the magistrate, her husband came in, took her away by force, and carried her home through the forum, where she remained with him till her death, no one daring to interfere.

It was not unusual to dissolve the marriage tie by mutual consent, in which case the parties were at liberty to dispose of themselves afterwards as each thought proper. Nor was it unusual in some parts of Greece to borrow each other's wives, for we are told that Socrates lent his wife Xantippe to Alcibiades. Lycurgus thought that freely imparting their wives to each other was the best way of preventing jealousy, ridiculing those who thought the violation of their bed an insupportable injury, supposing that children were not so much the property of their parents as of the state, in which all had an interest.

Adultery was punished more or less as the crime was considered more or less heinous in different places. They punished by the loss of sight; Zeleucus, their lawgiver, being very strict in punishing adultery, and having caught his son in the act, was, for a long time, inexorable, till at last the importunity of the people so far prevailed on him to mitigate the sentence, that he consented the youth should lose one of his eyes and himself one, thereby giving a memorable example of justice and mercy. At Garton in Crete adulterers were covered with wool, to denote the effeminacy of their tempers, and in that dress carried through the city to the magistrate's house, who deprived them of nearly all the privileges, and rendered them incapable of taking any part in public affairs.

The Athenian punishments seem to have been arbitrary and at the will of the magistrate; whence we find Hippomenes, one

of Codrus's posterity, pronouncing a very odd sentence upon his own daughter Limone, and the man caught in adultery with her. They were yoked to a chariot till the man died; afterward the woman was shut up with a horse, and they were both starved to death. Draco and Solon left adulterers at the mercy of any man who caught them in the act. A man that ravished a free woman was fined one hundred drachms; one that enticed a free woman twenty, or, as some say, two hundred, it being thought a greater crime to corrupt the mind; he that forced a free virgin must pay one thousand or marry her.

The Lacedemonians bathed new-born children in wine, that they might discover those who were healthy, supposing that the weakly would fall into convulsions and die when thus bathed. Parents were not allowed to bring up their children, but take them to an appointed place, where, if they were found healthy and strong, they were brought up at the public expence; but, if sickly, destroyed. Among some of the Greeks, parents might disinherit and entirely cast from their protection their children, provided they went before a magistrate and satisfied him they had cause thereof; and children might dispossess parents of their property, if they proved before a magistrate the parents' incapability of managing it, and their own power of better conducting the same for their mutual advantage.

Mr. Clarke, in his *Travels into Russia*, gives us the following account of a marriage ceremony, according to the rites of the Greek church. 'We arrived at Akmetchet, as professor Pallas was preparing to celebrate the marriage of his daughter, according to the rites of the Greek church, with baron Wimpfeldt, an Hungarian general in the Russian service. The wedding took place on the following day, Saturday, Aug. 9, 1800. After a superb dinner, the bride and the bridegroom prepared for the ceremony; at the door of the church they were met by the priest. The general was asked, if he was already related to the lady by any tie of blood; on his answering in the negative, the same question was again put to the intended bride, and was answered in the same way. They were asked then, whether the engagement they were about to form was voluntary on their part; and having answered in the affirmative, were permitted to enter a few paces from the church. A bible and crucifix were then placed before them, and large lighted wax tapers, decorated with ribbons, put in their hands; after certain prayers had been read, and the ring put upon the bride's finger, the floor was covered by a piece of scarlet satin, and a table was placed before them with the communion vessels. The priest having tied their hands toge-

ther with the bands of the same coloured satin, and placed a chaplet of flowers upon their heads, administered the sacrament; and afterwards led them thus bound together, three times round the communion-table, followed by the bride's father and the bride-maid. During this ceremony the choristers chanted a hymn; and, after it was concluded, a scene of general kissing took place among all present, and the parties returned to the house of the bride's father; here tea and other refreshments were served to all who came to congratulate the married couple.'

ITALY.

There is a very excellent foundation established at Rome, for the purpose of portioning out poor girls. A girl is at liberty to sue for her portion, without having a husband. If her request is countenanced, she receives only a written assurance of 30, 40, or 50, scudi, but the money is paid the day after marriage. All the girls thus portioned must, on a certain day, and in a peculiar dress, form a procession, in order to show their obligation before the eyes of every body; whence many a good girl is debarred from having a husband.

Notwithstanding the fondness for amorous intrigue so prevailing among the Italian ladies, their favourite passion is treated in a methodical manner only at Rome. How would it be possible to procure husbands to such an immense number of poor girls in a city which abounds with unmarried inhabitants, were not all the powers of art and stratagem exerted! Many foreign artists have fallen into these snares, and got a wife against every expectation. Accidents of this nature happen daily; parents permit their daughters to look all day out of one of the windows, and, whilst in other countries love affairs are concealed from the knowledge of their mothers, these become in Rome the confidants of their daughters, and assist them with their advice, ripened by experience. When the girl is looking out of the window in her fine dress, it makes an impression upon a man passing by, and he wishes for her acquaintance: he may know whether his wishes will be granted by staring in the girl's face, and greeting her at some distance, in order that the neighbours may take no notice of it. If she do not thank him, he has no hopes; but if the compliment be returned, it is a good sign, and he may boldly venture a letter. Time and place are appointed for a conversation; and although the lover be unable to support himself, and still less a wife, or his rank be above any thought of such an alliance, still will the 'beggar girl' plainly ask him,

‘Will you marry me?’ If the gallant finds the proposal against his liking, the girl in concert with her mother, tries every art possible, and often the two lovers are surprised, by the parent and other witnesses, in a posture which is not equivocal. Then the dupe has no other choice than to pay a large sum of money fixed by law, to embrace matrimony, or go to the galleys.

Notwithstanding the laxity of morals so prevalent at this time in Italy, and the little attention that is paid to the fidelity of the marriage vow, it was considered so sacred by the ancient Romans, and as a tie of so indissoluble a nature, that for five hundred and twenty years after the foundation of the city, a divorce was not known to have happened; this offers a strong proof of the private virtues of the inhabitants of the ancient ‘mistress of the world.’

It is a common practice among the Italians of the present day to allow their grown daughters to sleep in the same bed with their parents, which is the more improper and indelicate, as from the warmth of the climate they can bear but a very slight covering on them in bed, and they are in consequence very frequently in a state of nudity.

The *Cecisbeat*, a custom observed all over Italy, is no where carried to a more ridiculous and extravagant height than in Genoa. With the day of the nuptials ceases every public intercourse between husband and wife; they even must not be seen together, neither walking, nor at the playhouse, nor in company; in short, no where but at home. In other cities many a husband puts himself above that foolish usage, out of love to his spouse, and has nothing else to fear, than to be looked upon as an unfashionable jealous husband; but here the most united couple must not think of such a thing. To be forsaken by all friends, derided by enemies, insulted by the mob, are unavoidable consequences, if they are ever seen together in public.

Mr. Trapp, in his *Pictures of Venice*, mentions a most flagitious custom in this state, and one most repugnant to the moral feelings of this country. We shall transcribe it in his own words:—‘The girls of pleasure are another class of beings who receive the protection of government. They belong to the entertainments of the carnival, which could not do well without them. Most part of these unfortunate females are sold by their parents in their tenderest infancy. These make a regular agreement with lovers, or dealers in virginity. It is done before a notary public, stands valid in every court of justice, and specifies a time when miss is to be yielded up, upon paying a stipulated sum. The usual price is from one

to two hundred zeclins. This, however, is a mere pretence, as their parents keep the money, and leave their daughter in a brothel. These nymphs observe most strictly their fasts, go daily to mass, and have their special tutelar saint, under whose auspices they exercise their profession with a good conscience.

GERMANY.

Formerly, among the northern nations in general, the females were treated with a degree of respect and confidence unknown among the southern states, and, so high was their opinion of the judgment and discretion of their women, that they were very frequently consulted upon state affairs.—The ancient Germans carried their respect for the fair sex so far, that the fine for baring the arm of a free woman against her wish was fifteen shillings, as much as for cutting off the finger of a man; and if a man had the temerity to touch her bosom, he was fined forty shillings, as much as for cutting off the nose or three fingers of a warrior. A kiss snatched from a female was punished with exile; if with her consent, but without the knowledge of her husband or brother, he was fined three marks of silver.

But if they were thus sollicitous to guard their females from insult, and any improper or licentious liberty, they were still more severe towards them if they violated their marriage vow, and they punished the crime of adultery in the following manner:—The guilty wife (her hair, as a mark of ignominy, being cut off,) was expelled from the dwelling of the man she had injured, and in the presence of her husband, she was stripped quite naked; she was then pursued through the town by her revengeful husband, beating her all the way with the most unrelenting cruelty, and then turned adrift without any notice being taken of her by either her friends or relations.

The following is a description of a marriage procession at Holstein, by sir John Carr. ‘In the morning, as the horses were putting too, a singular procession passed us: a young woman in gala, whose hair was stiffened to the consistence of stucco with pomatum and powder, on which was raised a high cap of lace, decorated with a profusion of artificial flowers, and a large nosegay of natural and artificial flowers in her bosom, and a book in her hand, and turning in her toes most abominably, passed in the most stately manner up the street, preceded by three girls in mob caps, decorated with little bits of gold and silver lace, dressed in red jackets, each with a book in her hand, and followed by two old women with books also.

The fair heroine of this singular group bowed to me as she passed. She was proceeding to the church, where the bridegroom was counting the lingering moments of her absence. Old and young peeped out of the doors and windows as the cavalcade passed.

SWEDEN.

Among the Swedes, marriages are generally governed entirely by the will of the parents, and founded so much upon interest, that the inclination of the parties is very little regarded, nor the nation much troubled with the extravagancies of lovers. They are no where made greater drudges than here: the meaner sort being, besides the ordinary offices of the sex, put to plough and thrash; to row in boats, and bear burdens in building of houses, and other occasions. Domestic quarrels seldom happen, and when they do, are very seldom made public, the husbands being apt to keep the authority in their own hands, as the wives by inclination are mostly obedient.

POLAND.

The Poles, in their marriage contracts, do not inquire what a girl's portion is, but how many relations she has; it being the custom of that country for all the relations to give the bride something at her wedding; nor is it discreditable among them for the females to propose a match, which is always done through the medium of relations.

Those men and women who are godfathers and godmothers to the same children, are looked upon as consins to each other, and cannot marry together without first obtaining a dispensation.

RUSSIA.

The Russian women are fair, comely, strong, and well shaped, obedient to their lordly husbands, and patient under discipline; they are even said to be fond of correction, which they consider as an infallible mark of their husband's conjugal affection, and they pout and pine as if they thought themselves treated with disregard and contempt. Of this neglect, however, they have very little cause to complain, the Russian husband being generally disposed both by nature and inebriation to exercise his arbitrary power. Some writers say that on the wedding day the bride presents the bridegroom with a

whip of her own making, in token of submission, and with this he fails not to show his authority.

The nuptial ceremonies of the Russians are very singular. When the parents have agreed upon the match, (though the parties perhaps have never seen each other) the bride is critically examined by a number of women, in order to discover if she has any bodily defect, and, if any, to remedy it if possible. The bride on her wedding day is crowned with a garland of wormwood, implying the bitterness of the marriage state. When the priest has tied the nuptial knot at the altar, the clerk or sexton sprinkles on her head a handful of hops, wishing she may be as fruitful as that plant. She is muffled up and led home by a certain number of old women, the priest carrying the cross before, while one of his subalterns, clad in a rough goat skin, prays all the way that she may have as many children as there are hairs on his garment. The newly-married couple, being seated at table, are presented with bread and salt, whilst a chorus of boys and girls sing the *epithalamium*, which is always grossly obscene.

Such is the state of slavery by which the Muscovites of both sexes are kept by their parents, patrons, and emperor, that they are not allowed to dispute any match that is provided for them by those directors, however disagreeable or odious it may be. Officers of the highest rank in the army, both natives and foreigners, have been wedded with wives by the sovereigns in this arbitrary manner. A great general some time since deceased, who was a native of Britain, having been pressed by the late czarina to wed one of her ladies, saved himself from a very disagreeable match by pretending that, from the unsoundness of his constitution, the lady would be irreparably injured by his compliance.

Sir John Carr gives us the following account of the penance which was imposed on an adulteress:—

‘ In one of the churches I saw a woman doing penance for the following crime: she had not long been married before she polluted the bed of her husband, whom she used to keep in an almost constant state of inebriation. One day, when she was indulging with one of her gallants, the husband, whom she supposed stupified with drink, unexpectedly appeared sober, and, stung with jealousy, he stabbed his rival to the heart. The husband was knouted and sent to Siberia; the wife was ordered by the priest to prostrate herself six hundred times a day for two years before the virgin.’

The amatory customs of the *KAMTSCHADALES* are very singular. When a man fixes his affections upon a female, he binds himself to the service of the parents for a limited time,

at the expiration of which, he either obtains their consent to marry her, or a requital for his services upon dismissal. If he obtain the consent of the father, they proceed to the nuptial ceremonies, which consist in the bridegroom stripping the bride of her clothes, which are purposely bound so fast with straps, girdles, and other ligaments, as to render it a very difficult task. The bride is assisted against his efforts by the interposition of several women, notwithstanding which he persists in his purpose till her exclamations bring them all upon him, and he is used so roughly that he exhibits several marks of their indignation. At length the bride being moved with pity for his situation, and the women relaxing their fury, the man is called back with a plaintive tone by the bride, who confesses his conquest over her. Here ends the ceremony; and the happy pair, the ensuing day, proceed to the habitation of the husband. In the course of a week they pay a visit to the parents of the bride, the relations of both parties are assembled, and the marriage is celebrated with great festivity. Some men marry three wives, who live together in an amicable manner, and are seldom or never jealous. When the women go abroad they veil their faces, and if they meet a man, and cannot get out of the way, they turn their back to him till he has passed by. Though the very attempt to procure an abortion is esteemed a capital crime in a woman, yet, when twins are born, one of the innocents must be destroyed. Infants, as soon as they can stand, are left to themselves by the mother, suffering them to roll on the ground. The children go nearly naked, and begin to walk at a time when a child in Europe would scarcely stand; soon after they begin to run about in the snow.

LAPLAND.

The Lapland marriage customs are very remarkable and ludicrous. When a young man has made choice of a female, he employs some friends as mediators with the girl's parents. The negociators being supplied with several bottles of brandy, proceed therewith to the hut of the girl's father, accompanied by the suitor, but he is not allowed to enter until the liquor is drunk, over which they discuss the proposal. The lover is then called in, and entertained with such fare as the hut affords, but without seeing his mistress, who, on this occasion, is obliged to retire. When he has obtained permission to pay his addresses to the girl in person, he goes home, dresses himself in his best attire, and returns to the hut; when his mistress makes her appearance, he salutes her with a kiss, and

presents her with the tongue of a rein-deer, a piece of beaver's flesh, or some kind of provision. The girl at first declines the offer, it being in the presence of her relations, but she makes a sign for him to follow her out, and she there accepts of his presents. He then requests permission to sleep with her in the hut, which is obtained if she keep the presents, otherwise she throws them with disdain on the ground, which is a rejection of his addresses.

When the lovers have agreed, he is allowed to visit his mistress as often as he pleases, but each time he must bring a bottle of brandy, a perquisite so agreeable to the girl's father, that, for the sake of it, he will often postpone the celebration of the nuptials for a year or two. At length the ceremony is performed at the nearest church; but even after this the bridegroom must serve his father-in-law a whole year; at the expiration of which time he retires to his own habitation with his wife, and receives presents from his friends and relatives. From this time he sequesters his wife from the company of all strangers, especially of the male sex, and watches over her conduct with the most jealous vigilance.

GREENLAND.

The marriage ceremonies in Greenland are very similar to those of Lapland.—When a young Greenlander feels affection for a maiden, he proposes it to the parents on both sides; and, after he has obtained their consent, he gets two or more women to fetch the bride; sometimes he fetches her himself, which must be done by force; for though she ever so much approve of the match, the custom of the country does not allow of any appearance thereof. When she is brought to the bridegroom's house, she sits retired in a corner, with her hair dishevelled and covering her face, the bridegroom using all the rhetoric he is master of to persuade her to comply with his ardent wishes; to which she at length consents, and the wedding is then over.

So much repugnance have some of their young women to matrimony, that, when their father proposes a match to them, they frequently run into the woods, or cut off their hair; after the latter, they are in no danger of addresses from any other man, it being considered the greatest disgrace that can possibly happen to a female. Their reluctance proceeds from the hardships they labour under in the wedded state. Not so with the married women who have grown-up sons; their situation being comparatively enviable; the sons supporting the mother, either in their own house, or, if the father be dead,

in his house, where the mother only is mistress, even over the wives of her sons.

TURKEY.

A description of the Turkish seraglio being intimately connected with the marriage ceremonies (if it may be so termed) of the Turkish empire, we give the following from a very intelligent and observing writer.

The ladies of the seraglio are a collection of beautiful young women, chiefly sent as presents from the provinces and the Greek islands, most of them being children of Christian parents. The brave Prince Heraclius abolished the infamous tribute of children of both sexes, which Georgia formerly paid to the Porte yearly. The number of women in the harem depends on the taste of the reigning sultan; Selim had two thousand, Achmet had but three hundred, the late sultan had nearly sixteen hundred.

On their admission they are committed to the care of old ladies, taught sewing and embroidery; music, dancing, and other accomplishments, and furnished with the richest cloathes and ornaments. They all sleep in different beds, and between every fifth there is a preceptress. Their chief governess is called Katon Kiago, or governess of the noble young ladies. There is not one servant among them, for they are obliged to wait on one another by rotation; the last that is entered serves the one who preceded herself. These ladies are never suffered to go abroad, except when the grand signior removes from one place to another, when a troop of black eunuchs conveys them to the boats, which are enclosed with lattices and linen curtains; and when they travel by land, are put into close chariots, and signals are made at certain distances to give notice that none approach the roads through which they pass. The boats of the harem which carry the signior's wives, are manned with twenty-four rowers, and have white covered tilts, shut alternately by Venetian blinds. Among the sultan's attendants are a number of mutes, who act and converse by signs with great quickness; also some dwarfs, who are exhibited for the diversion of his majesty.

When he permits the women to walk in the garden of the seraglio, all the people are ordered to retire, and on every side there is placed a guard of black eunuchs with sabres drawn in their hands, while others go round in order to see that no person is near who is not belonging to the seraglio. Should any one be found in the garden, even though it be through ignorance or inadvertence, he is undoubtedly killed,

and his head brought and laid at the feet of the grand signior, who gives a great reward to the guard who brought it. Sometimes the grand signior goes to the gardens to amuse himself while the women are there; and it is then and there that they use their utmost efforts to please and captivate his majesty, by dancing, singing, seducing gestures, and amorous blandishments, by which they endeavour to ensnare the heart of the monarch. It is not permitted to take a virgin to his bed, except during the solemn festivals, or on occasion of some extraordinary rejoicings, or the arrival of some good news. Upon such occasions, if the sultan choose a new partner to his bed, he enters into the apartment of the women, who are ranged in files by the governess, to whom he speaks and intimates which he likes best.

The ceremony of throwing the handkerchief, as related of the sultan, to the girl he likes best, is an idle tale without any foundation. As soon as the grand signior has chosen the girl that he has destined to be his companion for the night, all the others follow her to the bath, washing and perfuming her; she is then dressed superbly, and conducted to the sultan's chamber with singing, dancing, and rejoicing, who is generally on such an occasion already in bed. Scarcely has the newly-elected favourite reached the chamber of her lord, introduced by the grand eunuch, who is upon guard, than she kneels down, and, when the sultan calls, she creeps into bed to him at the foot of the bed, unless the sultan orders her by special grace to approach by the side. After a certain time, upon a signal given by the emperor, the governess of the girls, with all her suite, enters the apartment, and conducts her back with the same ceremony as before, to the women's apartment. Should she fortunately prove pregnant, and be delivered of a boy, she is called *asaki sultaness*, that is to say, sultaness-mother; for the first son she has the honour of being crowned, and has the liberty of forming a court. She has also an appointed guard of eunuchs for her particular service. None of the other ladies, though delivered of boys, are either crowned or maintained with such costly distinction as the first; however, they have their service apart, and have handsome appointments.

Lady Montague had, perhaps, better opportunities of observing Turkish manners in private life, during her stay in that country, than any one who ever visited it. Her situation as the lady of our ambassador, joined to her uncommon beauty and pleasing manners, made her company extremely acceptable to the Turkish ladies of the highest rank, and in one of her letters to her sister the countess of Mar, she gives the following

tively description of her reception at the palace of the fair *Fatima*, which is highly illustrative of Turkish customs ;--

‘I was met at the door by two black eunuchs, who led me through a long gallery between two ranks of beautiful young girls, with their hair finely plaited, almost hanging to their feet, all dressed in fine light damasks, brocaded with silver. I was sorry that decency did not permit me to stop to consider them nearer. But that thought was lost upon my entrance into a large room, or rather pavillion, built round with gilded sashes, which were most of them thrown up, and the trees planted near them gave an agreeable shade, which hindered the sun from being troublesome. The jessamines and honeysuckles that twisted round their trunks gave a fine perfume, increased by a white marble fountain playing sweet water in the lower part of the room, which fell into three or four basins with a pleasing sound. The roof was painted with all sorts of flowers, falling out of gilded baskets, that seemed tumbling down. On a sofa, raised three steps, and covered with fine Persian carpets, sat the *kiyaya's* (lieutenant-vizier) lady, leaning on cushions of white satin, embroidered ; and at her feet sat two young girls about twelve years old, lovely as angels, dressed perfectly rich, and almost covered with jewels. But they were hardly seen near the fair *Fatima* ; so much her beauty effaced every thing I have seen, nay, all that has been called lovely either in England or Germany. I must own that I never saw any thing so gloriously beautiful, nor can I recollect a face that would have been taken notice of near her's. She stood up to receive me, saluting me after their fashion, putting her hand to her heart with a sweetness full of majesty, that no court breeding could ever give. She ordered cushions to be given me, and took care to place me in the corner, which is the place of honour. I confess I was so struck with admiration, that I could not for some time speak to her, being wholly taken up in gazing. That surprising harmony of features ! that charming result of the whole ! that exact proportion of the body ! that lovely bloom of complexion unsullied by art ! the unutterable enchantment of her smile !-- But her eyes !--large and black with all the soft languishment of the blue ! every turn of her face discovering some new grace.

‘After my first surprise was over, I endeavoured, by nicely examining her face, to find out some imperfection, without any fruit of my search, but my being clearly convinced of the error of that vulgar notion, that a face exactly proportioned, and perfectly beautiful, would not be agreeable : nature having done for her with more success, what Appelles is said to have essayed by a collection of the most exact features, to form a

perfect face. Add to all this a behaviour so full of grace and sweetness, such easy motions, with an air so majestic, yet free from stiffness or affectation, that I am persuaded could she be suddenly transported upon the most polite throne of Europe, nobody would think her other than born and bred to be a queen, though educated in a country we call barbarous. To say all in a word, our most celebrated English beauties would vanish near her.

‘She was dressed in a *caftan* of gold brocade, flowered with silver, very well fitted to her shape, and showing to admiration the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green and silver, her slippers white satin, finely embroidered: her lovely arms adorned with bracelets of diamonds, and her broad girdle set round with diamonds; upon her head a rich Turkish handkerchief of pink and silver, her own fine black hair hanging a great length in various tresses, and on one side of her head some bodkins of jewels. I am afraid you will accuse me of extravagance in this description. I think I have read somewhere that women always speak in rapture when they speak of beauty, and I cannot imagine why they should not be allowed to do so. For my part, I am not ashamed to own I took more pleasure in looking on the beauteous Fatima, than the finest piece of sculpture could have given me.

‘She told me the two girls at her feet were her daughters, though she appeared too young to be their mother. Her fair maids were ranged below the sofa, to the number of twenty, and put me in mind of the ancient nymphs. I did not think all nature could have furnished such a scene of beauty. She made them a sign to play and dance. Four of them immediately began to play some soft airs on instruments between a lute and a guitar, which they accompanied with their voices, while the others danced by turns. This dance was very different from what I had seen before. Nothing could be more artful, or more proper, to raise *certain ideas*. The tunes so soft!---the motions so languishing!---accompanied with pauses and dying eyes! half-falling back, and then recovering themselves in so artful a manner, that I am very positive the coldest and most rigid prude upon earth could not have looked upon them without thinking of *something not to be spoken of*. The music is extremely pathetic; 'tis true I am inclined to prefer the Italian, but perhaps I am partial. When the dance was over, four fair slaves came into the room with silver censers in their hands, and perfumed the air with amber, aloes wood, and other scents. After this they served me coffee upon their knees in the finest Japan China, with

soucups of silver, gilt. The lovely Fatima entertained me all the while in the most polite agreeable manner, calling me often *guzal sultanum*, or the beautiful sultana, and desiring my friendship with the best grace in the world, lamenting that she could not entertain me in my own language. When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and give the others to my women and interpretest. I retired through the same ceremonies as before, and could not help thinking I had been some time in Mahomet's paradise, so much was I charmed with what I had seen.'

This entertaining writer, in another letter to her sister, gives the following interesting account of a bride's first visit to the bath:—

'I was three days ago at one of the finest baths in the town, and had an opportunity of seeing a Turkish bride received there, and all the ceremony used upon such occasions, which made me recollect the epithalamium of Helen, by Theocritus; and it seems to me that the same customs have continued ever since. All the female friends and relations of the newly allied families meet at the bagnio, several others assembled out of curiosity; there were not less in the whole than two hundred. Those who were or had been married, placed themselves round the rooms on marble sofas; but the virgins hastily undressed, having no other covering than their fine heads of hair; two of them met the bride at the door, to which she was conducted by her mother and another grave relation. She was a beautiful person about seventeen, very richly dressed, but soon reduced to a state of nature. Two others filled silver gilt pots with perfume, with which they scented the room. They then began the procession, following in pairs to the number of thirty, the leaders singing an epithalamium, answered in chorus by the others; the two last leading the bride, having her eyes fixed on the ground with a most charming air of modesty. In this order they walked round the three largest rooms in the bagnio. It is not easy to describe the beauty of this sight, most of them being well proportioned, and fine skinned, which is improved by their frequent bathing. After having made the tour, they lead the bride to every one in the room, who compliments her either with a jewel or some other valuable present.'

Lady Montague is of opinion, that the Turkish ladies enjoy more liberty than European, for the following reasons: 'No woman of what rank soever is ever permitted to go into the streets without being covered with two *mulins*, one that covers her face all but her eyes, the other that hides the whole

dress of her head, and hangs half way down her back. Their shapes are also wholly concealed by an article of deep white they call a *ferigee*, which no woman of any sort appears without; this has straight sleeves that reach to their fingers' ends, and laps round them not unlike a riding hood. You may guess then how effectual this disguises their persons, so that there is no distinguishing between the lady and her slave. It is impossible for the most jealous husband to know his wife when he meets her; and no man dare touch or follow a woman in the street. This perpetual masquerade gives them an entire liberty of following their inclination without danger of discovery.

'The most useful method of intriguing is to send an appointment to the lover to meet the lady at a Jew's shop, which are as notoriously convenient as our Indian houses. The great ladies seldom let their gallants know who they are; and so difficult is it to find out, that they but very seldom can guess at her name, though they may have corresponded together for above half a year.

'You may easily imagine the number of faithful wives very small in a country where they have nothing to fear from a lover's indiscretion, since we see so many have the courage to expose themselves to that in this world, and all the threatened punishments in the next, which is never preached to the Turkish damsels. Neither have they much to apprehend from the anger of their husbands, those ladies that are rich having all their own money in their own hands. Upon the whole, I look upon the Turkish women as the only free people in the empire; the very divan pays respect to them; and the grand signior himself, when a basha is executed, never violates the privileges of the harem, which remains unsearched and entire to the widow.

'They are queens of their slaves, whom the husband has not permission so much as to look upon, except it be an old woman or two whom the wife chooses. It is true their law permits them to have four wives, but there is no instance of a man of quality that makes use of this liberty, or of a woman of rank that would suffer it. When a husband happens to be inconstant, (which will sometimes happen) he keeps his mistress in a house apart, and visits her as privately as possible, just as it is with you. Amongst all the great men here, I only know the *tefterdar* (i. e. treasurer) that keeps a number of she-slaves for his own use, that is to say on his own side of the house; for a slave once given to serve a lady, is ever after at her disposal: and he is spoken of as a libertine, or what we should call a rake, if he were to interfere with them; and

his wife won't see him, though she continue to live in his house.'

PERSIA.

The Persians, says Chardin, regard it as a tenet of their religion, that a man ought to guard both his faith and his wives with equal vigilance, and that it is criminal in him merely to look at the *habitations* of his neighbours' wives. Their jealousy is carried to such a pitch, that, when they inter their women, they erect a hut over the grave, that no man may see even the lifeless remains. They instil into the minds of females, from their earliest infancy, that the greatest honour and virtue consists not only in avoiding the society of the other sex, but also in equally avoiding the sight of them. They believe that the faithful in paradise will have eyes in the crown of their head, that they may not see the *houris* or celestial women who belong to others. A married woman, who is not of the lowest class, is not permitted to see her nephews, or her husband's brothers, any more than strangers; her acquaintance with the other sex being confined to her husband and her own sons; brothers are invariably denied access to their sisters.

When the women pay visits, a number of horsemen ride before and behind, crying *Kuruck! Kuruck!* which is equivalent to ordering all males withing hearing to avoid coming in the way: for, should a man, by any inadvertence be found near, the eunuchs who guard the procession would immediately chastise him with their staves without his being able to obtain any remedy. But nothing excites greater terror in Persia, than this alarming exclamation before the women of the king, every unfortunate who is found being put to death. This circuit extends as far as the camels can be discerned that are employed in drawing or carrying the equipage. When the route of the royal harem is known, all the male inhabitants near where it is to pass must quit their houses. When Chardin was in Persia, the harem of the young monarch paid frequent visits to the country, during the first two years of his reign, and the train invariably traversed the suburbs of Ispahan, to clear the intended road of men. The king's concubines sometimes left the seraglio at night, when all males in the route were obliged to leave their beds and get out of the way, whether sick or well, old or young, let the weather or roads be ever so bad. When the harem travels in the country, the attendants are employed for half a day at least, before they set off, in clearing the roads they are to pass; a whole regiment of cavalry is employed to perform this duty. The first notice

is not considered as sufficient ; for, two hours before they set off, the guards again scour the roads, and, by incessant discharges of musquetry, announce the expected arrival of the cavalcade ; not content with those precautions, the white eunuchs, one hour before their departure, sally forth to see that the road is clear and safe, for, should they meet with a man, he would be immediately dispatched, let him be ever so old, imbecile, or infirm, in body or mind. Chardin records several examples of men losing their lives, who, on account of their great age, conceived themselves entitled to the rights of eunuchs, and approached the person of the monarch to deliver petitions of travellers who were ignorant of the passing of the harem, and of servants of the king, who had fallen asleep through fatigue, who suffered either by the hand of the despot himself, or by his executioners. In the same writer's time, women were forbidden to appear in the way of the king, because Abbas II. had taken a beautiful Armenian from her husband, which would not have taken place, but for her being seen by the king. At that time this was the only instance that could be recollected of a king taking away the wife of another, in violation of the most sacred laws of Mahomet. It is true, the Persian laws allow, that whatever is touched by the king still remains immaculate, and that he may go into the harem of any of his subjects ; but the captain of the guard to the harem of the commander in chief of the armies of Abbas the Great, once had the courage to tell the king, one day after dinner, when he signified his intention of going to repose in his general's harem, that he would not admit any beard but his master's into the seraglio he had charge of. The king asked him if he knew to whom he was speaking ; the undaunted warrior replied, ' To the king of men, but not to the king of women ; ' which reply, instead of exciting the king's displeasure, procured the captain a handsome reward for his courage.

In Persia, when the parents of a young man have determined on marrying him, *they* look out among their kindred and acquaintance for a proper match ; they then go to the house where the female lives ; if her father approve, he orders sweetmeats to be brought, which is a direct sign of compliance. After this, the usual presents on the part of the bridegroom are made, which, if the person be in middling circumstances, generally consists of two complete suits of apparel of the best sort, a ring, a looking-glass, and a small sum in money, which is to provide for her in case of a divorce. The contract is witnessed by the *cadi* or magistrate. On the wedding night the bride is brought forth, covered from head to foot in a veil of red silk, or painted muslin, a horse is then sent by the

bridegroom for her to mount; a looking-glass is held before her, (all the way to the bridegroom's house) by one of the bridesmaids, as an admonition to her that it is the last time she will look therein a virgin. A numerous procession follows, and the rejoicings generally last for eight or ten days. Men marry either for life or a determined time. Travellers or merchants, who intend staying any time, generally apply to the magistrate for a wife during their residence, when the cadi, for a stated gratuity, produces a number of girls whom he declares to be honest and healthy, and he becomes surety for them. It is said, that, among thousands, there is not one instance of dishonesty during the time agreed upon.

The Persians may marry four wives, and keep as many concubines as they please. The women, indeed, are generally treated and considered as little better than slaves, being absolutely prisoners; and, among the lower order, they till the land, plant rice, and do every kind of field as well as domestic work, while their husbands go to market, smoke their pipe, or saunter about.

HINDOSTAN.

The Hindoos regard it as an irrefragable principle, that women were created for no other purpose than the gratification of man, and producing children. Not only do the Orientals neither expect nor reverence any virtue in women, but they ascribe to them, without exception, every vice of which the sex is capable, and by which it is most debased. The appetite of a woman, say the laws of the Hindoos, can no more be satiated than a devouring fire by the combustibles that are thrown into it; or the ocean, by the rivers which discharge themselves into its bosom; or the empire of death, by the men and animals that it swallows up. Women, continues the genius of Hindostanic legislation, have six inherent failings; in the first place, an inordinate love of dress, finery, and delicacies; in the second, an immoderate love of sensual pleasures; thirdly, a violent irascibility; fourthly, a profound and dissembled malice; fifthly, an innate jealousy, which converts the good qualities of others into bad; sixthly, a natural inclination to evil,—a sentiment that conveys more than the other five.

Some of the *nairs*, or nobles of Hindostan, have the strange custom of one wife being in common with about half a dozen of them; the number is not limited by any law, but by a sort of tacit consent. They cohabit in turn, according to priority of marriage; and when one is with the wife, he leaves his arms

at the door, as a signal for no one to enter. They marry in their childhood, and some of the higher ranks of Gentoos take several wives. The little bride and bridegroom are carried through the streets for several successive nights, dressed in the most elegant stile, the houses being at the same time illuminated, and preceded by their relatives and friends, with music playing and streamers flying. They all proceed to the house of the bride's father, and the little couple being seated opposite to each other, separated by a table, across which they join their hands, when the priest puts a kind of hood upon the head of each, and supplicating Heaven to prosper them, they receive the nuptial benediction, and this concludes the ceremony.

The women begin to bear children at about the age of twelve, and treat their husbands with the most profound respect, affection, and tenderness, being entirely in their power. They bring no other portion than their clothes, or a few female slaves; yet they enjoy more freedom than the wives of the Mahometans. The distinguishing characteristic of a Gentoo married lady is fidelity to her husband.

The reason assigned by the Gentoos for women burning themselves on the funeral pile of their husband is, that formerly the women freed themselves from an unpleasant partner by poison, which induced the legislature to provide for the safety of husbands, by a remedy as odious as the evil, by forcing the women to burn themselves on his funeral pile.

The Hindoo laws declare it to be adultery, though of a less criminal nature, if a man look at, nod to, or smile at a married woman; or if he enter into conversation, either in the morning or evening; or remain in a garden, or other retired place. A second and more criminal species of adultery with them, is a man sending presents of any description to a married woman. But, upon the whole, they punish adultery with less severity than is exercised upon females of a superior cast having illicit connection with a man of inferior cast; but a man of superior cast may, with impunity, attach himself to a female of inferior cast.

The Druses are so excessively jealous, that, if a man were to inform his friend of the health of the female branches of his own family, and to inquire after the other's wife or daughter, the inquiry or intelligence would irritate a Druse to that degree, that he would go home and put his wife and daughter to death, as persons who were a disgrace to him, and seize the first opportunity of dispatching his inquisitive or officious acquaintance. Inquiries and accounts, which in Europe pass for nothing, or, at most, bespeak attention and respect, are

certainly fraught with much more meaning in Asia, than in our quarter of the globe.

When a Bramin hears of the promiscuous conversation between the sexes in Europe, he generally replies with the following proverb; ‘If you set butter in the sun, you must expect it to melt; which, in Asia, may perhaps be verified.

The Bramins marry their children very young, especially the richer persons; many about their eighth year, and some in their fifth. A Bramin takes especial notice of all things that he meets with in the way, when he is going to choose a wife for his son, and, as often as he meets with any thing that is ominous, or unfortunate, so often he returns and defers his intent. After the consent of both parties is obtained, a day is appointed for the celebration of the marriage; and they are very particular in choosing what they esteem a lucky day. When the day is come, they kindle the fire *homam*, which is made with the wood of a consecrated tree, called *rawsittow*, and a priest repeats several prayers. After this, the bridegroom takes three handfuls of rice, which he throws on the bride’s head, who does the same to him; which done, the bride’s father, according to his circumstances, adorns the bride, and also washes the feet of the bridegroom, and puts ornaments upon him. Then, the father, taking his daughter by the hand, puts it into the water with which he washed the bridegroom’s feet, and, in the name of God, gives him the money, at the same time saying, ‘I have nothing more to do with you; I hereby give her to you.’ When the father gives his daughter’s hand to the bridegroom, he also gives a jewel, called *sali*, which has a golden head of an idol fixed to it, and being suspended by a string, is shown to all present, and after some prayers and good wishes is tied round the bride’s neck by the hands of the bridegroom, by which the marriage is confirmed..

CHINA.

Courtship and marriage, among the opulent classes in China, is conducted in the following summary manner. The young people are not suffered to see each other, nor treat upon the subject of their nuptials; the parents settle every thing themselves, and though in other countries it is the custom for women to bring portions to their husbands, here the husband pays a sum of money to the bride, which is generally laid out in clothes, &c. for her. Then follow certain ceremonies, the chief of which consist in the relations on both sides, sending to demand the name of the intended bride and bridegroom, and making them presents. The parents of the bride, who fix the

period of the nuptials, frequently consult the calendar for a propitious day ; and in the mean time, the man sends his bride some jewels or trinkets, or what he can afford.

On the day appointed for the celebration of the nuptials, the bride is put into a sedan, which is magnificently adorned with festoons of artificial flowers, and her baggage of clothes, ornaments, and trinkets, are carried after her in chests by her servants, or other persons hired for the purpose, with lighted flambeaux, though it be noon day ; the sedan is preceded by music, and followed by the relations and friends of the bride. The nearest relation carries in his hand the key of the sedan, (for the windows of it are grated up and locked) and gives it to the bridegroom as soon as the procession reaches his house, who waits at his door in order to receive her. As this is the first interview between the bride and bridegroom, it is easy to conceive with what eager curiosity he opens the door of the sedan. It sometimes happens that he is dissatisfied with his lot ; when he immediately shuts the door again, and sends her back to her friends, choosing rather to lose his money than be united to a person he does not like ; this, however, is seldom the case.

As soon as the bride steps out of her chair, the bridegroom presents her his hand, and leads her into a hall, where a table is set for them in particular ; the rest of the company sit at other tables, the men in one apartment of the hall, the women in another ; but, before the bride and bridegroom sit down, they make four reverences to *Tien*, a spirit which they suppose resides in heaven. When seated at table, they pour wine on the ground before they begin to eat, and set apart some of the provisions for their idols. The moment each of them tastes the viands on the table, the bridegroom rises up and invites his lady to drink, upon which she rises also and returns the compliment. After this, two cups of wine are brought, of which they drink part, and pour the residue into another cup, of which they drink alternately ; this latter part of the ceremony ratifies the nuptials. The bride then goes among the ladies, and spends the remainder of the day with them ; the bridegroom treats his friends in a separate apartment. In China it would be as preposterous to appear in white at a wedding, as it would in Europe to be in black. No Chinese, except the emperor, can have more than one wife, but he may have as many concubines as he pleases ; but they must be obedient to the wife, and treat her as mistress. The emperor has three wives, and the number of concubines are estimated at three hundred. If a wife elope from her husband she is sentenced to be whipped, and he may dispose of her as a slave ; should

she marry another whilst her first husband is living, he is at liberty to have her strangled. If a man quit his wife and family, the wife, after three years, may apply to the mandarin, and upon stating her situation, he can authorise her to take another husband; she, however, would be severely punished were she to marry without this permission. In certain cases a man may turn off his wife; as for instance, if she be barren, for a bad temper, theft, or any contagious disorder. Divorces are very rare among the rich, and the poor practise it but seldom, though there are some instances of it among both.

At Tonquin, where fruitfulness is honoured, the pain imposed on barren wives, is to search for agreeable girls and bring them to their husbands. In consequence of this political institution, the Tonquinese think the Europeans ridiculous in having only one wife; and cannot conceive why, among us, rational beings can think of honouring God by a vow of chastity. They maintain, that when there is an opportunity, it is as criminal not to give life to what has it not, as to take it from those who already have it.

The Chinese have the power of selling their daughters to wife to whom they please, and if the father of the girl gives a dowry with her, she is looked upon as the superior female in her husband's house. Some fathers will (like the Calmucs, their progenitors) sell their children, upon condition of its being a female, while the mother is yet pregnant.

Among the Chinese a son dare not refuse the wife his father has chosen for him, any more than the daughter can refuse the husband her father has chosen for her, even though they never saw or heard of each other before.

TARTARY.

Among the *Thibetians* in Chinese Tartary, polygamy, according to our acceptation of the word, is not practised here: but it exists in a manner still more repugnant to European ideas. A plurality of husbands is highly respected. It is usual in Thibet for the brothers of a family to have a wife in common, and they generally live in harmony and comfort with her; though sometimes dissensions will arise: an instance of which Mr. Bogle mentions in the case of a modest and virtuous lady, the wife of half a dozen of the Tayshoo-Lama's nephews, who complained to the uncle that the two youngest of her husbands did not pay her that attention which duty and religion required of them. Sometimes a man confines himself to one wife, and a woman to one husband.

The marriage ceremonies are neither tedious nor intricate in Thibet. Their courtships are carried on with little art, and quickly brought to a conclusion. The man makes a proposal to the parents of a damsel, who, if they approve of the match, repair to his house, where the male and female friends of both parties meet and carouse for three days, having music, dancing, &c.; at the expiration of which time the marriage is complete. The priests of Thibet have no part in the contract, as they studiously shun the company of women. Mutual consent is their only bond of union; but the husband or wife cannot separate themselves, unless, indeed the same sentiment which joined them induce a separation; but, in those cases, they are not at liberty to form a new alliance. Incontinency is punished by corporeal punishment in the woman; the man expiates his transgression by a pecuniary fine.

The ceremony of marriage among the *Calmucs* is performed on horseback. The girl is first mounted, who rides off at full speed; her lover pursues, and, if he overtakes her, she becomes his wife, and the marriage is consummated on the spot. They then return to his tent. It sometimes happens that the woman does not wish to be married to the man who pursues her, in which case she will not suffer him to overtake her: and we are assured that no instance occurs of a *Calmuc* girl being overtaken, unless she has a partiality for her pursuer.

It is a frequent practice with this tribe to betroth their children while the mother is yet pregnant, on condition of its being a girl, the father having the absolute power of disposing of his daughters in marriage; but they generally give for their dowry as much as they received for their price. They have several women; but the first, or she only who brings a dowry, is considered as the wife, being sanctioned by the priest, the others being obliged to pay obeisance to her.

The wife of a *Calmuc*, while remaining at home, is a sort of inviolable character, no one daring to attack her; nay, she may even throw dirt, stones, &c. or abuse passers-by, without their daring to molest or prevent her so doing, provided she continues in her husband's house, otherwise she would most assuredly meet with very severe retaliation.

The *Calmuc* priests are not suffered to have wives; but they may pass a night with any man's wife, which is esteemed a favour by the husband.

When a *Mingrelian* wishes to take a wife, he must purchase her. A tolerable good price is given for a virgin, and considerable less for a woman who has been divorced. When the contract is made, the couple are immediately at liberty to cohabit together previous to payment of the

money. They can divorce their wives either for barrenness or ill nature.

The ancient *Thracians* entertained very different notions with respect to chastity before marriage; but conjugal infidelity they considered as an unpardonable offence.

The politic Gengiz-Khan, in order to reconcile those deadly feuds so prevalent among different tribes of the Tartars, instituted the ceremony of marriage between a young man and a young woman (who had been some time deceased) of two hostile tribes; and those tribes, by this imaginary union, were very frequently reconciled and brought into habits of intercourse and friendship, when every other method had been tried in vain.—This ideal contract was regarded with the most superstitious veneration, and any breach of it, whenever it had taken place, was considered as a most alarming omen.

ASIATIC ISLANDS.

IN CEYLON the marriage ceremonies of the Chingulays are somewhat similar to those of many of the Tartar tribes. The man first sends to her whom he wishes to become his wife, to purchase her clothes, which she freely sells for a stipulated sum. In the evening he carries them to her, sleeps with her all night, and in the morning they appoint the day of marriage, on which he provides two courses, one for the friends of each party. The feast is held at the bride's dwelling, where the couple eat out of the same dish, their thumbs are tied together, and they sleep together that night, and on the following morning go to the bridegroom's house, which concludes the ceremony. Afterwards the husband eats alone, the wife all the time waiting upon him; and, when he is done, then she is allowed to sit down, and her children with her, to partake of what is left.

The reason of their purchasing the bride's clothes is that she and her relations may be satisfied with respect to the man's circumstances, as she always asks as much as she thinks requisite for them to begin the world with.

When a lady of the island of JAVA marries, she throws all her dolls, childish trinkets, &c. into the fire, to evince her determination of becoming a woman. The company then congratulate her on her marriage, and make her several valuable presents, to recompense her for those she has destroyed.

The Javanese are so very jealous of their wives, that they will not permit their grown up sons to see their own mothers.

When any of the emperor's women are convicted of infidelity, they are executed in the following manner:—The writer of

this account says, that at the time he resided at Java, there were thirteen of the emperor's wives to suffer death for this crime. 'It was in the forenoon, about eleven of the clock, when the fair criminals were led into an open space within the palace; the judge passed sentence upon them, by which they were to be poisoned by a lance, dipped in *upas*. An Alcoran was then presented to them, and they were forced to confess, according to the Mahometan laws, that the sentence passed upon them was just and equitable. This they did by laying their right hand upon the Alcoran, their left upon their breast, and their eye lifted towards heaven; the judge then held the Alcoran to their lips, and they kissed it. These ceremonies over, the executioner proceeded on his business in the following manner:—Thirteen posts, each about five feet high, had been previously erected; to these the delinquents were fastened, and their bosoms bared. They continued a short time in prayer, attended by several priests, until the signal was made by the judge to the executioner, when the latter produced an instrument much like the spring lances used by farriers to bleed horses. With this instrument, which was poisoned with the gum of the *upas*, the unhappy creatures were pierced in the middle of the breast; and the operation was performed on all of them in less than two minutes.

'My astonishment was raised to the highest degree on perceiving the sudden effects of the poison; for, in less than five minutes, they were all seized with a violent tremor, attended with a *subsultus tendinum*; after which they died in the greatest agonies, calling upon God and Mahomet to have mercy on them; and in sixteen minutes they had all expired. Upon examining the bodies some hours after, they were full of livid spots, like those of the *petechiæ*, their faces much swoln, their colour changed to a kind of a blue, and their eyes yellow.'

In the LADRONES, the men were formerly governed by their wives, the women assuming those prerogatives which in most other countries are invested in the other sex, and were regarded as though they were queens or sacred priestesses of the great national deity. We are informed by Gobirn, that the wife is absolute mistress in her house, the husband not daring to dispose of any thing without her consent. If she disapprove of his conduct in general, or his treatment of her in particular, she wreaks her vengeance upon him, or abandons him entirely. On a separation of this kind, the wife takes all the property and children with her, they being taught to consider the new husband which she may choose as their father.

MOROCCO.

M. Lemprier, a surgeon, in his account of Morocco, informs us that the late emperor's harem consisted of from sixty to one hundred females, besides their domestics and slaves, who are very numerous. Many of the concubines were Moorish women who had been presented to the emperor, as the Moors consider it an honour to have their daughters in the harem. There are several European slaves who had either been purchased or taken captives, and also several negroes. In this group, the Europeans or their descendants have by far the greatest claim to the character of handsome. There was one in particular, a native of Spain, and taken into the harem about the same time as Lalla Douya, who was indeed a perfect beauty; nor was this lady singular in that respect, there being several others almost equally handsome. The eunuchs, who have the entire charge of the women, and who, in fact, live always among them, are the children of negro slaves. They are generally either very short and fat, or else very tall, deformed, and lame. Their voices have that peculiar tone which is observable in youths just arrived at manhood; and their persons altogether afford a distinct image of weakness and effeminacy.

The same gentleman gives us a very curious account of the manners and ignorance of these immured females, from his own observations when visiting the harem of the prince. He relates, that being attended by an eunuch, 'after passing the gate of the harem, which is always kept locked, and under the care of a guard of eunuchs, we entered a narrow and dark passage, which brought us to the court into which the women's chambers open. We here saw a great number of black and white women and children, some of them were concubines, some were slaves, and others hired domestics. Upon their observing the unusual figure of an European, the whole multitude in a body surrounded me, expressing the utmost astonishment at my dress and appearance. Some stood motionless in the usual attitudes of wonder and surprise, with their hands lifted up, their eyes fixed, and their mouths extended; others burst into immoderate fits of laughter; while again, others came up close and viewed me with uncommon attention from head to foot. The parts of my dress which seemed most to attract their notice were my buckles, buttons, and stockings; neither men nor women in this country wearing any thing of the kind. With respect to the curl of my hair they seemed utterly at a loss in what view to consider it; but

the powder which I wore they conceived to be employed for the purpose of destroying vermin.

‘Most of the children, when they saw me, ran away in the most perfect consternation; and on the whole, I appeared as singular an animal, and I dare say had the honour of exciting as much curiosity and attention, as a lion or man-tiger just imported from abroad, and introduced into a country town in England on a market-day. Every time I visited the harem I was surrounded and laughed at by this curious mob, who, on my entering the gate, followed me close to the very chamber to which I was proceeding, and on my return universally escorted me out. The greater part of the women were uncommonly fat and unweildy; had black and full eyes, round faces, with small noses. They were of various complexions; some very fair, some sallow, and others were perfect negroes. One of my new patients being ready to receive me, I was desired to walk into the room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought me a very low stool, placed it near the curtain, and told me I was to sit down there and feel her mistress’s pulse. The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly do by merely feeling her pulse. It was in vain to ask her where her pain was seated; whether in her stomach, head, or back; the only answer I could procure, was a request to feel the pulse of her other hand, and then point out the seat of the disease, and the nature of the pain.

‘Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the necessity of informing her, in positive terms, that to understand the disease, it was absolutely necessary to see the tongue as well as feel the pulse; without which I could do nothing for her. My eloquence, or rather that of my Jewish interpreter, was, however, for a long time exerted in vain; and I am persuaded, she would have dismissed me without any farther inquiry, had not her invention supplied her with a happy expedient to remove her embarrassment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction, as far as was necessary in a medical point of view; but most effectually disappointed my curiosity. I was afterwards ordered to look at another of the prince’s wives, who was affected with a scrophulous swelling in her neck. This

lady was in the same manner as the other excluded from my sight; but she was obliged to shew me her complaint, by which means I had an opportunity of seeing her face, which I observed to be very handsome.' It is curious to observe the childish notions of persons excluded from the world. All the ladies of the harem expected that our author should instantly discover their complaints upon feeling their pulse, and that he could cure every one instantly. He found them proud and vain of their persons, and extremely ignorant. Among other ridiculous questions, they asked M. Lempriere's interpreter, if M. Lempriere could read and write; being answered in the affirmative, they were extremely surprised at the learning of the Christians. It is melancholy to reflect on the condition of these unfortunate women. Being considered as the mere instruments of pleasure, no attention is paid to the improvement of their minds. They have no employment to occupy their time. Their needlework is chiefly done by Jewesses; their food is dressed, and their chambers taken care of, by slaves and domestics. They have no amusement but a rude and melancholy kind of music, without melody, variety, or taste; and conversation with one another, which must indeed be very confined, uniform, and inanimate, as they never see a new object. Excluded from the enjoyment of fresh air and exercise, so necessary for the support of health and life; deprived of all society but that of their fellow-sufferers, a society to which most of them would prefer even solitude itself; they can only be considered as the most abject of slaves;—slaves to the vices and caprice of a most licentious tyrant, who exacts even from his wives themselves, a degree of submission and respect which borders upon idolatry, and which God and nature never meant should be paid to a mortal.

EGYPT.

The marriages in Egypt are not, as in Europe, permanent contracts. If a man be desirous of parting from his wife, he goes before the judge, declares in his presence that he puts her from him, and when the four months' probation, enjoined by the law, are expired, he returns the wealth she brought, and the portion stipulated in the marriage contract. If they have children, the husband retains the boys, and the wife the girls; they are then free, and may marry elsewhere.

Contracts are made for the young men by their relations, as they meet most of the young women of the city at the baths, whom they perfectly describe, and the choice being made, the alliance is made mention to the father of the female, the portion

specified, and if he consent, they make him presents. The following day, the same persons go to the house of the bride, and tear her, as it were, violently away from the arms of her mother; she is then triumphantly conveyed to the house of the bridegroom.

The procession usually begins in the evening; dancers go before, and, if a person of rank, numerous slaves display the effects destined to the bride's use; numbers of dancing girls keep time with their instruments, and the young bride appears under a magnificent canopy, borne by four slaves, and entirely covered by a veil, embroidered with gold, pearls, and diamonds. A long file of flambeaux illuminate the procession, and the almehs, in chorus, occasionally sing verses in praise of the bride and bridegroom. On their arrival at the house of the bridegroom, the men and women repair to separate apartments, those of the women being so constructed, that they can see what is performing in the men's. The almehs descend and display their ability and address, in dances and pantomimical representations suitable to the occasion; this ended, they chant, in chorus, the epithalamium, extolling the allurements of the bride, and the bliss of that mortal who shall enjoy so many charms. During the ceremony, she passes several times before the bridegroom to display her wealth and elegance. The guests having retired, the husband enters the nuptial chamber, the veil is removed, and, for the first time, he beholds his wife. The inferior classes observe the same ceremonies, except that the procession is not so pompous.

CAPE OF GOOD HOPE.

Hottentot marriages are made by the parents or nearest relations; and if the female disapproves of the match, she is nevertheless compelled to pass the night with the man whom her friends have chosen. If he force her to consummation, she is constrained to become his wife; but, on the contrary, if she preserve herself uncontaminated, she is ever after free from him. Should the nuptials take place, the day after an ox is killed to feast the company, who not only eat the flesh, but also besmear themselves with the blood and fat, powder themselves with a stuff they call *bucku*, and paint their cheeks with red chalk. The marriage ceremony is thus performed: the men squat in a circle, as, indeed, they do upon most occasions, and the bridegroom is placed in the centre; the women also, in the same manner, form another circle to surround the bride. The priest then goes from one circle to another, and alternately urines on the bride and bridegroom,

who make furrows with their nails in the grease with which they are plastered, in order to rub in the precious libation ; he then pronounces the nuptial benediction in the following words : ‘ May you live happily together ; may you have a son before a year be expired ; may he be a good huntsman and a great warrior.’ When they have dined, a pipe is filled with tobacco, which each successively smokes from, taking two or three whiffs, when they hand it to their neighbour. It is singular, that though the Hottentots are immoderately fond of spirituous liquors, music, and dancing, yet they use none at their weddings. Polygamy is permitted, but the richest seldom have more than three wives. Marriage between first and second cousins is prohibited upon pain of death.

COAST OF GUINEA, &c

Among the inhabitants of WHYDAH, on the Gold Coast, there is the most unlimited indulgence given to polygamy ; a poor man having frequently forty or fifty wives, and a prince sometimes four or five hundred, and a king as many thousands. These women, however, can only be considered as so many slaves, the chief part belonging to great people being such captives as they choose rather to keep than sell to Europeans. Their marriage ceremonies are very trifling ; when a man fancies a young woman, he applies to her father, and desires her for his wife, which is seldom refused ; he then presents the bride with a fine *pagne*, or garment, and with necklaces and bracelets ; he then provides a grand entertainment, which concludes the ceremony. When a slave wishes to marry, he asks the consent of the girl’s master, without applying to her parents ; the children of this marriage belong to the master of the wife. Indeed, the women in general are little better than slaves. They till the ground, and do many other laborious kinds of work ; nor are the favourite wives, who stay at home, by any means exempt from work, being always obliged to attend upon their husbands, and behave towards them with the greatest submission. It is little to be wondered at there being such great numbers of slaves, for, from the multiplicity of wives which every man has, a great number of children must reasonably be expected.

On the death of the father of a family, the eldest son takes possession of every thing, not only of the goods and cattle, but also of his wives and children, which he immediately holds, and retains as his own, except his own mother, for whom, in case she desires it, he provides separate apartments and subsistence.

The punishment for adultery is no less severe than for murder, especially if committed with the wife of a prince or grandee. If the guilty party be surprised, the king immediately pronounces sentence of death, which is executed in the following manner. They dig two graves, in one of which they plant a stake, and the woman is tied thereto; on the top of the other grave they lay iron bars, across which the man is fastened, and a fire kindled under; he is then literally roasted alive in the presence of the woman, and the punishment would be dreadfully lingering were it not that they generally laid the criminal with the face downward. When the man is dead, they fling his body into the grave. After which, there is a number of women, perhaps forty or fifty, come from the palace richly dressed, as if for a feast or merry-making; they are guarded by the king's musqueteers, each carries a pot of scalding water, which they pour upon the adulteress, and also throw the pot on her head. This done, they loosen the body, take up the stake, and cast altogether into the grave.

The mother of the king of Whydah has more power, and is less under controul, than any other subject in his dominions, even superior to the queen herself; but she is under the necessity of continuing a widow the rest of her life. So jealous is the king of his wives, that, if a man should meet one of them in the street, and by the merest chance touch her, she would not be permitted to enter the seraglio again, and both she and the man would be sold for slaves. If it should appear there was any premeditation in their coming in contact, the woman would be sold, the man put to death, and all his effects confiscated to the king; for which reason, those who have occasion to go to the palace, on their entrance call out *ago*, which signifies make way, or retire; the women then range themselves on one side, and the men pass on the other.

In like manner, when any of the king's wives go to work in the fields, whoever meet them must immediately fall on their knees, and remain in that position until they have passed. Although the people are obliged to pay such respect to them, the king himself shows them very little; they attend him on all occasions like servants, and, instead of showing any affection for them, he treats them with the greatest disdain, haughtiness, and contempt.

As he considers them only in the light of slaves, so, on the most trifling occasion, he will sell them for slaves to the Europeans; and sometimes, when vessels are waiting on the coast to complete their cargo, he will supply them with whatever number they are in want of, from his seraglio; which deficiencies are soon made up by the assiduity of his captains,

or governors of the seraglio, who go about the streets and seize such girls as they think will be pleasing to the king, nor dare any of his subjects make the least objection or resistance. The officers immediately present them to the king, and, as they are the handsomest girls they could meet with, his majesty is sometimes particularly attracted by their beauty; when this happens to be the case, the object that most takes his fancy is honoured with his company for two or three nights, after which she is discarded, and must pass the remainder of her life in obscurity; for which reason the women are so little desirous of becoming the king's wife, that they would rather lead a life of celibacy.

The poor people of Guinea carry their children at their backs when at their labour, and, when they suckle them, raise the child to their shoulder, and turn their breast up to them. When they arrive at the age of ten or twelve, the father takes the boy under his care and instruction, the mother keeps the girls.

In some parts of the Gold Coast, the wife who is first delivered of a boy is distinguished as the favourite or chief; but this distinction is frequently fatal to her, for, if the husband die first, she must follow his corpse to the grave, and be buried alive with it. Monsieur Marchais, who was once an eye-witness to this dreadful ceremony, gives the following description of it:—

‘The captain or chief,’ says he, ‘of the village dying of a hard drinking bout of brandy, the cries of his wives immediately spread the news through the village. All the women ran and howled like furies; the favourite wife distinguishing herself by her grief, and not without cause. However, as several women in the same case have prudently thought fit to make their escape, the rest of the women, under pretence of comforting her, took care she should have no opportunity of escaping. The relations of the deceased came to pay their respects to the body. When the *macabout* had examined the body, and ascertained that the death was natural, he, with his assistants, washed and dried the corpse, and then rubbed it all over with fat; they afterwards stretched it upon a mat in the middle of the house. The wives of the deceased were next round it, and his other women and relations next to them, the favourite being placed near the head as the post of honour; several other women formed a circle round them, each of them endeavouring to outroar the others, tearing their hair, and scratching themselves methodically, like people who know perfectly well the part they were to act. Sometimes they were silent for a while; while others repeated the actions and

praises of the deceased; then beginning their lamentations afresh. This mock music lasted two hours, when four lusty negroes entered the hut, and tied the dead body on a hand-barrow made of branches of trees; then lifting it on their shoulders they carried it through the town, running as fast as they could, and reeling about as if they were intoxicated, and making a thousand ridiculous gestures, very suitable to the lamentations making by the women who attended the procession. In short, the noise was so great as would have drowned the loudest thunder. This parade being over, the body was taken from the hand-barrow and deposited on the ground; after which the extravagancies of the women began afresh. During this, the *marabut* made a deep grave, large enough to contain two bodies. He also killed and skinned a goat, the pluck of which served for a ragout, of which he, his assistants, and the favourite wife eat some, but she seemed to have very little inclination thereto, knowing it was to be her last. She did eat some however, and, during this time, the body of the animal was divided into small pieces and broiled, of which the rest of the attendants partook. The lamentations began again, and when the *marabut* thought it time to end the ceremony, he took the devoted wife by the arms, and delivered her to some stout negroes, who, seizing her roughly, tied her hands and feet behind her, and, laying her on her back, placed a piece of wood upon her breast, and holding each other by the shoulders, they stamped upon the wood till they had broken her breast. Having thus at least half dispatched the unhappy victim, they tossed her into the grave with the remainder of the goat, throwing the body of her husband upon her, and immediately filling up the grave with stones, &c. The lamentations then ceased, and each returned home apparently as unconcerned as if nothing had happened.

At BAMBARA, Mr. Park relates that, while he was prisoner in a camp, he heard the sound of drums, and, upon inquiring the cause, he was informed that it was the celebration of a wedding among some of the neighbouring tents.

Shortly after, an old woman entered his hut with a bowl in her hand, the contents of which she emptied upon him. Mr. Park, finding that it was the same sort of holy water as that with which the priest among the Hottentots besprinkles a new-married couple, he began to suspect that the old lady was actuated by malice or mischief, but she gave him seriously to understand that it was a *nuptial benediction from the bride's own person*, and which, on such occasions, is always received by the young unmarried Moors as a mark of distinguished favour.

The following is a marriage ceremony at BIRD'S ISLAND, off Goree:—The bride, a beautiful black girl, had a profusion of ornaments about her, consisting of bracelets, rings, necklaces, a rich veil, &c. They had a drum beating, and were clapping hands; the company formed a ring, in the midst of which two women, by turns, danced, and then joined the circle again. The next day they went in procession round the streets, which was continued for several days, the bride being supported by one of her friends, accompanied by dancing, singing, &c. and receiving refreshments at various places, and accompanied by the governor:—If an officer or settler want a wife, he must court the girl for a month, and then give a dinner, keeping open house for several days, which sometimes costs two hundred pounds. Among the poorer classes, it is common for every one who goes to a wedding-dinner to give each a piece of money, as they can afford. Travellers bear testimony to the modest and orderly conduct of the black young women, though the climate makes them go almost naked.

The inhabitants of the right bank of the SENEGAL, are more solicitous to obtain corpulent women than graceful, and she that can move with the assistance of two men is but an indifferent beauty; while the lady who cannot stir, and is only to be removed on a camel, with long teeth projecting out of her mouth, is esteemed as a perfect paragon. To obtain this corpulence, mothers feed their daughters with a stuff called *cuscus*, which induces fat and unwieldiness, so necessary to obtain admirers. When a woman is brought to bed, if it be of a daughter, she blacks her face half over, in which state she suffers it to remain twenty days; but, if she have a boy, she blacks her face all over, and lets it continue forty days, in which state she makes a most dismal appearance.

PERU.

Among the Peruvians, they celebrate marriage in the following singular manner. The Inca, in whose person was vested the highest dignities of chief priest of the sun and king of men, convoked annually at Cusco all the marriageable young men and women of his family. The stated age for the former was twenty-four years, for the latter eighteen. They were not permitted to marry earlier, as not being considered before that period capable of managing their families. The Inca being seated, the parties who had agreed to a union stood by each other, forming a circle round him. After calling them by name he joined their hands, and exacted a promise of mutual fidelity from them; he then delivered them to their

parents. The celebration of the wedding was kept at the bridegroom's father's, and continued for two or three days. Such were the only marriages among that class deemed lawful.

The sons and daughters of citizens were married by priests, according to the division of the several districts in higher and lower Cusco. The moveables and utensils of the houses of the new-married couple were supplied by their relations, every one bestowing according to his circumstances. The governors and *curacas* were obliged, by their offices, to marry after the same forms the young men and maidens of the provinces, &c. over which they presided; for, being considered as lords and fathers of the districts entrusted to their care, they were bound to assist in person to solemnize the marriages.

THE CHACONESE.

Among the Chaconese, it was common for the females to propose matches as well as the men. With the *caciques* or chiefs, it was lawful to marry the widow of a deceased brother, but it seldom was carried into practice; the Indians not approving of matches between relations, and ever since the introduction of Christianity they do not often marry within the degrees allowed by Christians. The women prick their faces, necks, and breasts, in order to mark them with a certain dye which they use as an ornament; they are very jealous of their husbands, but entertain little affection for their offspring. The husband, when his wife is brought to bed, observes a most rigorous fast, during which fast he neither hunts nor converses with any one, it being his firm belief that the life of the child depends on the strict performance thereof. The ceremony they observed in giving names to their children was as follows:—A prisoner of war was plentifully entertained for several days previous to the naming of their children; on the appointed day his throat was cut; as soon as he was dead, all who were present touched the body, during which time they gave names to such children as had not received any. This done, the body was cut up, every family taking a piece thereof, which they boiled, and each person of a family taking some of the liquor, not excepting children at the breast.

PORT DES FRANCAIS.

At Port des Francais, in the Brazils, Peyrouse says, the women are subjected to the greatest hardships, and perform the most laborious offices, suffering the utmost indignity from the men. Tatooing is not in general use among them; but

all the women have their lower lip slit at the root of the gums, the whole width of the mouth; they wear a kind of small wooden bowl, which rests against the gums, to which the cut lip serves for a support, so that the lower part of the mouth juts out two or three inches; but none but married women are allowed to wear this mouth ornament, the young girls having only a needle in the lower lip. They may sometimes be prevailed upon to remove this bowl ornament, though not without much persuasion; they then testified the same embarrassment and made the same gestures that a female in Europe would upon uncovering her bosom, or any other act esteemed immodest: the lower lip then fell upon the chin, and this second picture was no way more enchanting than the former.

PARAGUAY.

In that part of South America called Paraguay, the women are allowed to propose matches as well as the men. When an Indian woman likes a man, she acquaints one of the missionaries with it, who immediately sends for the young man; if he do not like her, the priest endeavours to persuade her to overcome her passion; if, on the contrary, he is inclined to return her affection, the priest immediately marries and gives them his blessing.

CANADA.

The Canadians are a swarthy people, and low in stature, their dress consisting of a kind of jacket, and when the weather is cold, a blanket coat, which they fasten round them with a worsted sash. They are seldom seen without a pipe in their mouth, even from infancy; hence it is very usual in their houses to see the boys smoking. The women are extremely lively, good natured, and obliging, but have not the least pretension to beauty. The Canadians have a very singular custom among them; at the commencement of the year the men go round the city and salute the ladies, who sit up for three days for that purpose, and as the inhabitants are acquainted with each other, the lady is generally saluted by the greatest part of the men; the salutation is after the French fashion, upon the cheek, when having saluted one, the lady presents the other. The European ladies who are settled here, rather than appear singular, adopt this custom, only varying the salutation after the English fashion. The author of this remark, an English officer, observes, that he had a very great mortification in going to the house of an English

merchant who had a beautiful wife, but as the husband was there, and the salute must be given in his absence, a great disappointment ensued.

In Canada, courtship is not carried on with that coy reserve and seeming fancy which politeness has introduced among civilized nations. When a man and woman meet, though they have not seen each other before, if he be captivated with her charms, he declares his passion in the plainest manner, and they answer *yes*, or *no*, without deliberation. In Formosa, this simplicity would be considered as the greatest indelicacy.

Du Lac, speaking of the American women in the maritime parts, says, that the women in that part of the globe have fewer faults and more virtues than the men. If a young man is captivated with a female, he must provide her with every pleasure and amusement during their courtship, as the women, when married, expect no other amusement than attending to their affairs.

Mr. Hearne, in his journey from Hudson's bay to the Northern ocean, came to a tent of Indians near Thelewey river, where the chief, Matonabbee, purchased a wife, though he had six before, and most of them of the size of grenadiers. Indeed, strength here is more admired than beauty; as labour rather than love is looked for in marriage here.

Some of the women when young have personal charms, but work, bad fare, and ill treatment, make them wrinkled at thirty. Just as Mr. Hearne's party were about to move, one of the Indian women was taken in labour, a circumstance which detained them two days. No sooner, however, was the poor woman delivered, than the tents were struck, and with the child at her back, and a small burden besides, she was forced to keep pace with the rest, often knee deep in water. No wonder polygamy is allowed universally amongst Indians, when it is recollected that they are the greatest travellers on earth, and, having no beasts of burden to carry the fuel, women supply their places.

The Northern Indian women are the mildest and most virtuous; while the Southern Indian females are remarkable for the dissoluteness of their manners, indulging in all the grossness of sensuality, and even in incestuous embraces. Reserved, however, as the Northern Indian females are, it is no unusual thing for their husbands to exchange beds for one night, a custom which brings no disgrace, but rather cements friendship; for, in case of the death of either of the men, the other feels bound to support the deceased's children, and is never known to swerve from the duty of a parent. Though the Northern Indians will have two or more sisters for wives

at the same time, yet they observe a proper distance of consanguinity, but the Southern Indians make not the least reserve of this kind.

Mr. Hearne relates a story of an Indian female something similar to that of Alexander Selkirk or Robinson Crusoe. A young woman, of the Dog-ribbed Indians, was made prisoner by those of Athapusco, in the summer of 1770; she escaped, and during seven moons supported herself in the woods, having lost every hope of finding her way out, and had not seen a human face. She was tracked by her snow-shoes, and being a fine young woman, occasioned a strong contest among the party who should have her to wife, whence she was actually won and lost by ten men the same evening. Matonabee, though he had no less than seven grown women, and a young girl about twelve years of age, put in a claim, but he was shamed from this by one of his wives observing that he had women enough already. This irritated the chief so much, that he fell upon the poor creature, and bruised her so excessively, that, after lingering some time, she escaped from his tyranny and died.

Mr. Hearne, speaking generally of the Northern female Indians, says, though jealousy is a general passion among the men, marriages are contracted and dissolved with little ceremony. Young women have no choice of their own. They are matched to any man best able to maintain them, and, when children, are betrothed to men grown up, who, in case of their father's death, immediately provide for them. From eight years old to nine, girls are strictly watched, and closely confined to domestic duties; but the parents set no bounds to the freedom of their conversation before their children. A divorce consists here in nothing but a good drubbing, and turning the woman out of doors.

SOUTH SEA ISLANDS.

There does not appear to be any regular institution of marriage in these numerous and extensive islands; nevertheless, among that indifference which every where else prevails, they designate one female as their wife; but among the lower orders these ties are so easily loosened, that they can scarcely be said to bind the parties. Some account of them, however, may not be uninteresting, as their simplicity is very conspicuous. We shall first mention those of the MARQUESAS ISLES.

Captain Wilson, who commanded the *Duff*, on the missionary voyage, says, 'we found it very difficult to work up the bay, (Resolution bay) by reason of the heavy gusts of wind

from the mountains. Though it was now dark, two females swam off, in hopes, no doubt, of a favourable reception; but finding they could not be admitted, they kept swimming about the ship for near half an hour, calling out, in a pitiful tone, Waheine! Waheine! that is, Women! or, We are women! Then they returned to the shore in the same manner as they came: our two pilots also followed them, but not till they had used all their arguments for the captain to allow them to sleep in the ship; and, but for the sake of precedent, their request would have been granted, as a reward for the implicit confidence they placed in us.

Our first visitors from the shore came early; they were seven beautiful young women, swimming quite naked, except a few green leaves tied round their middle: they kept playing round the ship for three hours, calling Waheine! until several of the native men had got on board; one of whom being the chief of the island, requested that his sister might be taken on board, which was complied with: she was of a fair complexion, inclining to a healthy yellow, with a tint of red in her cheeks, was rather stout, but possessing such symmetry of features, as did all her companions, that, as models for the statuary and painter, their equals can seldom be found. Our Otaheitean girl, who was tolerably fair, and had a comely person, was notwithstanding greatly eclipsed by these women, and, I believe, felt her inferiority in no small degree; however, she was superior in the amiableness of her manners, and possessed more of the softness and tender feelings of the sex: she was ashamed to see a woman upon the deck quite naked, and supplied her with a complete dress of new Otaheitean cloth, which set her off to great advantage, and encouraged those in the water, whose numbers were now greatly increased, to importune for admission; and out of pity to them, as we saw they would not return, we took them on board; but they were in a measure disappointed, for they could not all succeed so well as the first in getting clothed; nor did our mischievous goats even suffer them to keep their green leaves, but, as they turned to avoid them, they were attacked on each side alternately, and completely stripped naked.

The natives crowded so much on board the following day, that with difficulty we carried on our work at the rigging; the females were more numerous, and all in the same naked state as before, which induced our people to bestow upon each a piece of Otaheitean cloth. It is proper to observe, that these women dress decently on shore: but when they have to swim, as their cloth will not stand the water, they leave it behind, and wear a few leaves only.

‘ Two of the missionary gentlemen, Mr. Harris and Mr. Crook, having gone on shore to effect a settlement on the island for the instruction of the islanders, one of the chiefs, Tenac, it seems, wanted to treat them with an excursion to a beautiful valley, to which the latter readily agreed, but Mr. Harris would not consent. The chief, seeing this, and desirous of obliging him, not considering any favour too great, left him his wife, to be treated as if she were his own, till the chief came back again. Mr. Harris told him that he did not want the woman: however, she looked up to him as her husband, and, finding herself treated with total neglect, became doubtful of his sex; and acquainted some of the other females with her suspicion, who accordingly came in the night, when he slept, and satisfied themselves concerning that point, but not in such a peaceable way but that they awoke him. Discovering so many strangers, he was greatly terrified; and, perceiving what they had been doing, was determined to leave a place where the people were so abandoned and given up to wickedness; a cause which should have excited a contrary resolution.

‘ Respecting the persons, dress, canoes, &c. of these people, we found them exactly as described in Cook’s voyage, where he says, “ that for symmetry of shape and regular features, they perhaps surpass all other nations.”

‘ The women are rather of low stature, though well proportioned, and their general colour inclining to brown. We observed that some, who, on our first arrival, were almost as fair as Europeans, by coming off to the ship and exposing themselves to the sun, became afterwards quite dark coloured. But a few of these were punctured or tattooed. The chief’s sister had some parallel lines on her arms, others slight punctures on the inside of their lips, and even upon their eyelids. They wear a long narrow piece of cloth wrapped two or three times round their waist, and the ends tucked up between their thighs: above this is a broad piece of cloth, nearly as large as a sheet, tied at the upper corners; they lay the knot over one shoulder, and the garment, hanging loose, reaches half way down the leg.’

Of the infamous *arreoie* society at Otaheite, the missionaries speak thus:—‘ One of the *arreoies*, the tayo (or friend) of brother Henry, came to us with his wife big with child: they were taking their leave of us, in order, during their absence, to destroy the infant which should be born, according to the ordinances of that diabolical society. We thought this a proper opportunity to remonstrate with them against this horrid custom. The mother felt with tenderness, and appeared willing to spare the infant; but the brutal chief continued

obstinately bent on his purpose, though he acknowledged it a cruel act, pleading the established custom, his loss of all privileges, and the total dissolution of the society, if this should become general. We offered to build them a house for the pregnant women, and take every child which should be born into our immediate care. Our brethren failed not to open to him the wrath of God against all ungodliness and unrighteousness of men. On this he walked off dejected, but not apparently determined to desist from the evil or danger of his ways. A few days afterwards he came, and promised, if the child were born alive, he would bring it to us ; and on another visit afterwards with his wife, renewed his promise, on forfeiture of our favour.

‘ The next day, Pomarre and Iddeah, the king and queen, came at noon, and going into the married brethren’s apartments, found them conversing with the arreoies on the evil of destroying infants. Iddeah was particularly addressed on this subject, as she too was pregnant by a *toutou*, who had cohabited with her, and was also of the arreoie society. Pomarre and Iddeah had for some time ceased to cohabit ; he had taken another wife, and she one of her servants ; but they lived in the same state of friendship, and with no less of dignity. The brethren endeavoured to convince her of the dreadfulness of murder, in a mother especially. They then addressed Pomarre, and entreated his interference in suppressing such acts of inhumanity ; and to give orders that no human sacrifices should be offered. He indeed appeared of a tractable disposition, and open to conviction, and promised he would exert himself to suppress such practices.

‘ We renewed our attempts with Iddeah, invited her to continue with us, and suffer our women to take care of her child ; that her example would have the happiest effects upon the nation. She said the child was base born ; had it been Pomarre’s, it would have lived ; but now they were arreoies—and marched off with her paramour, who sat by and heard with utter indifference.

‘ Yet even this is but one among many *unnatural crimes*, which we dare not name, committed daily, without the idea of shame or guilt. In various districts of the island there are men who dress as women ; work with them at the cloth ; are confined to the same rule of eating and dressing ; may not eat with the men, or of their food, but have separate plantations for their peculiar use.

‘ It may be worth a remark, that Iddeah had not been absent from our house two days before she appeared as if nothing ailed her : with so little inconvenience do the most

painful operations of nature affect those of that happy climate.'

Of the simplicity of some of the native women, it is said,—
'One of our brethren this afternoon sitting in his birth writing, a young girl came in, and expressed her surprise that we behaved so different to them from what all our countrymen had done. He told her that such practices were wicked, and that if we did such things, our God would be angry. "Oh," said she, "but I will come to you in the night, and then none can see us."'

In praise of the natives of the island TONGATABOO, the missionaries remark, 'Their honesty to one another seems unimpeachable, though we have no reason to think the accounts of their dishonesty to strangers exaggerated. The murder of children, and other horrid practices, which prevail among the Otaheiteans, are unheard of here. Their children are much indulged, and old age honoured and revered. Female chastity is not much esteemed among the lower orders, it being a common practice with the chiefs, in our visits to them, to offer some of their females to sleep with us; the practices of our abandoned countrymen making them believe this a favour we could not well do without. Our first refusal seemed to excite surprise, but it has generally prevented a second temptation from the same person. Unchastity among females of rank, and especially after marriage, we have heard is punished with severity; however, we have not yet known an instance. Polygamy is in common practice among the chiefs, each of whom takes as many wives as he pleases; but they are entire strangers to domestic broils, which may, in a great degree, be owing to the absolute power each man has over his family, every woman being so much at her husband's disposal, as renders her liable to be discarded on the smallest displeasure.

'In Tongataboo, their marriages are attended with very little ceremony. When a chief is attracted by a female, he informs his mother that he wishes to add her to the number of his wives; she immediately communicates this to the damsel's father; if it meet his approbation, she is clothed in a new garment, and with attendants, and as much yava root, yams, baked hogs, &c. as he can afford, sent with her to her intended spouse, who, being apprised of her coming, seats himself in his house, and receives her in the same manner he would any other visitor, and with as little emotion; feasting on the provisions, with a good draught of yava, concludes the whole ceremony, and the bride is at liberty either to return to her father till again sent for, or remain in her husband's house.

‘The natural colour of the inhabitants of OTAHEITE is olive, inclining to copper. Their eyes are black and sparkling; their teeth are white and even; their skin soft and delicate; their limbs finely turned; their hair jetty black, perfumed and ornamented with flowers; but we did not think their features beautiful, as, by continual pressure from infancy, which they call *touroome*, they widen the face with their hands, distend the mouth, and flatten the nose and forehead, which gives them a too masculine look: and they are in general large and wide over the shoulders. Their manners are affable and engaging; their step easy, firm, and graceful; their behaviour free and unguarded; always boundless in generosity to each other and to strangers. Their arms and hands are very delicately formed; and though they go barefoot, their feet are not coarse and spreading.

‘As in all warm climates, the women in general here come earlier to puberty and fade sooner than in colder and more northern countries; though in some the features continue little changed even to grey hairs; and, what is remarkable, some are said to fade, and revive again, retaining their comeliness beyond those who have not experienced such a change. Many, indeed, who lead a dissolute life, receive their immediate punishment, and are old and haggard at thirty; whilst others, who have lived more decently, or, at least, have been less profligate, retain all the sprightliness and vigour of youth at fifty.

‘As wives, in private life, they are affectionate and kind to their husbands, and uncommonly fond of their children: they nurse them with the utmost care, and are particularly attentive to keep the infant’s limbs supple and straight. A cripple is hardly ever seen among them in early life. A rickety child is never known; and any thing resembling it would reflect the highest disgrace on the mother.’

The missionaries resident at Otaheite, give the following account of their marriage ceremonies:—Early in the morning, the mother and uncles of the bride gave presents of cloth to their friends. In one of the houses a kind of altar was erected, covered with a piece of white cloth, upon which was placed some old clothes, that had enclosed the tomb of the bride’s father. After the distribution of the cloth, the parties went to the family *morai*, or burying-place, where a large piece of white cloth was spread across the pavement, and the bride and bridegroom changed their dress; after which, the mother of the bride, with two or three female relations, took a sugar cane, which, when broken into small pieces, they laid upon the leaves of a tree called *amai*; the mother, &c. then wounded

themselves with sharks' teeth, and caught the blood, which they thus caused to flow, upon the leaves where the sugar-cane was placed; they then presented the leaves to the bride and bridegroom, who were seated one on each side of the *morai*. The leaves, with the blood and sugar-cane upon them, were then offered to the supposed god of the family. In the instance from which the above description is taken, the mother of the bride, who was advanced in years, appeared thoughtful, and produced the skulls of her deceased husband and elder brother, which, according to the custom of the country, she had preserved and anointed with cocoa-nut oil. The skulls were held before the leaves, sugar-cane, and blood, at the time of presentation to the parties. After these ceremonies, the cloth spread upon the *morai* was taken up and sent as a present to the chief. The clothes put on by the couple at the *morai* are considered as sacred, and not to be worn in common. There are also various forms that succeed marriage. If the woman be a virgin, the father and mother perform an *amooa*, or offering, of a hog or fowl, and a plantain tree to their son-in-law, before they may eat of his provisions; but not if she be a widow, or have been repudiated. The bride's relations make presents of cloth, hogs, &c. to the new married pair.

In Otaheite, it is common when a woman does not agree with her husband, to cohabit with one of his servants, which is taken no notice of, nor is she looked upon as less his wife on that account; but the children of this commerce are most frequently put to death, for which, any more than adultery, there is not any punishment.

At EASTER ISLAND, Peyrouse was not able to ascertain whether the women were common property, or were attached to individuals; but they were very liberal in their offers of the women to strangers.

Polygamy is not practised at PORTLOCK HARBOUR, PRINCE WILLIAM'S ISLAND, MONTAGUE ISLAND, N. E. coast of America. Captain Portlock, in his Voyage, observes, that no man had more than one woman, whom he seemed to consider as his wife, 'to whom they pay very strict attention, and treat with a great deal of affection and kindness. You cannot affront them more than by attempting to make advances to their wives. They are likewise very fond of, and remarkably affectionate to their children. The women are the keepers of their treasures or riches, which they generally have in a box or basket, and always take the lead in fashions, which they show by the placing of their ornaments, or fixing such a curiosity to be the favourite of the day. Men and women

here, contrary to the custom in the South sea islands, eat together, which consists chiefly of fish of different kinds. The women here, were it not for the filth and nastiness which continually cover them, would be by no means disagreeable; their features in general are pleasing, and their carriage modest. They frequently gave us opportunity to observe their wish to please, particularly when the wooding party were on shore. At these times they would place themselves in a line, and begin singing and making motions all the time the men were at work; and if their drollery happened to please the people and make them laugh, they all immediately joined in a loud burst of laughter. One time, not having an opportunity of sending the boat on shore at the usual time to fetch the wooding party on board, the women gave them an invitation to their habitations near the shore, and upon this occasion treated them with every thing their wretched habitations afforded, and behaved very kindly to them.'

ON THE LAWS RESPECTING MARRIAGES.

Respecting the view in which the law in this country considers marriage, it treats it as a civil contract; as to its tendency, it is regarded as all other contracts. By several statutes a penalty of one hundred pounds is inflicted for marrying any person without banns or license; but by 26 Geo. III. cap. 33, if any person solemnize marriage without banns or license from one duly qualified, or in any other place than a church or chapel where banns are usually published, unless by special license from the archbishop of Canterbury, he shall be guilty of felony, and be transported for fourteen years, and the marriage be void. Marriages, according to the legal forms of other countries, are valid in this. Parties marrying under twenty-one must have the consent of their parents or guardians; and, if the mother be insane, or beyond sea, the lord chancellor will proceed upon relation in their stead. Marriages, within the levitical rules of consanguinity, are not legal; but, if solemnized, are not void till after sentence of the episcopal court. To marry an heiress by force is a capital felony.

Bigamy, in law, respects either woman or man; and is when a second marriage takes place before the death of the first wife or husband. Formerly, this offence was punished with death, but it is now felony, with benefit of clergy.

In bigamy, the first wife cannot be evidence against her lawful husband, but the second may, as the last marriage is not valid; and *vice versa* on the man's part. The act allows

five exceptions. First, When either party has been abroad seven years. Secondly, Where either party has not seen each other for seven years, (though in the kingdom) and there is no knowledge that the other party is alive. Thirdly, Where there is a divorce from *bed and board*. Fourthly, Or wholly from the *marriage chain*. Fifthly, Where the parties are under age.

Notwithstanding, the laws against bigamy have received the sanction of the legislature and our religion, innumerable cases are always presenting themselves, in which these laws become cruelly oppressive. If a man or woman, after marriage, prove abandoned, drunken, insane, or prostituted, there is no redress; the reproachless party is compelled to drag on a life of disappointment and misery; and often flies to illicit amours or the bottle, for that artificial compensation which the law will not allow. In all cases of this kind, the law acts diametrically opposite to its intention: the unoffending are punished in mind, body, and estate, and the culprit enjoys the misery consequent to an indissoluble tie. In cases of adultery, the rich can obtain redress; but the expense of prosecuting a suit of divorce in the house of peers, to annul a marriage, is an entire prohibition to a poor man's prospect of justice, and, as he dare not, without felony, venture to take a virtuous wife, and no prudent woman will marry the worthiest of men under such circumstances, the injured husband flies to unlawful embraces, and thus, in declining to offend against the laws of men, he violates those of God.

MEMOIRS

OF

ILLUSTRIOUS FEMALES.

NOTHING can be more interesting and useful, or tend more effectually to strengthen a virtuous disposition, than the contemplation of great and exalted characters. Were this species of reading more general, it would eminently tend to amend that frivolous and incorrect taste which is too general amongst the fair sex, and thus qualify them for the important duties of wives and mothers. The following bright examples

of virtue and genius will sufficiently evince that there is no sex in mind, and that women are no ways inferior to men in every amiable and heroic virtue.

MEMOIR OF EPONINA,

Evincing the Power of Conjugal Affection.

During the struggles of Otho, Vitellius, and Vespasian, for the sovereignty of Rome, and in the unsettled state of the empire, Sabinus, a native of Langress, an ambitious and wealthy man, of high quality, put in his claim, among others, to the possession of the throne. Encouraged by his countrymen to this bold undertaking, he pretended, by casting an imputation on the chastity of his grandmother, to trace his lineage from Julius Cæsar. Having revolted against the Romans, he caused himself, by his followers, to be saluted emperor.

But his temerity and presumption quickly received a check: his troops, who were defeated, and scattered in all directions, betook themselves to flight; while of those who fell into the hands of their pursuers, not one was spared. In the heart of Gaul, Sabinus might have found safety, had his tenderness for his wife permitted him to seek it. Espoused to Eponina, a lady of admirable beauty and accomplishments, from whom he could not prevail upon himself to live at a distance, he retired from the field of battle to his country house. Having here called together his servants, and the remnant of his people, he informed them of his disaster, and of the miscarriage of his enterprise; while he declared to them his resolution of putting a voluntary period to his existence, to escape the tortures prepared for him by his victors, and avoid the fate of his unfortunate companions. He proceeded to thank them for their services, after which he gave them a solemn discharge: he then ordered fire to be set to his mansion, in which he shut himself up; and of this stately edifice in a few hours nothing remained but a heap of ashes and ruins.

The news of the melancholy catastrophe being spread abroad, reached the ears of Eponina, who, during the preceding events, had remained at Rome. Her grief and despair on learning the fate of a husband whom she dearly loved, and who had fallen a victim to his tenderness for her, were too poignant to be long supported. In vain her friends and acquaintance offered her consolation; their efforts to reconcile her to her loss served but to aggravate her distress. She determined to abstain from

nourishment, and to reunite herself in the grave to him without whom she felt existence to be an intolerable burden.

For three days she persevered in her resolution. On the fourth, Martial, a freedman, who had been a favourite domestic in the service of her husband, desired to be admitted by his mistress to a private conference, on affairs of the utmost importance.

In this interview, Eponina learned, with an emotion that had nearly shaken to annihilation her languid and debilitated frame, that Sabinus, whom she so bitterly lamented, was still living, and concealed in a subterranean cavern under the ruins of his house, where he waited with impatience to receive and embrace his beloved and faithful wife. This scheme had been concerted in confidence with two of his domestics, in whose attachment Sabinus entirely confided. It had been hitherto concealed from Eponina, that through her unaffected grief on the supposed death of her husband, greater credit might be given to a report on which his preservation entirely depended. To these welcome tidings, Martial presumed to add his advice, that his lady should still preserve the external marks of sorrow, and conduct herself with the utmost art and precaution.

Eponina promised, with transport, to observe all that was required of her, however difficult might be the task of dissimulation; and to endure yet a short delay, lest suspicion should be awakened, of the meeting which she anticipated with so much tenderness and joy.

At length, devoured by a mutual anxiety, this affectionate pair could no longer sustain a separation. By the management of the faithful freedman, Eponina was conveyed in the darkness of the night to the retreat of her husband, and brought back, with equal secrecy, to her own house before the dawning of the ensuing day. These visits were repeated, with the same precautions, and with great peril, during seven months, till it was at last determined, as a plan which would be attended with less inconvenience, and even with less danger, that Sabinus should be conveyed by night to his own house, and kept concealed in a remote and private apartment. But this project, in its execution, was found to abound in unforeseen difficulties: the extensive household and numerous visitants of Eponina, who feared to change her manner of life, kept her in continual terror of discovery, and harassed her mind with insupportable inquietude. Sabinus was therefore again removed to his subterranean abode, whose darkness *love* illuminated.

The intercourse between the husband and wife thus continued for nine years, during which interval the pregnancy of Eponina afforded them at one time the most cruel alarm. But

this interesting and amiable woman, by a painful but ingenious stratagem, contrived to elude suspicion, and satisfy inquiry. She prepared an ointment, which, by its external application, produced a swelling of the limbs and dropsical symptoms, and thus accounted for the largeness of her shape. As the hour of her delivery drew near, she shut herself, under pretence of a visit to a distant province, in the cavern of her husband; where, without assistance, and suppressing her groans, she gave birth to twin-sons, whom she nurtured and reared in this gloomy retreat.

Conjugal and maternal affection thus united, while time and impunity had in some measure allayed her fears, drew her more frequently to the place which contained the object of her cares, till her absences gave rise to curiosity and suspicion. She was at length traced to the cavern of the ill-fated Sabinus; who, being seized and loaded with irons, was, with his wife and children, conveyed to Rome.

Eponina, distracted at the consequence of her imprudence, rushed into the presence of the emperor Vespasian, and, presenting to him her children, prostrated herself at his feet. With the eloquence of a wife and a mother, she pleaded the cause of her husband, and, after having extenuated his fault, as proceeding from the disorders of the times, rather than from personal ambition, from the calamities of civil war, and the evils of oppression, she thus proceeded to address the emperor: 'But we have waited, sire, till these boys should be able to join to those of their mother their sighs and tears, in the hope of disarming your wrath by our united supplication. They come forth as from a sepulchre, to implore your mercy, on the first day in which they have ever beheld the light. Let our sorrow, our misfortunes, and the sufferings we have already undergone, move you to compassion, and obtain from you the life of a husband and a father.' The spectators melted into tenderness and pity at the affecting spectacle; every heart was moved, every eye was moist, but that of a pitiless tyrant, deaf to the voice of nature, and inaccessible to her claims.

In vain did this heroic and admirable woman humble herself before a monster, whose heart ambition had seared, inexorable in cruelty, and stern in his resolves. To political security the rights of humanity were sacrificed, and the husband and the father coldly doomed to death.

Eponina, determined to share the fate of her husband, wiped away her tears, and, assuming an air of intrepidity, thus addressed the emperor: 'Be assured,' she said, in a firm and dignified tone, 'that I know how to condemn life. With Sabinus I have existed nine years in the bowels of the earth,

with a delight and tranquillity untasted by tyrants amidst the splendors of a throne; and with *him* I am ready to unite myself, in death, with no less cheerfulness and fortitude.'

This act of ill-timed severity threw a stain upon the character and memory of Vespasian, whose temper in other respects had not been accounted sanguinary. The generous affection and heroism of Eponina was consecrated in the admiration of future ages.

MARY MARGARET LAMBRUN.

This lady was born at Stirling, in Scotland, and is well worthy of a place amongst the illustrious females of the fourteenth century. She married, at an early age, a French gentleman, named Lambrun, who was also in the spring of youth, and they both entered into the service of Mary Stuart, queen of Scots, whom they absolutely idolized. After the tragical death of this unfortunate princess, which had caused that of the faithful Lambrun, his wife, urged on by despair, resolved to avenge their deaths by a terrible crime. She dressed herself in man's attire, and took the name of Anthony Spark; she then immediately repaired to London, armed with two loaded pistols, one to kill the queen (Elizabeth), the other to destroy herself, in order to avoid an ignominious death on a scaffold. As she energetically made her way through the crowd, in order to approach the queen, who was walking in her gardens, she dropped one of her pistols: the guards were immediately about to carry her to prison, but Elizabeth was desirous of interrogating her herself. She asked her her name, her country, and condition in life. Madame Lambrun answered her with firmness, in the following terms:—'Madam, my native country is Scotland; and, though I wear this habit, I am a woman: my name is Mary Margaret Lambrun. For several years I was employed about the person of the royal Mary, whom you have unjustly put to death; and by her death, you have caused that of my husband, who could not survive the loss of his innocent mistress, to whom he was faithfully devoted. For me, loving both of them with ardour, I resolved, at the risk of my life, to avenge their death by yours. Every effort that I have made to abandon this project has only served to convince me, that there is no vengeance too great to be undertaken by a woman, whose love has a double motive to excite her to revenge.'

Notwithstanding the emotion of Elizabeth at this discourse, she listened attentively, and mildly replied, 'You imagine,

then, you have only done your duty, and shewn your love to your mistress and your husband; but what do you think is my duty towards you?" Madame Lambrun nobly replied, 'I will tell your majesty frankly my opinion, provided you will first say whether you ask me this question in quality of a queen or a judge.' Elizabeth assured her, it was in that of a queen.' 'Your majesty then ought to pardon me,' said Madame Lambrun. 'But what assurance will you give me,' said the queen, 'that you will not abuse my clemency, nor undertake a second time a similar attempt?' To which Madame Lambrun made answer, 'Madam, a pardon granted with so much precaution, is, in my opinion, no pardon at all; therefore your majesty may act towards me as my judge.' The queen then turned to some of the members of her privy council, and said, 'Thirty-three years have I been on the throne, but I never remember yet to have received such a lesson. Go,' added she, 'I grant you my entire pardon, without any condition.'—Madame Lambrun fell at her majesty's feet, begging the queen to add to her clemency by allowing her to pass in safety to the French coast. Elizabeth willingly granted her request, in which she found a singular combination of prudence and wisdom.

CHARLOTTE CHRISTIANA SOPHIA, PRINCESS OF WOLFENBUTEL.

She was the wife of the czarowitz, Alexis, the son of the czar Peter I., born in 1694. Beautiful, lovely, and virtuous, this princess was hated by her husband, who was a man of most ferocious manners: three times he attempted to poison her, but she was saved by antidotes.

The countess of Koningsmark, the mother of marshal Saxe, seeing the life of the princess in danger, in order to save her, wrote to her husband, who was then dwelling at one of his castles, that the princess and her children were dead; and the prince desired they might be buried without delay. The princess then, under the habit of one of the lower order of the people, accompanied by an old German servant, who passed for her father, set off for Paris, in order to embark at one of the ports for Louisiana.

Some time after, the gazette announced the death of the czarowitz, in 1719; but his widow preferred the quiet of an obscure station to all that ambition could offer. She only required of D'Aubant, a French gentleman, on whose heart her beauty and virtues had made an indelible impression, the

most inviolable secrecy: he was young and amiable; and the old servant dying soon after, the princess gave him her hand, as a male protector was absolutely requisite in her forlorn situation.

They lived for ten years in that happy mediocrity which is sufficient to content two hearts tenderly united, when the husband was attacked with a complaint which rendered it indispensable for him to seek medical aid in France, and his wife accompanying him, took care of him during his sickness; and D'Aubant, on his recovery, solicited for employment, and obtained the majority of the isle of Bourbon.

While the husband was thus soliciting, the wife frequently took her daughter an airing in the Thuilleries. One day, as they were there seated on a bench, and were conversing together in the German language, that the standers-by might not understand them, marshal Saxe passed by, and hearing two females speaking in his native language, he stopped to consider them: but what was his surprize at seeing the princess.—‘How, madam!’ said he, ‘can it be possible?’ She did not give him time to say any more, but rising up, and taking him on one side, related to him her history, enjoining him to secrecy; which he profoundly kept, till one day, as he called to pay her a visit, he found she had departed with her husband for the isle of Bourbon.

The marshal immediately informed the king of all he knew about the princess; and his majesty ordered the governor of Bourbon to treat D'Aubant with the greatest consideration. Louis XV. then informed the empress of Russia of this event, who, thanking him, addressed a letter to Madame D'Aubant to come and reside with her, provided she would separate herself from her husband and her daughter. The conditions attached to this offer caused it to be refused.

At the death of her husband and daughter, she went to reside at Paris, where she died at about the age of seventy-eight years.

JULIA GONZAGA.

This female, who was possessed of exquisite and unrivalled beauty, was one of the most celebrated ladies of Boccaccio; nor was her soul, it seems, less beautiful than her outward form. The year of her birth cannot be precisely ascertained, but she was the daughter of Lewis Gonzaga, count of Rodigo, and marquis of several other places in Italy.

Vespasiano Colonna, duke of Trajetto, when she had just completed her thirteenth year, demanded her in marriage. He was above forty years of age, and lame in both hands and feet. Julia had the art of so well preserving her decrepit husband's affection, that he settled an handsome dowry on her, provided she never entered on the marriage state.

Ippolito de Medici had long been desperately in love with her: he translated into rhymeless verse the second book of the *Ænead*, as a similarity of the fire of his love and the burning of Troy. The dedication prefixed to the poem to *Julia*, was a formal declaration of his love. But she had so great an aversion to the wedded state, that she never would retain a married woman in her service, and was much displeased when any of her female attendants left her to marry.

The fame of the rare beauty of Julia Gonzaga had penetrated even to the Ottoman Porte, and Barbarossa formed the design of carrying her off as a present to Solymán, his master. The Turks had already forced the gates, and were hastening to the palace where Julia dwelt; when, raised by the cry of the inhabitants of Fondi at the entrance of the Turks, she sprang on a horse, and passing through a postern escaped to the mountains. Half-naked, she scampered over hill and dale, and being attended by a few of her most trusty servants, she at length found a concealment in a covert, where she hid herself till a decent dress could be procured her, in which she escaped to one of the surrounding fortresses.

As soon as the news of the landing of the Turks was brought to Rome, the pontiff sent the cardinal Ippolito, with a chosen body of troops to drive them back. The Turks, however, were apprised of his coming, and made off with all possible speed; and the cardinal had the triumph of carrying his beloved Julia back with him to Fondi.

She was represented, in sculpture and painting, under the figure of the morning star.

MEMOIRS OF MADAME ROLAND.

It is a task not less painful than difficult to *abridge* the memoirs of this admirable woman, the heroine of the French revolution, and the martyr of liberty, to rob them of those graces, that spirit and interest, that glow through every page, and awaken in the heart of the reader the most affecting and elevated sentiments.

She was born in an obscure station, the daughter of Gatien Philpon, an artist, and of Margaret Bimont, his wife, who,

with a small fortune, brought him a charming figure, and a 'celestial mind.' The eldest of six children, to whom she had been a second mother, she resigned, at six and twenty, her place to her sister, and married M. Phlipon, whom her parents presented to her as an honest man, whose talents ensured her subsistence, and whom her reason, rather than her heart, accepted. 'It is a proof of wisdom,' observes Madame Roland, 'to be able to contract our desires: enjoyments are more rare than is imagined; but virtue is never without its consolation.'

Madame Roland was the second of seven children, and the only one who survived: her mother frequently remarked, with pleasure, that, of all her children, she alone had never caused her sorrow or regret: her pregnancy and her delivery of this beloved daughter had been equally happy; and had even appeared to contribute towards the re-establishment of her health. The nurse, selected by Madame Besnard, an aunt of M. Phlipon's, in the neighbourhood of Arpajon, to take the charge of the infant, was a healthy and well-disposed woman, much esteemed for the propriety of her conduct in an unhappy marriage with a man of brutal temper. Madame Besnard had not children; her husband stood godfather to their little niece, whom they both loved as a daughter, with constant and invariable affection. Their kindness recompensed the vigilance of the nurse, whose zeal and success procured for her the friendship of the whole family of her charge. Madame Roland preserved through life an affectionate intercourse with her foster-mother, to whose simple and tender tales, of the little incidents and frolics of her infancy, she never failed to listen with patience and pleasure. This good woman never suffered two years to elapse without taking a journey to Paris to visit her foster-child.

The little Manon, for so was she called, was brought home to her father's at two years of age, a lively little brunette, with dark hair falling in graceful ringlets over an animated and glowing face. The prudence and fine qualities of Madame Phlipon soon gave her an ascendancy over the mild and affectionate temper of Manon, whom it was never found necessary to punish, otherwise than by gravely applying to her the title of *Mademoiselle*, which was substituted by her mother, with heart-rending dignity, for kinder and more familiar appellations. Lively without being turbulent, and of a reflective temper, Manon only desired to be employed, while she quickly seized every idea that was presented to her. 'This disposition,' says Madame Roland, 'was turned to so good an account, that I never remember having been taught to read.'—'At four years old the business was in a manner

completed; all that was necessary in future was only to supply me with books, which, whenever they were put into my hands, were sure to engross all my attention; which nothing but a nosegay could divert.'—'Under the tranquil shelter of my paternal roof, I was happy, from my infancy with flowers and books. In the narrow confines of a prison, amidst chains, imposed by the most shocking tyranny, I forget the injustice of men, their follies, and my own misfortunes, with books and flowers.'

The parents of Mademoiselle Philipon availed themselves of her studious turn, to put into her hands the catechisms, with the Old and New Testaments; while she learned with facility every thing which was taught her. Guibol, a painter, whose panegyric on Poussin obtained the prize from the academy at Rouen, frequently visited at M. Philipon's; where he delighted in amusing the little Manon with extravagant and marvellous tales. 'I think I see him now,' says she, 'with a figure bordering on the grotesque, sitting in an armed chair, taking me between his knees, and making me repeat the creed of St. Athanasius; then rewarding my compliance with the story of Tanger; whose nose was so long, that he was obliged, when walking, to twist it round his arm.'

At seven years of age Manon was sent to the parish church to attend catechism, in order to prepare her for confirmation. The children on this occasion repeated, as their weekly task, the epistle and gospel, a portion of the catechism, and the collect for the day. A young priest gave them instructions, and explained to them the question necessary to the subject. The pastors were also sometimes seen among their youthful flock, whom they interrogated respecting the progress they had made. Mr. Garat, the rector of the parish, accosted Manon on one of those days, in order to sound the depth of her erudition, and to display, at the same time, his own sagacity. 'How many orders of spirits are there,' inquired he, with an ironical tone and air, 'in the celestial hierarchy?' 'Though many,' replied the little theologian, with a smile, 'are enumerated in the preface to the missal, I have found, from other books, that there are only nine—angels, archangels, thrones, dominions,' &c. She went on, marshalling the spirits in their proper order, and establishing her reputation, as a chosen vessel, among all the devout matrons in the neighbourhood.

The capacity of Mademoiselle Philipon, and even the neatness and elegance of her appearance, were additional sources of gratification to the pride of her indulgent parents. At the distribution of prizes, at the end of the year, Mademoiselle Philipon appeared without a competitor; her uncle was con-

gratulated on the talents of his niece, and obtained, through her means, greater notice and distinction. The eagerness of Manon to learn, suggested to her uncle the idea of teaching her Latin; while, delighted with a new study, she received his instructions with ardour. At home, masters for geography, for writing, for music, for drawing, were provided for her: she received from her father also lessons in drawing. Amidst these various occupations she still found time for her lessons and her books: rising at five in the morning, when a profound repose reigned throughout the house, she was accustomed to steal softly, regardless of stockings or shoes, with a night gown thrown over her, to the chamber of her mother, in a corner of which, on a table, her books were deposited. In this situation she either read or repeated and copied her lessons, with an assiduity that surprised her teachers. Her diligence and rapid progress rendered her the favourite of her masters; while the interest and pleasure they felt in assisting her; redoubled her industry and attention. Her tutors, at length, flattered by the capacity of their scholar, universally agreed, that their instructions were no longer necessary, and that they ought not to be paid, though they should gladly continue to visit at the house, to converse with their pupil, and, as friends, to behold her progress.

The influence of M. Phlipon over the education of his daughter, was fortunately but slight, as that little was calculated to do mischief. Manon was somewhat obstinate, or rather she did not readily submit to authority or caprice, when her judgment resisted its dictates. Her mother, who had studied a temper, which doubtless she had contributed to form, governed her by reason, or drew her by the cords of affection; nor did she often experience opposition to her will. Her father, who issued his mandates in a higher tone, found them sometimes disputed, and seldom obeyed without reluctance. If, on these occasions, he attempted force, the affectionate and gentle Manon was converted into a lion. More than once, during the operation of a whipping, she bit the thigh across which she was laid, protesting with violence, against a chastisement so degrading. One day, being a little indisposed, it was thought proper that she should take medicine. The draught was accordingly presented, and, from its nauseous scent, rejected with abhorrence: Madame Phlipon tried to overcome the repugnance of her daughter, and, by her expostulations, inspired her with the desire of obedience. But, her senses still revolting, the effort proved vain. M. Phlipon, on hearing what had passed, put himself in a rage, and, ascribing to stubbornness the resistance offered to the medicine, had once

more recourse to his remedy of the rod. The resolution of Manon was, from that instant, taken; she determined against a compliance that was to be thus extorted. A violent struggle ensued, followed by new menaces and a second whipping. The mischief was increased: Manon, more ignorant and more resolved, uttered terrible shrieks, and, raising her eyes to heaven, prepared to throw from her the bitter potion. Her gestures indicated her design, and her father, in a transport of fury, threatened a third flagellation. All at once her tears ceased to flow, she sobbed no longer, her passions were concentrated in a single resolution. Fortitude was developed by the extremity of injustice. Turning to the bed-side, and leaning her head against the wall, she presented herself to the rod in silence and meek determination. 'My father,' said she, 'might have killed me on the spot, but he would not have drawn from me a single sigh.' Her mother, dreadfully agitated by the scene, at length drew her husband from the room, and, without uttering a word, put to bed her refractory daughter, and left her to repose. Having returned at the end of two hours, she conjured her, while her eyes were filled with tears, to comply with their wishes. Manon, looking steadfastly in the face of her mother, made an extraordinary effort, and swallowed the medicine at a draught. In a quarter of an hour it was, however, thrown back; a violent paroxysm of fever ensued, for the cure of which it was necessary to have recourse to others. Mademoiselle Phlipon was, at this time, but little more than six years of age. After relating this anecdote, she then observes: 'I experienced the same inflexible firmness that I have since felt on great and trying occasions; nor would it at this moment cost me more to ascend undauntedly the scaffold, than it then did to resign myself to brutal treatment, which might have killed, but could not conquer me.' This anecdote is related at large, as an affecting lesson to parents and tutors.

The conduct of his daughter seemed to have produced on M. Phlipon its proper effect. From that instant she never received another blow, nor did he even undertake to control her: on the contrary, he caressed her frequently; taught her to draw; took her out to walk; and treated her with a kindness that ensured her respect and submission. The seventh anniversary of her birth was celebrated as the attainment of the age of reason; when it was intimated to her, that she was expected to follow its dictates. This polite compliment, without increasing her vanity, gave her confidence in herself. The discretion of children is increased by an obligation to its early exercise.

Her father also, perceiving her love of letters, presented her with books; of which, piquing himself on confirming the serious habits of her mind, his choice was curious: Fenelon on the education of females, and Locke on that of children in general, were put into the hands of a student who was herself a child. But this incongruity was not without its benefits. ‘I loved to reflect,’ says this truly admirable woman: ‘I seriously desired to improve myself:—I studied the movements of my mind:—I felt that I had a destination which it was requisite I should enable myself to fulfil. Religious notions began to ferment in my brain, and soon produced a violent explosion.’

After profound meditation, Manon began to think seriously of embracing a new vocation; the idea of parting with her mother had, till this period, never failed to overwhelm with affliction her affectionate and susceptible mind; but now the silence and solitude of a cloister presented a grand and romantic image of sacrifice and seclusion, which seized on her imagination, and captivated her senses. In this disposition of mind, one evening after supper, falling at the feet of her parents, she shed in silence a torrent of tears. Alarmed at this sudden emotion, they earnestly entreated her to explain the cause of her distress; when, in a voice interrupted with sobs, she implored them to send her to a convent—a measure which, however painful to her feelings, her conscience irresistibly demanded. Her excellent mother, much affected at her request, having raised her from the ground, inquired what it was that made her desirous of leaving them; while she observed, at the same time, that they had never refused her any reasonable demand. Manon, in reply, declared it was her wish to communicate, for the first time, in a disposition suited to the solemnity of the occasion. M. Phlipon, having commended her zeal, and expressed his readiness to comply with her desire, she was accordingly placed in a respectable house, of a mild order, in which the education of youth was professed by the nuns. ‘While pressing my dear mother in my arms,’ says she, ‘at the moment of our first separation, I thought my heart would have burst; but I was acting in obedience to the voice of God, and passed the threshold of the cloister, offering up to him with tears the greatest sacrifice I was capable of making. This was the 7th of May, 1765, when I was eleven years and two months old.’ ‘How,’ adds she, ‘shall I recal to my mind, in the gloom of a prison, and amidst commotions which ravage my country, and sweep away all that is dear to me, that period of rapture and tranquillity? What lively colours can express the soft emotions of a young

heart endued with tenderness and sensibility, greedy of happiness, and awakening to the feelings of nature, and perceiving only the Deity ?

The scholars of the cloister were, from the age of six to that of seventeen or eighteen, divided into two classes, which took their meals at separate tables. The capacity and gravity of little Manon secured her, notwithstanding her youth, a place in the first. The regularity of a life which the variety of her studies only diversified, was suited to her active, yet methodical mind : her diligence still left her leisure, while she improved every moment of her time. In the hours set apart for recreation, she was accustomed to retire from the crowd, to read and reflect in some solitary spot. 'Every where,' said she, 'I perceived the hand of the Deity ; in the beauty of the foliage, the breath of the zephyrs, and the fragrance of the flowers. I was sensible of his beneficent care, and I admired his wonderful works.' The majestic sounds of the organ, with the melodious voices of the nuns, chanting their devotions, completed the transport of the young enthusiast. Beside the mass, to which the boarders, in the morning, were regularly conducted, half an hour in every day was consecrated to meditation, to which those only who appeared capacitated to improve it were admitted. This privilege was conferred with zeal upon Mademoiselle Philipon, who, not content with this distinction, earnestly entreated to receive her first communion at the approaching festival of the Assumption. This request, notwithstanding her short residence in the convent, was, with the unanimous consent of her superiors, readily granted. The monk who officiated at the cloister, an upright and enlightened man, whose good sense and mildness of temper softened the austerities of his demeanour, was well fitted for his office. While he directed the pious affections of his new charge to all that was great and sublime in morality, he took a pleasure in developing the germs of virtue, by the instrumentality of religion, without any mixture of its absurd mysticism. Mademoiselle Philipon loved him as a father, and during the three years that he survived, after she had quitted the convent, went regularly to confess to him, from a considerable distance, at the eve of great festivals.

A young novice took the veil soon after the arrival of Mademoiselle Philipon at the convent, whose sensations on this occasion were affecting, mingled, and acute. 'I was myself,' said she, 'the very victim of the sacrifice. I thought they were tearing me from my mother ; and I shed a torrent of tears. With sensibility, that renders impressions so profound, and occasions so many things to strike us, that pass like

shadows before common eyes, our existence never becomes languid. If life be measured by the sentiment which has marked every moment of its duration, I have already lived to a prodigious age.'

At the entrance of Manon into the cloister, it had been determined that she should remain there only a twelvemonth; the time having elapsed, she took leave of her companions, with a promise of frequent visits. Mademoiselle Philipon had completed her twelfth year, and the thirteenth glided away tranquilly under the roof of her grandmother; the quiet of whose house accorded admirably with the tender and contemplative disposition which Manon had brought with her from the convent.

Her grandmother's little library was laid by her under contribution, while the *Philotee* of St. Francis de Sales, and the *Manual* of St. Augustin, became her favourite studies. Delicious aliment for a fervent spirit abandoned to celestial ecstasies! The controversial writing of Bossuet, which, about this period, fell into her hands, furnished fresh food for her mind; while, in defending the faith, they let her into the secret of the objections opposed against it, and led her to investigate the grounds of her belief. This first step gradually conducted her, in a course of years, after having been Jansenist, Cartesian, Stoic, and Deist, to complete scepticism. 'What a route,' observes she, 'to terminate at last in patriotism, which has brought me to a dungeon!' In the intervals of her theological studies, she amused herself with some old books of travels, and mythology in abundance; but the letters of Madame de Sevignee, by their ease, their elegance, their vivacity, and tenderness, fixed her taste.

The year allotted for Mademoiselle Philipon to remain with her grandmother passed away; and she returned to the arms of her excellent mother. Her geography, history, arithmetic, writing, and dancing, were resumed; her father also made her again take up the graver, to which he wished to attach her by the tie of interest, sharing with her, at the end of the week, the profits of some trifling details of the art. But of this occupation she soon became weary; nor did she conceal her disgust. No restraints being imposed upon her inclinations, she quickly threw aside the graver, which she never resumed. For the purpose of digesting what she had heard, she committed to paper, on the succeeding mornings, what had most forcibly struck her in the evening readings, and returned to the book to copy the passage, or to recover the connection. This habit becoming a passion, she borrowed and hired books, which she returned not till she had made their best passages her own.

In this manner she went over Pluche, Rollin, Crevier, the Pere d'Orleans, St. Real, the abbe de Vertot, and Mezeray, the driest of writers, but the historian of her country; with the annals of which she wished to acquaint herself. Her uncle, the ecclesiastic, who had formerly taught her Latin, had improved his situation: he boarded with the first vicar, the abbe le Jay; at whose house Manon, with her parents, was accustomed to spend the evenings on Sundays and holidays. The abbe received his company in a large library, which afforded to Mademoiselle Phlipon a new and delightful resource.

Critical, moral, philosophical, and metaphysical writers, next engaged the attention of our young student; while comparison and analysis became her employment. She had lost her good confessor, the monk of the convent: it was necessary to make another choice. The abbe Morel, who belonged to the parish, was selected on this occasion: with austere principles, the abbe was not wanting in good sense. When informed of the doubts of his penitent, he was eager to put into her hands the apologists and champions of the Christian church. 'Behold me, then,' says she, 'closetted with the abbés Gauchet and Bergier, with Abbadie, Holland, and Clarke, with the rest of the reverend phalanx. I perused them with critical severity, sometimes making notes, which I left in the books when I returned them to my spiritual guide. The abbe inquired, with astonishment, if I had written and conceived these notes! But the most whimsical part of the story is, that from these works I first got an idea of those they pretended to refute, and noted down their titles in order. In this way did the treatise on Toleration, the Dictionnaire Philosophique, Questions concerning the Encyclopædiæ, the Bon Sens of the marquis d'Argens, the Jewish Letters, the Turkish Spy, Les Mœurs, L'Esprit, Diderot, D'Alembert, Raynal, and the System de la Nature, pass in succession through my hands.'

While thus exercising her understanding upon various subjects, the person of Mademoiselle Phlipon approached fast towards maturity.

She made, with her family, a journey to Versailles, and, for one entire week, was a spectator of the court; where her reason was offended by the homage paid to rank, and the exclusive privileges of the great. When asked, by her mother, if she was pleased with her excursion—'Yes,' replied she, 'if it terminate speedily: but should we remain here a few days longer, I shall so perfectly detest the people whom I see, that I shall not know what to do with my hatred.' 'Why, what harm do they do you?' inquired Madame Phlipon. 'They give me a feeling of injustice, and oblige me every moment to

contemplate absurdity.' She recollected Athens, where, without the spectacle of despotism, she might have admired the fine arts; she thought of Greece, and sighed: fancy transported her to the Olympic games, and she lost all patience of being a Frenchwoman. Dazzled by the history of the golden periods of republics, she forgot their storms, their errors, and their crimes; to which she was at length fated to become a victim. 'The sphere of my ideas,' says she, 'continually enlarged. At an early period of my life, my own happiness, and the duties to which it might be attached, occupied my mind; afterwards the love of knowledge made me study history, and turn my thoughts to all that surrounded me; the relation of my species to the Deity, so variously represented, disfigured, and caricatured, next attracted my attention; but the welfare of man, in society, fixed it to a determinate point.'

In all her readings she was the champion of democracy; at Sparta, Agis, and Cleomenes were her heroes, and the Gracchi at Rome. 'I retired,' says she, 'with the plebeians to the Aventine hill, and gave my votes to the tribunes.' She candidly adds—'Now that experience has taught me impartiality, I see, in the enterprise of the Gracchi, and in the conduct of the tribunes, crimes and mischiefs of which I was not then aware.' When present at the spectacle which the capital so frequently afforded, she compared, with grief, this parade and luxury with the abject misery of the degraded populace, who worshipped idols of their own making, and applauded the ostentation for which they paid by the sacrifice of the necessities of life. The dissolute conduct of the court, and that contempt of morality which pervaded all ranks, filled her with surprise and indignation. She perceived not in these excesses the germs of revolution.

Shortly after this Madame Roland's mother died, and such was her grief on this occasion that her life was despaired of. After her recovery, her friend Sophia sent her an epistle by a gentleman, M. Roland de la Platiere, whom she called in her letters a man of merit, and to whom she had talked of her *dear friend* Mademoiselle Phlipon. 'I beheld,' says her *dear friend*, to whom the letter was addressed, 'a man somewhat more than forty years of age, tall, negligent in his appearance, and with that kind of formality contracted by study; but his manners were simple and easy, and, without possessing the polish of the world, they connected with the gravity of a philosopher the politeness of a man of birth. His person was lean, his complexion accidentally yellow; his forehead, sparingly furnished with hair and very open, did not injure the regularity of his features, which, however, it rendered

more respectable than seductive. When he became animated in conversation, or with the idea of any thing that pleased him, an extremely subtle smile, and a lively expression which pervaded his countenance, made him appear quite another person. His voice was masculine, his sentences short, like those of a man whose respiration is not very long. His discourse, full of facts, from a head replete with ideas, occupied the judgment rather than flattered the ear. His language was sometimes poignant, but harsh and destitute of harmony.

During the last eight or nine months, he had several times visited at M. Phlipon's, where, though his visits were not frequent, neither were they short; they appeared to be paid with pleasure. With his frank and instructive conversation, Mademoiselle Phlipon was never wearied, while the attention with which he found himself listened to by a sensible and amiable young woman, interested and gratified his feelings. It was on the eve of his return from Germany that this acquaintance commenced; he was then preparing for a tour into Italy, and, in the arrangement of his affairs, previous to his journey, he chose to deposit his manuscripts with his new and amiable friend, who, should any misfortune happen to the author, was to remain mistress of their disposal. This mark of confidence and esteem was not received without gratitude and pleasure. On the day of his departure, M. Roland; accompanied by Saint-Lette, dined at Mademoiselle Phlipon's. On taking leave, he asked permission to salute his fair friend, a privilege which was not granted without a blush. 'You are happy in departing,' said Saint-Lette to him, gravely; 'but make haste to return, in order to demand another.'

On the return of the traveller, Mademoiselle Phlipon found in him a valuable friend. 'His gravity, his manners, his habits,' said she, 'made me consider him only as a philosopher who existed by reason. A sort of confidence established itself between us, and, in consequence of the pleasure which he experienced in my society, he contracted by degrees the desire of visiting me more frequently.' Near five years elapsed, from the commencement of their acquaintance, before M. Roland declared other sentiments than those of friendship. He was esteemed by the lady more than any man whom she had hitherto known, yet she had remarked an external unsuitability both in the lover and in his family. She told him frankly, that he did her honour in his addresses, to which she would consent with pleasure, had she thought it an advantageous connection for him. She then discovered to him the state of her father's affairs, who had completely ruined himself. 'I had saved,' says she, 'in consequence of the accounts, which

I had at length taken upon me to demand of my father at the risk of experiencing his hatred, five hundred livres of yearly income, which, with my wardrobe, formed the remainder of that apparent affluence in which I had been brought up.' She dismissed M. Roland from thinking of her, as a third person might have done. He, however, persisted, and affected by his disinterestedness, the lady consented that he should disclose his sentiments to her father.

Her father refused M. Roland with harshness, on which his daughter instantly retired to a convent. M. Roland, surprised and distressed at what had passed, continued to write to his respectable friend, as a man who ceased not to feel for her all the sentiments she deserved, but who had been hurt by the conduct of her father. Near six months thus wore away, when he returned, and visited her at the grate, 'where,' says she, 'I still retained the countenance of prosperity.' Having offered to her his hand anew, he pressed her to leave her retreat. 'I reflect,' says she, 'profoundly on what I ought to do. I do not conceal from myself, that a man less than forty-five years of age would not have waited several months to prevail upon me to change my resolution, and I readily allow that this idea had reduced my sentiments to a state in which there was no illusion. But on the other hand, I consider that this offer, so maturely reflected upon, ought to convince me that I was esteemed. In fine, marriage was, as I believed, a severe tie, an association, in which the wife usually charges herself with the happiness of two individuals. Was it not better for me then to exercise my faculties and my courage in this honourable task, than in the retirement in which I lived?' These and other reflections determined her conduct, and she at length became the wife of a worthy man, who understood and prized her value. 'To him,' says she, 'I devoted myself with an excess more enthusiastic than discreet. In consequence of considering nothing but the felicity of my partner, I perceived that something was wanting to the completion of mine. I have not ceased, however, for a single moment, to behold in my husband one of the most excellent of men, and to whom I deem myself honoured to belong. But I have often felt that parity did not exist between us, and that the ascendancy of a predominating character, added to twenty additional years, rendered one of these superiorities too great. If we lived in solitude, I might have many unpleasant hours to pass; if we mixed with the world, I might be beloved by others, and some might affect me too much: I therefore plunged myself into study along with my husband; another excess which had its

inconvenience also, and I accustomed him not to know how to do without me during a single instant.'

In 1789, Madame Roland snatched her husband from the grave, during a frightful malady, from which her cares only could have saved him. She passed twelve days without sleep, and without undressing, and six months in all the anxiety of a perilous convalescence. 'Yet,' says she, 'I was not even indisposed; so much does the heart confer strength, and double our activity.'

The revolution ensued, that extraordinary epoch in human affairs; the friends of liberty and humanity, in the hope of beholding the regeneration of their species, and meliorating the lot of the lower and more unfortunate classes of mankind, rejoiced and triumphed. Respectable, but mistaken transport! Monsieur and Madame Roland gave, by their opinions, offence at Lyons to many individuals, 'who,' observes the latter, habituated to commercial calculations, could not conceive how any one should be induced, through mere philosophy, to provoke and applaud changes, which could only prove useful to others.'

In 1784, they had made the tour of England, and in 1787, that of Switzerland, an interesting account of which has since appeared in the posthumous works of Madame Roland. During these journeys they acquired some valuable and interesting friends. They also visited several parts of France, and had projected a visit to Italy.

Amidst the political struggles of the revolution he was elected a member of the municipality of Lyons: and on the 20th of February, 1791, he arrived with his family at Paris. Madame Roland, who had been five years absent from the place of her birth, and who had watched with a lively interest, the progress of the revolution and the labours of the assembly, whose characters and talents she had anxiously studied, seized this opportunity to attend their sittings. 'Here,' says she, 'I saw the powerful Mirabeau, the only man in the revolution, whose genius could guide the others, and sway the assembly; the astonishing Cazales, the daring Maury, the artful Lameths, and the frigid Barnave. I remarked with vexation a kind of superiority on the side of the court party, which dignified habits, purity of language, and polished manners, cannot fail to give in large assemblies. But strength of reason, and the courage of integrity, the lights of philosophy, the fruits of study, and the fluency of the bar, could not fail to secure the triumphs of the patriots, if they were all honest, and could but remain united.' At Paris they were visited by Brissot, with

whose mind and writings they were already conversant. Brissot introduced to them several of the other members, whose similitude of principles, or zeal for the public good, brought frequently together. It was even agreed that they should meet four evenings in the week in the apartment of Madame Roland, whose lodgings were conveniently situated for the purpose. By this arrangement she became acquainted with the progress of affairs, in which, from her taste for political speculation, and for the study of mankind, she was deeply interested.—‘I knew,’ says she, ‘the part which became my sex, and never stepped out of it. I took no share in the debates which passed in my presence. Sitting at a table, without the circle, I employed myself with my needle, or in writing letters: yet if I dispatched ten epistles, which was sometimes the case, I lost not a syllable of what was passing, and more than once bit my lips to restrain my impatience to speak. What struck me most, and distressed me exceedingly, was that sort of light and frivolous chitchat, in which men of sense waste two or three hours without coming to any conclusion. Taking things in detail, you would have heard excellent principles maintained, and some good plans proposed; but, on summing up the whole, there appeared to be no path marked out, no fixed result nor determinate point, towards which the views of each individual should be directed. Sometimes, for very vexation, I could have boxed the ears of these philosophers, whom I daily learned to esteem more for the honesty of their hearts and the purity of their intentions.’

Robespierre was sometimes of these parties; and when in danger Madame Roland offered him an asylum in her house. Shortly after, the idea was adopted of appointing patriotic ministers, and Brissot and Dumouriez came, on the breaking up of the council, to inform Roland that he was appointed minister for the home department, and to salute him as their colleague. They staid but a few minutes, while they named an hour, in the ensuing day, for Roland to take the oaths. ‘There goes a man,’ said Madame Roland, speaking of Dumouriez, whom she had then seen for the first time, as they went out—‘there goes a man of a subtle mind, and a deceitful look; against whom it will perhaps behove you to be more upon your guard than against any other man whatever: he expressed great pleasure at the patriotic choice he was employed to announce, and yet I shall not be surprised if, on some future day, he brings about your dismissal.’ It appeared to her impossible that Dumouriez and Roland could act long in concert. ‘On one side,’ says she, ‘I beheld integrity and frankness personified, with rigid justice, devoid of all courtly

arts, and of all the dexterous manœuvres of a man of the world. On the other, I fancied I could recognize a libertine of great parts, a determined adventurer, inclined to make a jest of every thing except his own interest and fame.'

For the first three weeks Roland was enchanted with the apparently excellent disposition of the king, to whose professions he gave entire credit. 'Good God!' said his wife to him, 'when I see you and Claviere (one of his colleagues in office) set out for the council with all that delightful confidence, it always seems to me that you are upon the point of committing some egregious folly.' 'I never,' observes she, 'could bring myself to believe in the constitutional vocation of a king, born and brought up in despotism, and accustomed to arbitrary sway.'

Roland excited as much surprise and indignation at court by the simplicity of his apparel, as by the honesty and frankness of his sentiments. He was soon dismissed, but at the revolution of the 10th of August he was recalled to the ministry. The atrocious massacres of September were warmly and eloquently condemned by Roland, which excited the rage of Danton and his party. In the latter period of the administration of Roland, conspiracies and threats succeeded each other so fast, that his friends often pressed him and Madame Roland to leave the hotel during the night. Two or three times they yielded to these entreaties, but, soon tired of this daily removal, they observed, that, if destined to fall, it would be more conducive to public utility and to personal glory, for the minister to perish at his post. They accordingly no longer slept from home. Madame Roland, that she might suffer the same hazard as her husband, had his bed brought into her room; while she kept under her pillow a pistol, not to use for a vain defence, but to save herself, should she perceive them approach, from the outrages of assassins. In this situation she passed three weeks, during which the hotel was twice beset.

At half past five in the evening, six armed men appeared at his house, when one of them read an order of the *revolutionary committee*, by virtue of which they were come to apprehend him. 'I know of no laws,' replied Roland, 'which constitute the authority you mention, nor shall I obey the orders which it issues. If you employ force, I can only oppose to it such resistance as a man of my years is capable of making. But I shall protest against it to the last moment of my life.' 'I have no order,' said the spokesman, 'to use violence. I shall return, therefore, and communicate your answer to the council-general of the commune: in the mean time I will leave my colleagues here.'

It immediately occurred to Madame Roland, that it might not be amiss to denounce, in the most public manner, these proceedings to the convention; either to prevent by that means the arrest of her husband, or to obtain his prompt release. In a few minutes this idea was communicated to Roland, a letter was written to the president, and the courageous wife of the ex-minister was on her way to the convention. Her servant being absent, she left a friend with her husband, and, having stepped alone into a hackney-coach, ordered it to proceed as fast as possible to the Carousal. The court-yard of the Thuilleries, which she swiftly crossed, was filled with armed men. Having arrived at the doors of the outer halls, which were all closed, she found centinels placed at the entrance, who allowed no one to pass, and who sent her by turns from door to door. In vain did she insist on admission; till, as an expedient to overcome the resistance of the sentinels, she determined to affect the language of a disciple of Robespierre. — ‘Citizens,’ said she, addressing them, ‘why in this day of salvation for our country, and in the midst of the traitors from whom we have so much to fear, do you prevent me from transmitting to the president some papers of the last importance? Send at least for an usher to whose care I may entrust my credentials.’

The doors instantly flying open, Madame Roland walked into the petitioners’ hall, where having inquired for an usher, she was desired by a sentry to wait for some moments, till one should come out. A quarter of an hour had elapsed, when she perceived Ross, (a Scotchman, usher to the convention) of whom she solicited permission to appear at the bar, and to plead the cause of Roland as connected with the public weal. Ross, conceiving at once the subject of the letter, of which he took charge, and the impatience which the writer must necessarily feel, requested that the paper which he carried in, and laid on the table, might be read without delay. An hour passed heavily away, while Madame Roland paced backwards and forwards, her eyes cast towards the door of the hall, which was several times opened and closed by the guard. A dreadful noise from time to time assailed her ears. Ross at length appeared. ‘Well!’ inquired the wife of the ex-minister, with breathless impatience. ‘Nothing has yet been done. An indescribable tumult prevails in the assembly. Some petitioners, at this moment, demand at the bar the confinement of the *twenty-two*: I have just assisted Rabaud in getting out unseen. Several others are making off; nor can any one say what may be the event.’ ‘Who is president?’ ‘Herault Schelles.’ ‘Ah! my letter will not be read. Send to me some member

with whom I may speak a few words.' 'Whom shall I send?' 'Indeed I am little acquainted, or have little esteem for any of them, excepting those who are proscribed. Tell Verginaux I wish to see him.'

Ross went in search of him. At the end of a considerable period, Verginaux appeared, and talked with Madame Roland for seven or eight minutes. He then went back to the hall, and again returned. 'In the present state of the assembly,' said he, 'I dare not flatter you; you have no great room to hope. You may obtain, if you get admission to the bar, a little more favour as a woman; but the convention is no longer able to do any good.' 'It is able to do any thing it pleases,' replied Madame Roland, 'with quickness; the majority of Paris only desire to know how they ought to act. If I am admitted to the assembly, I will venture to say what you could not utter without exposing yourself to impeachment. As to me, I fear nothing; and if I cannot save Roland, I will speak some home truths, which will not be altogether useless to the republic. Inform your worthy colleagues of my desire; a courageous sally may yet have an effect, it will at least serve to set a great example.'

'I was indeed,' says she, 'in that temper of mind which imparts eloquence; warm with indignation, superior to fear, my bosom glowing for my country, the ruin of which I foresaw; every thing dear to me at stake; feeling strongly, expressing those feelings fluently, and too proud not to utter them with dignity, I had the most important interests to discuss, possessed some means of defending them, and was in a very singular situation for doing so with advantage.' 'But at any rate, said Verginaux, 'your letter cannot be read for some hours; think what a tedious time you will have to wait!' 'I will go home, then, to know what has been passing there, and will immediately return: you may tell our friends that this is my intention.' 'Most of them are absent: they behave with courage when they are here; but they are deficient in assiduity.' 'That, alas! is but too true.'

Madame Roland, quitting Verginaux, flew to Louvet's, whence, having left a note to inform him of what was passing, she threw herself into a coach, and ordered home. The wretched horses not keeping pace with her feelings, and some battalions of national guards impeding the way, she jumped out of the coach, which she discharged, and, rushing through the ranks, hastened forwards. Having reached her house, the porter whispered her that Roland was at the landlord's at the bottom of the court. Thither she immediately hastened, and there she learned, that the bearers of the warrant, not being

able to procure a hearing at the council, and Roland persisting in protesting against their orders, had, after demanding his protest in writing, withdrawn themselves; in consequence of which Roland had retired through the back door. Being found by his wife at the second house in which she sought him, she informed him of what she had done, and the measures she meant to pursue,

From the solitude of the streets she perceived that it was late; she prepared nevertheless to return to the convention, without recollecting her recent illness, which demanded quiet and repose. On approaching the Carousal, she found the sitting was at an end; from which she augured the subjugation of the assembly. A few men still remained at the gate of the national palace: 'Citizens,' said she to some *sans culottes* collected round a cannon, 'has every thing done well?' 'O! wonderfully: they embraced each other, and sang the *Marseillois* hymn, there, under the tree of liberty.' 'What, then, is the right side appeased!' 'Faith! it was obliged to listen to reason.' 'And what of the committee of twelve?' 'It is kicked into the ditch.' 'And the *twenty-two*?' 'The municipality will have them taken up.' 'Aye, but *can* the municipality?' 'Why, body o' me, is not the municipality the sovereign? It is high time it should, to set those b——s of traitors to rights, and support the commonwealth.' 'But will the departments be pleased to see their represensatives—' 'What are you talking about? the Parisians do nothing but in concert with the departments: they said so to the convention.' 'Was there any want of primary assemblies on the 10th of August? Did not the departments then approve what Paris did? They will do so now: it is Paris that is saving them.' 'Or rather say, it is Paris that is ruining itself.'

While concluding this dialogue, she crossed the court, and returned to the coach which waited: 'You will set me down,' said she, 'at the galleries of the Louvre.' There she meant to call on a friend, and concert with him the means of Roland's safety. Pasquier had retired to bed: he rose; and Madame Roland submitted to him her plan. It was agreed that they should meet the next day. She stepped into her coach, and was proceeding home, when she was stopped by the sentry who stood on his post. 'Have a little patience,' said the coachman in a whisper, turning round on his seat; 'it is the custom at this time of night.' The serjeant advanced and opened the door: 'Whom have we here?' 'A woman.' 'Whence come you?' 'From the convention.' 'It is very true,' said the coachman, as if he feared her assertion would need confirmation. 'Whither are you going?' 'Home.'

'Have you no bundles?' 'None, as you may see,' 'But the assembly is broken up?' 'Yes; to my sorrow, for I had a petition to present.' 'A woman, at this hour! it is very strange; very imprudent.' 'It certainly is not a very common occurrence; nor is it with me a matter of choice: I must have had strong reasons for it.' 'But, madam, *alone!*' 'How, sir, *alone!* Do you not see that I have *innocence* and *truth* for my companions? what would you have more?' 'Well, I must be content with your reasons.' 'You are quite right,' in a gentle tone, 'for they are good ones.'

Having at length reached her house, she had ascended eight or ten steps, when a man, who was close behind her, and who had slipped in unperceived by the porter, begged her to conduct him to citizen Roland. 'To his apartment, with pleasure, if you have any thing advantageous to impart; but to *him* it is impossible.' 'I came to let him know, that they are absolutely determined on confining him this very evening.' 'They must be sagacious if they accomplish their purpose.' 'I am happy to hear it, for it is an honest citizen to whom you are speaking.' 'Well and good,' replied she, as she proceeded up stairs, perplexed what opinion to form.

'I may be asked,' says she, 'why, under such circumstances, I returned to the house. Nor is the question irrelevant. I have a natural aversion to every thing inconsistent with the grand, bold, and ingenious proceedings of innocence: an effort to escape from the hand of injustice, would be to me more painful than any thing it could inflict. During the last three months of Roland's administration; our friends often urged us to quit the hotel; but it was always contrary to my inclinations.

It was incumbent on the minister to be at his post; for there his death would cry aloud for vengeance, and prove a lesson to the republic. It was possible to reach his life when abroad, with equal advantage to the assassins, less benefit to the public, and less glory to the victim. Such reasoning will be deemed absurd by those who prefer life to all things; but he, who in a period of revolution sets any value on existence, will set none on virtue, his honour, or his country.'

Having, on her return home, quieted the fears of her family, she took up a pen for the purpose of writing a note to her husband. Scarcely had she seated herself at the desk, before she was disturbed by a loud knocking at the door. It was about midnight. A numerous deputation of the commune appeared, and inquired for Roland: 'He is not at home.' 'But where can he be?' said a person who wore an officer's gorget: 'when will he return? You are acquainted with his habits, and doubtless can judge of the hour of his return.' 'I

know not whether your orders anthorise you to ask such questions; but this I know, nothing can compel me to answer them. As Roland left the house while I was at the convention, he had it not in his power to make me his *confidante*. This is all I have to say.

The party withdrew, much dissatisfied, leaving a sentry at the door of Madame Roland's apartment, and a guard at that of the house. Overcome with fatigue, and determined to brave the worst, she ordered supper; and, having finished her letter, and entrusted it to the care of a faithful domestic, she retired to rest. She slept soundly for about an hour, when she was awakened by a servant, and informed that some gentlemen of the section requested her to step into the adjoining room. 'I understand what it means,' replied she calmly: 'go, child; I will not make them wait.' Having sprung from the bed, she was dressing, when her maid came in, and expressed her surprise that she should be at the pains of putting on more than a morning-robe: 'When people are going abroad,' replied she, 'they should at least be decent.' The poor woman, looking in the face of her mistress, burst into tears. Madame Roland walked into the next apartment. 'We come, *citoyenne*, to take you into custody, and to put seals upon your property.' 'Here,' said a man, taking out of his pocket a warrant from the revolutionary committee, which ordered the wife of Roland to be committed to the Abbaye, without specifying any motive for her arrest. 'I have a right to tell you,' said she, 'like Roland, I know nothing of your committee; that I will not obey its orders; and that you shall not take me hence unless by violence.' 'Here is another order,' said a little hard-featured man, in a hasty and commanding tone of voice, reading to her one from the commune; which also directed, without specifying any charge, the commitment of Monsieur and Madame Roland. The latter deliberated whether she should still resist, or resign herself into their hands. She had a right to avail herself of the law which prohibits nocturnal arrests; and, if the law by which the municipality were authorised to seize suspected persons were urged, to retort the illegality of the municipality itself, cashiered and created anew by an arbitrary power: But *law* was become no more than an empty name to cover oppression and abuses; and had she compelled these men to resort to force, she justly dreaded their brutality, and the indignities to which she might expose herself.

'How do you mean to proceed, gentlemen?' said she. 'We have sent for a justice of peace of the section; and you see here a detachment of his armed force.' The justice of the

peace arrived, and put his seal upon every thing, even on the drawers which contained the linen. One of the men insisted on the *piano-forte* being sealed up also; but, on being informed it was a musical instrument, he drew out a rule and took its dimensions, as if he designed it for a particular place. Madame Roland asked leave to take out the clothes of her daughter, and made up a small packet of night-clothes for herself. During these transactions, fifty or a hundred people passed backward and forward, completely filling the apartments: persons malevolently disposed might, without difficulty, have deposited or have carried any thing away. The officer not daring to lay his commands upon this crowd, gently requested them to withdraw; but their places were soon occupied by new comers. The prisoner, sitting down at her bureau, wrote to a friend concerning her situation, with a recommendation of her daughter to his care. She was folding up the letter, when the officer informed her it was necessary that he should see what she had written, and know to whom her letter was addressed. 'I have no objection to read it to you, if that will satisfy you.' 'No, it will be better to let us know to whom you are writing.' 'I shall do no such thing: the title of my friend is not at present of a nature to induce me to name the person on whom I bestow it.' Thus speaking, she tore in pieces the letter. As she turned from them they gathered up the fragments, in order to seal them up. She smiled at the precaution, the letter being without an address.

At seven in the morning she left her daughter and her domestics, after exhorting them to calmness and patience. 'You have people here who love you,' said one of the commissioners, observing the tears of her family. 'I never had any about me who did not,' replied she, while walking down stairs; from the bottom of which to the coach, drawn up on the opposite side of the street, stood two ranks of armed citizens. She proceeded gravely, with measured steps, while her eyes were fixed on these deluded men. The armed force followed the coach in two files, while the miserable populace, attracted by the sight, stopped to gaze as it passed. '*Away with her to the guillotine!*' exclaimed several women. 'Shall we draw up the blinds?' said one of the commissioners, civilly. 'No, gentleman; innocence, however oppressed, never puts on the guise of criminality: I fear not the eye of any one, nor will I conceal myself from any person's view.' 'You have more strength of mind than many men; you wait patiently for justice.' 'Justice! were justice done, I should not be now in your hands. But should an iniquitous procedure send me to the scaffold, I shall walk to it with the same tranquillity and

firmness as I now pass to prison. My heart bleeds for my country, while I regret my mistake in supposing it qualified for freedom and happiness; but life I appreciate at its due value. I never feared any thing but guilt;—injustice and death I despise.’

Having arrived at the Abbaye, that theatre of massacre and blood, five or six field-beds, with as many men stretched upon them, in a dark and dreary apartment, were the first objects that struck the eye of the prisoner. Her guides made her ascend a dirty and narrow staircase. They came at length to the keeper’s apartment, which was tolerably clean, and where a seat was offered to her. ‘Where is my room?’ said she to the wife of the keeper, a corpulent woman, with an agreeable countenance. ‘Madam, I did not expect you, I have no room as yet; but in the mean time you will remain here.’ The commissioners in an adjoining room gave their verbal orders, which they dared not commit to writing, and which were very severe, and often afterwards renewed. The keeper, an active, obliging, humane man, observed not literally what he was under no obligation to perform. ‘What would you choose for breakfast?’ said he. ‘A little capillaire and water.’ The commissioners withdrew, observing to Madame Roland, that if her husband were not guilty, there could be no occasion for him to abscond. ‘It is so extraordinary,’ replied she, ‘to suspect a man who has rendered such important services to the cause of liberty! Just as Aristides, and severe as Cato, it is to his virtues he is indebted for his enemies. Their fury knows no bounds; let them satiate it on me: I defy its power, and devote myself to death. It is incumbent on *him* to save himself for the sake of his country, to which he may yet be capable of rendering important services.’ An awkward bow was the only answer which these gentlemen, whose confusion was evident, thought proper to make.

The wife of the keeper made some civil observations, expressive of the regret which she felt when a prisoner of her own sex arrived, ‘for,’ added she, ‘they have not all your serene countenance.’ Madame Roland thanked her with a smile; while she locked her into a room hastily put in order for her reception. ‘Well then,’ said she, seating herself, and falling into a strain of reflections, ‘I am in prison.’ The moments that followed, she declares she would not have exchanged for those which might be esteemed by others as the happiest of her life. Her situation rendered her sensible of the value of integrity and fortitude, united with an approving conscience. ‘I recalled the past to my mind,’ says she; ‘I calculated the events of the future. I devoted myself, if I

may say so, voluntarily to my destiny, whatever it might be: I defied its rigour, and fixed myself firm in that state of mind, in which, without giving ourselves concern for what is to come, we only seek employment for the present.' But this tranquillity in regard to her own fate extended not to that of her country and her friends. She waited for the evening paper, and listened with extreme anxiety to every noise in the street. She wished to ascertain what portion of freedom was yet left to her. 'May I write? May I see any body? What will be my expenses here?' were her first questions. The keeper informed her of the orders he had received, and how far he could venture to evade or modify them. She wrote to her faithful maid to come to see her; but it was agreed that this indulgence should be kept a secret.

The first visit she received was from Grandpre, on the day of her arrival. 'You shall write to the assembly,' said he; 'have you not yet been thinking of it?' 'No; and now you remind me of it, I do not see how I shall be able to get my letter read.' 'I will do all I can to assist you.' 'Very well; then I will write.' 'Do so: I will return in two hours.' He departed, and Madame Roland took up her pen to address the national convention. She complained of the treatment she had received, remonstrated respecting the injustice and illegality of the proceedings, and demanded justice and protection in a high tone.

Here was Madame Roland immured in a small dirty chamber. She however arranged her apartment in the best manner, and in the morning sat down to read Thompson's Seasons. While thus employed, she heard the town in a tumult, and the drums beating to arms. She could not help smiling at the contrast. 'At any rate,' said she to herself, 'they will not prevent me from living to my last moment more happy in conscious innocence, than my persecutors with the rage that animates them. If they come, I will advance to meet them, and go to death as a man would go to repose.'

A multitude of new victims being brought to the Abbaye, Madame Roland was informed she must change her situation, as her chamber would contain more than one bed. To be alone, she was obliged to be confined in a small closet, the window of which was over the sentry, who guarded the prison-gate. *Who goes there? Kill him! Guard! Patrole!* called out in a thundering voice, were the sounds that annoyed her through the night. The houses were illuminated, and from the number and frequency of the patrols, it was easy to infer some commotion. She arose early and employed herself in making her bed, cleaning her little room, and in rendering her

person, and every thing around her, as neat as it was in her power.

She had listened impatiently to hear the bolts of her door drawn back, that she might ask for a news-paper. She read in it the decree against the twenty-two: the paper fell from her hands, while she exclaimed, in a transport of grief, 'Farewell, my country! sublime allusions, generous sacrifices, hope and happiness, farewell!' A sullen indignation succeeded in her mind to these emotions; indifferent to what concerned herself, and almost hopeless for others, she waited for events with curiosity rather than concern.

Grandpre had for eight days in vain endeavoured to obtain of the assembly the reading of Madame Roland's letter, while her section was unremitted in attempts to resist arbitrary imprisonments. In the mean time this excellent woman confined herself to bread and water, in order to relieve those miserable wretches that surrounded her.

On the 24th of June an administrator arrived at the prison, and ordered Madame Roland to be set at liberty. Driving home, with the intention of leaving there a few things, and then proceeding to the house of the worthy people who had adopted her daughter, she jumped lightly from the coach, and flew, as on wings, under the gateway. 'Good morrow, Lammarre,' said she to the porter, cheerfully, as she passed. She had scarcely proceeded up four or five stairs, when she heard herself called by two men, who had kept close behind her. 'What do you want?' said she, turning round. 'We arrest you in the name of the law.' Her feelings, at this moment, may be easily conceived. She desired the order to be read to her, and taking an immediate resolution, stepped down stairs, and walked hastily across the yard. 'Whither are you going?' 'To my landlord's, where I have business; follow me thither.' The mistress of the house opened the door with a smile. 'Let me sit down and breathe,' exclaimed Madame Roland, 'but do not rejoice at my being set at liberty: it is only a cruel artifice: I am no sooner released from the Abbaye than I am ordered to St. Pelagie. As I am not ignorant of the resolutions entered into of late by my section, I am determined to put myself under its protection, and I will beg you to send thither accordingly.' The landlord's son, with all the honest indignation of youth, immediately offered to go. (On which account, he was dragged to the scaffold, and his father died of grief.) Two commissioners from the section returned with him, desired to see the order, and made to it a formal opposition. They afterwards begged Madame Roland to accompany them to the mayor, where they

were going to assign the reasons of their conduct ; a request which she could not refuse.

This effort however was of no avail. An inspector of the police attended to carry her to prison, when she asked this very natural question :—‘ After having been set at liberty at one o’clock, because *there was no evidence against me*, I should be glad to know how I could become a *suspected person* in my way home from the Abbaye, and thus give cause for a new detention ?’ One of the administrators, not less stupid than awkward, confessed, in a magisterial tone, that the first arrest was illegal, and that the prisoner had been enlarged, that she might be afterwards taken according to the forms of the law. This avowal opened to Madame Roland a field of which she was about to avail herself : but tyrants, even when they suffer the truth to escape them, refuse to hear it from others, or to abide by its consequences. Perceiving that expostulations would be vain, she suffered herself to be conveyed to the prison of St. Pelagie.

While a note was taking of the entrance of the prisoner, an ill-looking man began to examine the bundle which contained her night-cloathes, with apparent curiosity. On her expressing indignation at this impropriety, he was ordered to desist. ‘ Twice a-day,’ says she, ‘ was I doomed to see the horrible countenance of this man, who was turnkey of the corridor in which I was lodged.’ She was asked if she chose a room with one or two beds. ‘ I am alone, and want no company.’ ‘ But the room will be too small.’ ‘ It is all the same to me.’ Upon inquiry, it was found they were all full ; Madame Roland was therefore conducted to a two-bedded room, six feet by twelve, so that with two small tables and two chairs, it was sufficiently crowded. She was then informed, that she must pay the first month’s lodging in advance, fifteen livres for one bed and double this sum for the two.

Her courage sunk not under these new trials, and the refinement of cruelty which had attended her removal from the Abbaye, filled her with indignation. She divided her days with a certain kind of order. Reading and drawing were her principal amusements. It is impossible to withhold our respect from a mind, that, rich in its own resources, could calmly pursue its course, in a situation like that in which this deserving woman was so unworthily placed. The wing of St. Pelagie, appropriated to female prisoners, was divided into long and very narrow corridors, on one side of which are the cells. Under the same roof, and upon the same line, separated only by a thin plaster, did the respected wife of the virtuous Roland dwell in the midst of murderers, and women of ill fame : by her

side was one of those wretches who make a trade of seduction, and a sale of youth and innocence: above her was a woman who forged assignats, and, with a band of savages to which she belonged, tore in pieces upon the highway an individual of her own sex. The door of each cell was secured on the outside with an enormous bolt, and opened every morning by a man who stared indecently into the room, to see whether the prisoners were up or in their beds. The inhabitants of the cells then assembled in the corridor, upon the staircases, or in a damp and noisome room. Their distance from the lodging of Madame Roland was insufficient to preserve her ears from the contamination of the grossest obscenities. Nor was this all; the wing in which the men were confined, had windows which fronted those of the women, the consequences of which, among persons of such a description, may be easily conceived.

At last oppression had filled the corridor with women in whose society Madame Roland could remain without shame. There she found the wife of a justice of the peace, whose neighbour ascribed to her uncivic expressions. There also was the wife of the president of the revolutionary tribunal; and there was Madame Petion. 'I little thought,' said Madame Roland, accosting her, 'when I was sharing your uneasiness at the *Mairie*, (the residence of the mayor) on the 10th of August, (1792) that we should keep our sad anniversary at St. Pelagie; and that the fall of the throne would lead to our disgrace.'

It was about this period that, to divert the vexation of her mind, she determined on writing a narrative of her life. 'He who dares not speak well of himself,' says she, 'is almost always a coward, who knows and dreads the ill that may be spoken of him: and he who hesitates to confess his faults, has neither spirit to vindicate, nor virtue to repair them.'

At the end of five months, and after the two-and-twenty deputies were condemned to the scaffold, Madame Roland considered theirs as a presage of her own fate. Though resigned to death, she felt repugnant at becoming a spectacle to the savage curiosity of a ferocious multitude. Under this feeling she caused laudanum to be procured for her, that she might remain mistress of her own destiny. 'It was not,' said she to a friend, who reproved her on this occasion, 'my intention to depart at that moment, but to procure the means of doing so, when it should appear to me that the most proper period was arrived. I wished to pay homage to truth, as I well knew how, and then to take my departure immediately before the appointed ceremony. I thought it noble thus to disappoint my tyrants. It seemed to me, that there was a

degree of weakness in receiving the *coup-de-grace* when I could give it to myself, and in exposing myself to the insolent clamours of madmen, as unworthy of such an example, as incapable of deriving from it any advantage.'

She however made no use of the resource she had provided, being persuaded by her friends that her execution might prove useful to her country. She beheld its approach with unaffected tranquillity. She suffered her hair to be cut off, and her hands to be bound, without a murmur, or a complaint. She traversed Paris amidst the insults of the populace, and received death with heroic firmness. She seemed even to experience a degree of pleasure in this last sacrifice to her country. She expressed, in dying, a wish to transmit to posterity the new and extraordinary sensations which she experienced in her road from the *Conciergerie* to the *Place de la Revolution*. For this purpose when at the foot of the scaffold, she demanded pen and paper, which were refused to her. Her last moments are thus described by Riouffe, who was detained in the *Conciergerie*, when Madame Roland arrived there:--

'The blood of the twenty-two was not yet cold, when citizeness Roland was brought to the *Conciergerie*: aware of the fate that awaited her, her peace of mind remained undisturbed. Though past the prime of life, she was still a charming woman; her person was tall and elegantly formed, her countenance animated, and very expressive; but misfortune and confinement had impressed on her aspect traces of melancholy, which tempered its vivacity. In a body moulded by grace, and fashioned by a courtly politeness, she possessed a republican soul. Something more than is generally found in the eyes of women was painted in hers, which were large, dark, and full of softness and intelligence. She often spoke to me at the gate with the freedom and firmness of a *great man*, while we all stood listening round her in admiration and astonishment. Her conversation was serious without coldness, and she expressed herself with a correctness, a harmony, a cadence, that made her language a sort of music, with which the ear was never cloyed. She spake not of the deputies who had suffered death but with respect, and yet without effeminate compassion: she even reproached them for not adopting measures sufficiently strong. She generally stiled them *our friends*, and often sent for Clavieres for the purpose of conversing with him. Sometimes her sex recovered its ascendancy, and it was easy to perceive, that conjugal and maternal recollections had drawn tears from her eyes. The mixture of fortitude and softness served but to render her the more interesting. The woman who waited on her, said one day to me, 'Before you,

she summons all her courage, but in her own room she sometimes stands for three hours together, leaning against her window and weeping.' The day on which she was called up to be examined, we saw her pass with her usual firmness, but when she returned, it was not with dry eyes; she had been treated with harshness, and questions had been put to her injurious to her honour. In expressing her indignation, she had not been able to suppress her tears. A mercenary pedant coldly insulted this admirable woman, celebrated for the excellency of her understanding; and who at the bar of the national convention had, by the graces of her eloquence, compelled even her enemies to admire her in silence. She remained a week at the Conciergerie, where her gentleness endeared her to all the prisoners, who sincerely deplored her fate. On the day of her condemnation, she was neatly dressed in white, her long black hair flowing loosely to her waist. She would have melted the most savage nature, but these monsters were without hearts. Her dress was chosen not to excite pity, but as a symbol of the purity of her mind. After her condemnation, she passed through the wicket with a quick step, bespeaking something like cheerfulness, and intimating by an expressive gesture that she was condemned to die. She had for the companion of her fate a man, Lamarche, director of the fabrication of assignats, whose fortitude equalled not her own. She found means, however, to inspire him with a certain degree of courage; and this she did with a gaiety so cheering, so real, as several times to force a smile in his countenance. At the place of execution she bowed before the statue of liberty, while she exclaimed, '*Oh, liberty! what crimes are committed in thy name!*' She had frequently said that her husband would not survive her; and, soon after, we learned in our dungeons, that her prediction was accomplished. The virtuous Roland killed himself on the public road, thereby indicating his wish to die irreproachable, without endangering courageous hospitality. My heart, though suffering many torments in that horrible abode, felt nothing more severely than the pang occasioned by the death of this woman, *whose fame can never die*. The remembrance of her murder, added to that of my unfortunate friends, will make my mind a prey to sorrow till the latest period of my existence.'

The following character is given of Madame Roland, by M. Champagneux, the intimate friend of her husband:—'During the first twenty-five years of her life, she had read and studied with attention every work of celebrity, both ancient and modern; from the greater number of which she made extracts. She wrote with ease and grace, both in English and Italian;

her thoughts always outstripping her pen and her words. She was mistress of several sciences, and particularly skilled in botany. By her travels she had acquired experience and improvement. She was remarkable for her penetration, her sagacity, and her judgment. In private and domestic life she practised every virtue; her filial piety was exemplary; and, united to a man twenty years older than herself, she made his constant happiness. As a mother, she was exquisitely tender. Order, economy, and foresight, presided over her domestic management; her servants seemed to partake of her excellencies, and served her from attachment and respect, rather than from interest; this was manifested by their affection and courage at the time of her apprehension. The worthy Lecoq, the faithful Fleury, were ambitious of following her to the scaffold: Lecoq succeeded, but Fleury failing, grief at the loss of her mistress threw her into a state of mental derangement: she was dismissed from before the revolutionary tribunal as one insane. She was afterwards protected and sheltered by the daughter of Madame Roland, with whom she mingled her tears and her regret.

At the news of the death of his wife, Roland, in his retreat, fell into a crisis, in which it was believed he would have expired. His senses at length returning, he abandoned himself to despair, and determined not to survive his misfortune. From the fear of exposing to mischief the kind friends who had given him shelter, he resolved on quitting their house for the execution of his purpose. When these respectable friends found every effort vain to dissuade him from his resolution, they deliberated with him on the best means of effecting it. The first idea of this unfortunate husband was to repair privately to Paris, to throw himself into the middle of the convention, to force them to hear truths that might be useful to their country, and afterwards to request death on the scaffold, where his wife had been previously sacrificed. He was induced to abandon a plan so heroic, by considerations which respected his daughter, who, by his legal murder, would suffer the confiscation of her property. He therefore adopted his second plan, that of retiring a few leagues from the house of his female friends, (at Rouen) and dying by his own hand. At six in the evening, November 15th, 1793, he left his asylum, and took the road to Paris. At Bourg-Baudoin, four leagues from Rouen, he entered an avenue leading to the house of citizen Normand, where, sitting down on a bank, he plunged into his breast a sword which he had provided for the purpose. He received his death so composedly, that he was found the next day by some passengers, in the same attitude, sitting and leaning against a tree, as if in a slumber. In his pockets were dis-

covered papers, containing an apology for his life and death, a few prophetic imprecations, and an address to those by whom his body might be found. Eudora, the daughter of M. Roland, became afterwards wife to one of the sons of Champagneux, the faithful friend of her parents.

ELIZABETH TUDOR, QUEEN OF ENGLAND.

Few are unacquainted with the most remarkable events in the life of this great and justly renowned queen ; who, however, as she claims so high a place amongst the most illustrious of her sex, must not be forgotten to be ranked amongst those females who form this selection.

Castiglioni, her Italian master, declared her to be a most perfect mistress of that delightful language, nor was she less versed in all the accomplishments of her time. After the death of king Henry, her father, she was happy in his successor, her brother Edward, who gave to her, for her serene and amiable deportment, the constant appellation of his *Lady Temper*. No longer under the control of her ferocious father, no doubt but the harmony of that temper increased ; and she studied divinity and the classics with delight under the auspices of her royal brother.

She appointed for her tutor Mr. Ascham, who delighted with the happy facility with which she imbibed his instructions, read over with his young pupil the orations of Eschinus and Demosthenes in Greek ; and she not only perfectly understood the language, but made herself mistress of the manners, laws, and customs of the Athenians. Mr. Ascham one day assured bishop Aylmer, that he learned more of the lady Elizabeth than she did of him.

When Mary succeeded to the throne, Elizabeth was not only imprisoned and inhumanly treated by her sister, but often in danger of her life. To find a pretext for this unnatural treatment, Mary affected to believe that Elizabeth held a private correspondence with Henry II. of France. And Elizabeth, recollecting the unhappy fate and execution of her mother, when at one time she expected momentarily to receive sentence of death, requested her sister, if she was to be beheaded, to allow her an expert executioner from France.

But whether from motives of policy or compassion, perhaps both, Philip, the consort of Mary, thought proper to interfere, and towards the latter part of her sister's life, Elizabeth was liberated. Her gratitude to her brother-in-law was energetic ;

she acknowledged him to every one as the preserver of her life, kept his picture by her bedside, and shewed it to all who were admitted there as that of the best of her friends. And notwithstanding his perfidious treatment of her during her reign, she still cherished his picture, it still kept its station in her chamber, and her heart ever felt grateful for his former benefits when she regarded it.

The cautious and politic character of Elizabeth is well displayed in the answer she gave to the Catholic priest, whom her persecuting sister sent to her in order to entrap her. When they began to converse on the grand point of belief amongst the Romanists, transubstantiation, and he asked the princess if she did not verily believe that she partook of the real presence in the Eucharist, she crossed her hands on her bosom, bowed her head, and wittily replied :—

‘Twas God the Word that spake it,
He took the bread and brake it,
And what the Word did make it,
That I believe, and take it.’

Her wit and sprightliness never forsook her; when she visited Oxford, Dr. Humphrey, who was famous for his puritanical principles, after making an elegant speech, drew near the queen to kiss her hand, which she graciously gave him, giving an arch smile at the capacious sleeves of his gown :— ‘Doctor,’ said she, ‘that loose gown becomes you mightily well; it is a pity your notions should be so narrow.’

Pope Sixtus the Fifth, who always gave her the appellation of a woman with a strong head, placed her amongst those persons whom alone he thought fit to reign; one was himself, the other Henry IV. of France.—‘Your queen,’ said he one day to an Englishman, ‘is born fortunate; she governs her kingdom with great happiness; she wants only to be married to me to give the world a second Alexander.’

In her last sickness, when speech had almost failed her, she uttered, with extreme difficulty, her fervent hope in the merits of her Redeemer, adding, that she had long been weary of this miserable life, in which were so many steps of danger and calamity; and turning to the archbishop, who attended her, she laid her head on her right arm, and composed herself quietly to her last sleep: by the motions of her hands and eyes she seemed employed in mental devotion for some time, and then quietly expired about midnight, in the year 1602, in her palace at Richmond, in the same chamber in which king Henry VII. her grandfather died.

MRS. THOMAS.

This lady inherited from her father, who died soon after she saw the light, an unhappy constitution, subject to continual fevers and colds. Some anecdotes respecting the mother of Corinna, (for such was the poetical name by which her daughter was long known to the world) will, no doubt, be amusing to our readers.

Mrs. Thomas, the mother, had been condemned at the age of eighteen to become the wife of a man upwards of sixty. After his death she disposed of two houses, almost all he had to leave her, one in town and the other in Essex, and took a private but decent country lodging. The house where she boarded was that of an eminent cloth-worker in Surry, but the people were disagreeable, illiterate, and unmannerly. Mrs. Thomas attracted the notice of Dr. Glysson, who, observing her appear at church very splendidly dressed, solicited her acquaintance. He was then, in the year 1684, one hundred years of age. He was tall of stature, large boned, his hair as white as snow, and his complexion exquisitely fine. His memory was so surprisingly clear, and his judgment so good, that his company was truly engaging. The last visit he paid Mrs. Thomas, he drew on, with great ceremony, a pair of Spanish leather gloves, embroidered on the tops and backs with gold, and fringed with the same costly material. She could not help desiring to know the history of this extraordinary pair of gloves; he answered, 'I respect them,—for the last time I had the honour of approaching my mistress, queen Elizabeth, she pulled them from her own royal hands, saying, 'Here, Glysson, wear them for my sake.' I have done so with veneration, and never drew them on but when I had a mind to honour those whom I visit, as I now do you; and since you love the memory of my royal mistress, take them, and preserve them carefully when I am gone.' The doctor went home, and died in a few days.

Mrs. Thomas now became acquainted with a conjurer, whom she had invited to visit her, in order to procure amusement. His magical tricks were wonderfully ingenious; but, to prove there were no diabolical dealings, he explained them all to the lady as he played them off before her. Mrs. Thomas, discerning in him a genius which she thought might be improved to better purpose, besought him not to bury his talents in his present avocation. 'Madam,' said he, 'I am now a fiddle to asses, but I am finishing a great work, which will make those asses fiddle to me.' Mrs. Thomas dearly loved to be trusted

with a secret; the doctor saw her failing, but she paid dear for her curiosity. He informed her he was in possession of the philosopher's stone, and that he had actually transmuted a piece of lead he pulled out of his window into gold. She then commanded her daughter to bring a quantity of lead out of the closet, which he took home, and next day he brought her an ingot of gold, of about two ounces in weight; but he said, he wanted money to make more powder. She inquired, how much would be requisite for a stock? he replied, that fifty pounds would in nine months produce a million. She then begged the ingot of him, and finding it was pure sterling gold, which convinced her of his truth, she took fifty pounds out of the hands of her banker, and entrusted it to him.

As the practice of alchymy was at that time forbidden, a small house was taken in the country in the name of the widow; and the doctor and his man boarded with her, while the doctor became a tutor to the little Corinna, teaching her arithmetic, Latin, and the mathematics. The grand operation commenced; but the vitriol furnace requiring the most intense heat for several days, the house took fire, while the family were all in their first sleep, but happily no lives were lost. This was three hundred pounds lost to poor Mrs. Thomas.

One misfortune generally treads on the heels of another: the next Sunday evening, while she was reading to and instructing her little family, a violent report, like a discharge of cannon, was heard. The house being of wood, rocked like a cradle, and the family were all thrown from their seats on the ground. The operator stamped, raved, tore his hair, and cried out he was undone; he ran directly to the athenar, and found the machine split quite in two. Mrs. Thomas's eyes were opened; she discerned the imposture, but told the empyric, with a serene countenance, that accidents would happen, but means might be thought on to remedy them. The doctor imagined she meant to advance more money; but she ordered him to be gone, making him a present of five guineas, lest he might be driven by despair to lay violent hands on himself. It cannot, however, be determined whether this man was not a dupe to his own folly instead of a designing villain.

Mrs. Thomas was ashamed of having wasted her patrimony on the chimerical schemes of a madman; she took a house in Bloomsbury, and by means of a genteel appearance, was supposed to be in good circumstances. The duke of Montague advised her to let lodgings: this she declined, by saying, she never could deal with ordinary lodgers; but added, 'If I knew any family who desired such a conveniency, I would readily accommodate them.' 'I take you at your word,' said

the duke, 'I will become your sole tenant; nay, don't smile, for I am in earnest. I love a little freedom more than I can enjoy at home; and I may come sometimes and eat a bit of mutton, with four or five honest fellows, whose company I delight in.' The bargain was accordingly bound, though it was on a deeper scheme than drinking a bottle; and his grace was to pass for a Mr. Freeman of Hertfordshire. In a few days he ordered a dinner for Jack, Tom, Will, and Ned, good honest country fellows, as he called them: but how surprised was the widow, when she saw the duke of Devonshire, lords Buckingham, Dorset, a certain viscount, with Sir William Dutton Colt! and on her recognizing them, they told her the grand secret, which was the project for the revolution.

MARGARET, SISTER TO CHARLES V.

When the university of Louvain was complaining to this princess, that Luther was endeavouring, by his writings, to overthrow the Christian religion, she asked, 'Who is this Luther?' 'A poor, illiterate monk,' they replied. 'Is he so?' said she; 'then do you, who are so very learned, and so very numerous, write against this ignorant monk, and the world will pay more regard to so many scholars than to one blockhead.'

The fate of this princess in matrimony is very singular; she was affianced to the dauphin, son of Louis XI. But he marrying the heiress of the house of Bretagne, John, the infant of Spain, demanded her in marriage. As she was sailing to that country, she was very near suffering shipwreck. In the midst of the storm, however, she preserved a wonderful gaiety and presence of mind, and merrily composed her own epitaph:

*'Cigit Marget la gente demoiselle,
Q'eut deux maris, et mourut pucelle.'*

'Within this tomb the gentle Marg'ret's laid,
Who had two husbands, and yet died a maid.'

LADY FANSHAWE.

This excellent woman, who was a pattern of conjugal affection, is well deserving of being classed amongst the most illustrious of her sex. The constant companion of her husband, amidst all his dangers and hardships, she never quitted him; and her distress can be better imagined than described, when, after the famous battle of Worcester, on the 2d of September,

1651, the king was missing, nor could she gain any intelligence of her husband. It being, however, slightly rumoured that he had been made a prisoner, lady Fanshawe set off for London; and when she found that her husband was pent up in a narrow room, almost gasping for want of air, she never failed to go at four o'clock every morning, with a dark lanthorn in her hand, all alone, and on foot, from her lodgings in Chancery-lane to Whitehall. She would stand under his window, and call to him softly; and sometimes, while they talked together, the rain would pour down her neck till it ran out at her heels, as she relates in a letter to one of her children.

Going one day to solicit Cromwell for her husband's liberty, he told her to bring him a certificate the next day that he was really ill. Cromwell's physician happened also to be physician to lady Fanshawe's family, and he gave her a very favourable one; and Cromwell was inclined to set him free: but Sir Henry Vane spoke loudly against it, saying, that Fanshawe would not fail to hang every one that sat there, if it was in his power. He was, however, let out upon bail.

They got leave to go to the priory of Ware in Hertfordshire, a happy place, as lady Fanshawe remarks in her letters, for there they heard the news of Cromwell's death. The bond was cancelled, and lord Clarendon told Fanshawe he was a free man.

In 1663, lady Fanshawe accompanied her husband into Spain, where he went in a public situation, and where they were both treated with the respect that was due to their extraordinary talents and virtues.

In their voyage thither, they were attacked by an armed galley belonging to the Turks. The captain had locked lady Fanshawe up in his cabin, where she long called and knocked in vain, till the cabin-boy kindly opened the door for her; bathed in tears, she supplicated the boy to give her his thrum cap and tarred coat, which request, on her giving him half-a-crown, he complied with. Putting them on, and throwing aside her own night-clothes, this heroic woman crept up softly, and stood upon the deck by her husband's side; who, after the Turk had tacked about, caught her in his arms, and said, 'Good God! that love can make this change!' lady Fanshawe being a remarkably delicate female, and rather timid, except on very trying occasions.

MADAME D'EPINAY.

Louise Florence Petronille, the widow of M. L'Alive D'Epinaÿ, was the daughter of a man of distinguished birth,

who, having lost his life in the field of honour, left his daughter but a very slender fortune; as a reward, however, for her father's services, she was given in marriage to one of the richest men belonging to the finance; and she passed the first years of her entry into the great world, in the midst of opulence, and surrounded by all those illusive pleasures with which Paris abounds.

It was during the most brilliant days of her youth and fortune, that she became acquainted with Rousseau: who, according to his usual propensity with all the lovely females of his acquaintance, thought proper to fall in love with Madame d'Epinay, yet, though loaded by her with benefits, he has not failed to calumniate her ungratefully in his confessions.

Young, rich, beautiful, and interesting, the grandeur of her soul was united to her most ardent efforts to repair the errors of a frivolous education; and soon the rare virtues she possessed, gained her that esteem she enjoyed to the most advanced age of life. The most known qualifications in her character, were an unshaken constancy, and a decided resolution to conquer every prevailing weakness, though endowed with the most lively sensibility; and this fortitude strengthened her to endure a long series of grief and sufferings.

For ten years she was afflicted with the most excruciating pangs, and only able to support them by the continual use of opium: she might, as one may say, live and die again by intervals; and in those wherein she breathed from her agonies, she fulfilled the most active duties of the mother and the friend. In the midst of an existence, as fragile as it was painful, she was known to conduct all the affairs of herself and her children; to render service to every one who was happy enough to approach her; to interest herself energetically about all that was passing in the world, in arts and literature, to educate her grand-daughter, as if she had been her sole care; write the best works that were ever penned for the use of young people; work tapestry, write songs, receive her friends, correspond with them, and not fail, for one single day, to perform, with care, the duties of her toilette. It seemed as if, conscious that she died daily, she sought to snatch from death a part of his prey.

Her feelings were exquisite, yet deep and lasting; by learning to check them, they did not shew themselves visibly. In trouble, in sickness, her temper was never affected. Above prejudice, no woman knew so well as herself what the sex owes to public opinion. Although always indisposed, and always at home, she was attentive in adopting the newest fashions.

Madame d'Epinay had no prudery about her; but sensible of the danger of first impressions, she thought that the early habits of a young person could not be too austere.

Her character may be well judged of by the following portrait drawn by herself in 1759, when she was thirty years old:—I am not pretty, neither am I ugly; I am little, slender, and very well made. I have a youthful air, though not blooming; noble, mild, lively, sensible, and interesting. My imagination is tranquil, my wit slow; my understanding just, reflective, though inconsequent. My mind is vivacious, courageous, strong, elevated yet excessively timid. I am sincere without being frank. I have cunning enough to arrive at the end I have in view, but not sufficient to penetrate into the designs of others. I was born tender and sensible; constant and not given to coquetry; but the facility with which I have been known to form connections, and to dissolve them, has given me the reputation of inconstancy and caprice. My vanity, without allowing me to nourish the hope of becoming perfectly wise, makes me yet aspire to the title of a woman of extraordinary merit.

WINIFRED, COUNTESS OF NITHISDALE.

This pattern of conjugal affection was the means of her husband's escape, when he was committed to the tower in 1716; and when she heard of his great anxiety to see her, she came to London from her country residence, though the snow was then so deep that not a stage-coach could make its way, and even the post was stopped.

On her arrival in town, she heard with joy that the wives of those condemned to death, had permission the evening before to take their last farewell of their unfortunate husbands. Lady Nithisdale repaired to the tower, leaning on her two waiting maids, her face covered with a handkerchief, and looking the living image of despair. As soon as she arrived in the apartment where her lord was confined, she persuaded him as he was of the same height as herself, to change clothes, and to go out in the same manner as she had gone in: she added, that he would find a carriage which would convey him to the banks of the Thames, where a boat lay in waiting that would take him on board a vessel bound for France. The stratagem succeeded, lord Nithisdale made his escape, and arrived at three o'clock the next morning at Calais. In two or three hours after, the prisoner was ordered to prepare for

death; but the messenger was not a little surprised to find a woman instead of a man in the apartment. The affair soon took wing, and the lieutenant of the tower consulted the court to know what was to be done with lady Nithisdale; he was ordered to set her instantly at liberty, but she refused to go out till she was provided with clothing suitable to her sex. She soon after joined her husband in France.

CATHARINE I., WIFE TO PETER THE GREAT.

The history of this female, who was exalted from a low station to the imperial throne of Russia, is known to many; it has afforded a fruitful theme to the writer of romance, and every eye wanders over the pages of a life so full of vicissitude, with extraordinary interest. When wedded to Peter, it was not either from the solidity of her judgment or the sprightliness of her fancy, that she gained so firm an ascendancy over the mind and affections of her royal husband; it was from the sweetness, pliability, and equanimity of her temper. His companion in all his wars and expeditions, she alone knew how to assuage the natural ferocity of a temper which at times approached to madness; at her approach, at the sound of her voice, every stormy passion was hushed to repose. Far from abusing this influence, she employed it only for the purposes of mercy and beneficence, and many miserable wretches owed their lives to her intercession.

But once she had nearly fallen a victim to Peter's resentment; she was suspected of an improper intimacy with one of her chamberlains, a very fine young man, of the name of Mons. Peter, in order to satisfy himself of the truth, pretended to leave Petersburg, in order to spend a few days at one of his villas, and while he secretly returned to his winter palace in town, he sent a page with a complimentary message to his wife, as if from the country. By this method he surprised Catharine in an arbour with Mons, his sister, Madame Balke, a lady of the bed-chamber, being stationed without on the watch: the czar struck Catharine a blow with his cane, and without speaking a word, repaired to the apartment of prince Repnin, assuring him that he would make a public example of the empress. Dissuaded against this, after sentencing Mons to lose his head, and sending his sister into Siberia, after she had received the punishment of the knout, he conveyed Catharine, after the execution of her chamberlain, in an open carriage, under the gibbet to which his head was nailed. Without any

change of countenance she said, 'Pity so much corruption should be found amongst courtiers.'

When Catharine succeeded to the empire after the death of the czar, she enjoyed the good will of her people by her mild and condescending behaviour. She reduced the capitation tax, removed the gibbets from public places, and interred criminals who remained unburied: She recalled the exiles from Siberia, and paid all the arrears due to the troops; but, averse to business, she abandoned herself to pleasure: she drank immoderately of Tokay wine, of which she was extremely fond, which aggravated a cancer and dropsy, with which she was afflicted, and took her off in the thirty-ninth year of her age.

Without the smallest pretensions to beauty her person was, nevertheless, engaging; her light hair she dyed black; her form in youth was finely turned and peculiarly delicate, but she grew extremely corpulent as she advanced in years. She was unable to read or write, and her daughter was always obliged to sign her name to all dispatches, &c.

Sensible, good tempered, and ever willing to oblige, Catharine never forgot a benefit. She had been before her marriage protected in the family of Gluck, and when Wurmb, who had been tutor to Gluck's children, presented himself before her, after her exaltation, she said, 'What, thou good man, art thou still alive? I will provide for thee!' and she gave him a handsome pension. Gluck, the pastor, had died a prisoner at Moscow: Catharine did all she could for his distressed family; she pensioned his widow, made his son a page, portioned his two eldest daughters, and appointed the youngest to be her maid of honour.

LADY ESTHER STANHOPE.

This lady, who was niece to the celebrated William Pitt, took a voyage to the Levant during the continental blockade, and inhabited for some time a house in the suburbs of Constantinople. Being very desirous of making a pilgrimage to Jerusalem, she had the misfortune of being shipwrecked near Rhodes. Cast away on a barren rock, she must have perished if an English vessel had not happily appeared in sight the next morning, and which took her on board. After disembarking at Syria, she traversed that country entirely through with Mr. Bruce as her guide, the same gentleman who has lately been tried at Paris. She passed several days in wandering over the ruins of Palmyra, Hieropolis, and in the valleys of mount Liban, her only nourishment being rice and water. Becoming

insensibly accustomed to the abstinence of the Orientals, she was not long before she was as robust as themselves, though she had been of a remarkably delicate and tender constitution. Her last letters to her friends inform them, that she is at the head of three tribes of the Bedouin Arabs, who regard her as a being of a superior order. She is of a delicate and slender make, and a most excellent horsewoman.

MADAME GROTIUS.

When the celebrated and excellent husband of this distinguished woman was condemned to remain in prison for life, she shewed herself worthy of being the wife of such a man. Her affection and enterprise liberated him from the castle of Louvenstein; where, by continual watching she observed that his guards discontinued their usual practice of examining a trunk filled with linen, which was sent every week to be washed at the neighbouring town of Gorcum. Thinking to turn this negligence to some account, she advised her husband to put himself in the trunk, in the top of which she bored some holes, and prevailed upon him to remain in it in prison as long a time as it would take to carry it to Gorcum. This rehearsal having succeeded, she chose a day when the commander of the fortress was absent, paid a visit to his wife, and mentioned, in the course of conversation, that the health of her husband was so impaired that she resolved to send away all his books in a trunk, to prevent his too close application to study. The next day she placed her husband in the trunk, and two soldiers took it up to carry it off to Gorcum. One of them complaining how heavy it was, 'I am sure,' said he, 'there must be an Armenian in it.' (This was the name of a religious faction in opposition to the then government of Holland.) 'Yes,' replied the wife of Grotius, 'there are some Armenian books in it.' The trunk was, however, carried off; but one of the soldiers having some suspicion from the agitation he observed in Madame Grotius, asked for the key of it, which she pretended not to have about her: he then ran to the commandant's wife, and asked her what he should do. She, having no suspicion from what Madame Grotius had told her the day before, ordered him to carry off the trunk and ask no more questions. The important load arrived safe at Gorcum, where Grotius soon quitted his confinement, took a waggon to Valvie, and arrived safe at Antwerp.

Madame Grotius, hearing her husband was safe, owned the whole transaction to the guards. The commandant put her

under close confinement, and instituted a criminal process against her. Some of the judges were of opinion that she should be detained a prisoner instead of her husband; but the states general, to whom this illustrious woman presented her petition, ordered her to be instantly liberated.

In the admirable picture painted by Rubens of the celebrated Grotius, in the possession of the earl of Arundel, he is represented standing near a chest; in allusion, no doubt, to that in which his excellent consort effected his deliverance.

ANNA D'ARFET.

The original name of this beautiful female, who lived in the glorious reign of Edward III., is by many supposed to have been Dorset; it is certain she was of illustrious birth, as a gentleman of the second degree of nobility, named Robert-a-Machin, was not thought worthy by her ambitious and haughty parents of aspiring to her hand; and on a discovery of the mutual passion of Anna and Robert, the latter was imprisoned. On his release he found that his beloved mistress had been compelled to marry a nobleman she disliked, who had carried her to a castle near Bristol. The friends of Machin made his injuries their own, and one of them found means to enter the service of Anna, in the capacity of groom. Under pretence of deriving benefit from the sea air, she frequently took long rides along the shore, and at length found means of escaping with her lover; and she embarked with him in a vessel while a tremendous tempest was coming on, which augmented with the darkness of night. The intended port of France was missed, and the vessel was driven at the mercy of the winds and waves: in the morning they found themselves in the midst of an unknown ocean, and after twelve more anxious mornings they discovered land. This was the first discovery of the island of Madeira, and the place wherein Anna took shelter first with her lover is still called Machico, from his name of Machin. Anna fell sick at finding herself in this hopeless state on an uninhabited island, and soon after expired. Her lover consecrated a chapel, or hermitage, to Jesus the Saviour, in which he deposited her precious remains.

MADemoiselle GAUTIER.

She was first a celebrated actress, and afterwards became a Carmelite nun, having retired from the theatre Francais, in

1726, after having been the most eminent in her profession for ten years. She was tall, finely formed, and her countenance was remarkable for preserving all the bloom and freshness of youth to a very advanced period of life. She was an excellent poet, and painted in miniature in a very superior style. She was reckoned the strongest woman of her time, and there were few men who could be a match for her in wrestling: she sent a challenge to marshal Saxe, who overcame her in a boxing match, but he acknowledged that it was with difficulty, and that no one but himself could have done as much. She has been known to roll up a plate of silver with the same ease as if it had been a wafer.

Mademoiselle Gautier had many lovers; and amongst them the great marshal of Wirtemberg, with whom she took a journey to the court of the duke. This prince had a mistress of whom he was very fond; whether or no Mademoiselle Gautier was superior in personal charms, or whether from a natural caprice and jealousy inseparable from her character, is not known, she treated the favourite in so impertinent a manner that the duke forbade the actress his court.

On her return to Paris her vexation at being thus driven home inspired her with the desire of revenging herself by an open insult. She therefore went *incognito* to Wirtemberg, and keeping herself concealed for some days, she meditated on the means of putting her revengeful scheme in execution.

Having learned that the mistress of the duke was taking an airing in an open carriage, she took one also, to which she had caused to be attached a pair of very mettlesome horses; and passing with wonderful rapidity behind the carriage of her enemy, she tore off the wheel, overturned the calash, drove away like lightning back to the inn she came from, where post horses were stationed ready in waiting, and took her road back again to Paris, in order to avoid the result of this adventure.

Although Mademoiselle Gautier had amongst her numerous train of admirers some very amiable and distinguished men, she yet had no affection for any one of them; but she conceived a violent affection for Quinault Dufresne, an actor possessed of a remarkably fine person, and whose appearance on the stage was always hailed by thunders of applause. Mademoiselle Gautier wished him to marry her, but the fonder she became of him the more indifferent his behaviour was towards her. He would not hearken to her proposals of marriage, and this woman, of so violent and determined a character before she knew what love was, now sunk into a deep and settled melancholy. This created in her mind the first

wish of retiring from the world, and made an entire change in her character.

When once she became an inmate of the convent of the Carmelites she never had any more commerce with the world; never did any victim whose days have been devoted to castigation and penitence, carry Christian humility farther: she thought herself unworthy to be numbered amongst the chaste sisterhood, and whose slights she often had to endure. As Mademoiselle Gautier had ever been a decided favourite with the queen, she was treated with a degree of outward consideration which she by no means aspired to. She took the religious name of sister Augustina, of the order of Mercy: and the wife of Louis was charmed with the honour she did to it by the sentiments of piety and meekness she continually displayed; her majesty kept up a constant correspondence with her, and the night before her death the actress sent the queen a copy of verses of her own composing, expressive of her hopes of eternity, but containing rather too much adulation and flattery to be employed by a dying person.

Mademoiselle Gautier after having been some time professed recovered the usual gaiety and cheerfulness of her disposition, which she continued to preserve to the end of her life, which took place in 1757; her vivacity, however, seemed only to prompt her to greater fervency in the discharge of her religious duties. She became blind for the few last years of her life, but even in this situation she would not allow any one to wait on her; being resolved, as she said, to be a burthen to no one if it could possibly be avoided. The pope had long before this affliction, for what reason no one could divine, given her a brief, or permission, to appear in the parlour of the convent without her veil.

CHARLOTTE CORDAY.

The peculiar enthusiasm and melancholy fate of this unfortunate victim of fanaticism and disappointed love, have caused so much ridiculous panegyric and misrepresentation, that we cannot forbear contradicting the many errors we have read concerning her, as we can fully depend on the veracity of one who was for some time a resident at Caen in Normandy, the place of her birth.

The panegyrists of this misguided young woman describe her as young, rich, and beautiful. Her age was five-and-twenty; certainly not old: but she was neither rich nor beautiful; her father being a gentleman of very small fortune, scarce sufficient to support his family, consisting of two daughters and a son.

Of beauty she possessed but a very small share, being of that pallid unchangeable complexion which, in a Frenchwoman, is reckoned the very contrary of beauty. She was, moreover, tall, and formed on a large scale. There is living now in John-street, Caen, an hair-dresser, at whose shop Charlotte Corday called and waited, the morning she set out on her perilous expedition, till the Paris stage-coach passed by, in which she had taken a place the preceding evening. She had a small bundle under her arm, tied up in a coloured pocket handkerchief. She had lost her lover during these sanguinary times, and amidst the horrors of the revolution, and was never seen to smile afterwards. This, it is supposed, prompted her to the desperate deed she achieved; but Charlotte Corday mistook her object.

Marat was seated in a bath when she entered his apartment: this seems singular; but delicacy in France is but little regarded; could it then be expected from one of Marat's character?

It is said that the *fine colour* in Charlotte Corday's face was never seen to change during the time of her execution: she never had any other colour than that dead white which we remarked above.

The anecdote which has been related of a young Frenchman conceiving a passion for her as she was about to ascend the scaffold, is in some part true; but it was not with her beauty he was struck, as has been recorded; it was the era of enthusiasm, and the desperate action of the female martyr was enough to excite the most romantic passion at that period for the performer.

MARGARET ROPER, DAUGHTER OF SIR THOMAS MORE.

Dr. Knight, in his life of Erasmus, relates the following anecdote of this illustrious female: sentence having been passed on the chancellor, his daughter, as he returned towards the tower, rushed through the populace and guards, threw herself on his neck, unable to utter a word, and, in an agony of despair, pressed him to her bosom. Even the guards, at this affecting scene, shed tears, while the fortitude of their heroic prisoner was severely tried. 'My dear Margaret,' at length, said he, 'submit with patience; grieve not thus for me, it is the will of God, and must be borne.' Then tenderly embracing her, he withdrew himself from her arms. Again, after he had proceeded a few paces, she rushed forwards, and in an agony of sorrow threw herself on his bosom. The

venerable eyes of sir Thomas overflowed with tears, yet his fortitude remained unshaken. Having intreated she would remember him in her prayers, he bade her an affectionate and last farewell.

The cares of Margaret extended to his beloved remains : by her exertions and interest, his body was buried in the chapel dedicated to St. Peter in the précincts of the tower ; and was since removed, according to the wishes of sir Thomas during his life, to the chancel of St. Luke's, Chelsea. His head, after having remained, according to his sentence, for a fortnight on London bridge, was about to be thrown into the Thames, when it was purchased by his daughter, Mrs. Roper. On this account she was inhumanly summoned before the council, when she openly and firmly defended her conduct. Her courage excited the vengeance of Henry VIII., who had her committed to prison, whence, after many vain attempts to subdue her fortitude, she was set free and restored to her family.

In compliance with her request, when dying, the head of her beloved father was interred with her : some say in her arms ; others, and which assertion is more probable, that it was inclosed in a leaden case and deposited on her coffin.

LADY RACHEL RUSSEL.

This illustrious female, who suffered an accumulation of misfortune, was the second daughter of the earl of Southampton, lord high treasurer of England after the restoration of Charles II. An anecdote is related of her, which proves her courage and presence of mind in an age wherein superstition could not be said to be entirely done away.

As she sat reading in her closet, with the door bolted on the inside, the candle and candlestick jumped off the table, an hissing fire ran along the floor, and, after a short time, left some paper in a flame, which with her foot she put into the chimney to prevent any mischief. She then sat down in the dark to ruminate on the event, wondering whence it could proceed. She knew that all her doors and windows were fastened, and that there was no way open into the closet but by the chimney ; but that any thing should come down there to strike the candle off the table in that strange manner, she judged could not be possible. After wearying herself with a thousand different conjectures to no purpose, she rang her bell, and related to her servant in waiting what had happened. He humbly begged her ladyship's pardon, but he had, by

mistake, given her a mould candle with a gunpowder squib in it, which was intended amongst his fellow-servants to make sport on a rejoicing day, which was nigh at hand. Lady Rachel begged he would not be troubled at all about it, for that she had felt no fear, nor any other concern on the occasion, except not being able to find out the cause.

MADAME DE GUERCHEVILLE.

Henry IV. of France, hunting one day in the neighbourhood of the chateau belonging to Madame de Guercheville, when it seems the amorous monarch had purposely led the chase that way, in order to behold a woman of whose charms public rumour had given a very favourable report; he sent her word, that he would, when the chase was over, sup and lodge at her house; and she assured him that every attention should be paid to his comfort and accommodation. The king was highly gratified by so polite an answer: and repairing in the evening to the chateau, he found the hostess attired in the most elegant and costly manner, waiting his arrival at the foot of the grand staircase, surrounded by her vassals. She took a torch from one of her servants, and conducted the king into the best apartment, whence, after respectfully bending her knee, she immediately retired. Henry, who imagined she had only quitted him to give orders for the entertainment of his followers, when supper was served up, sent to request her company: but his messenger informed him that Madame de Guercheville had just entered her carriage, and quitted the house. When he sent to inquire into the motives of this conduct, he was informed, as from the lady herself, that a king, wherever he is, should be master; and with respect to herself, she chose also to be free to act as she pleased. Henry then the next morning returned to Paris, and, though severely disappointed, his esteem and approbation of the lady's conduct rendered him a firm friend to her husband and family ever after.

MADAME DE STAEL HOLSTEIN.

England, the birth-place of liberty, the cradle of freedom, has so long been the refuge of loyalty, independence, and philosophy, that no proof need now be adduced of the fact; yet, if proof were wanting, it would be found in the late residence, in this happy country, of the celebrated Madame de Stael, whose memoirs we now purpose to give. The whole

life of this extraordinary lady, for such she certainly is, may be designated as marked by three distinct, yet curiously coincident eras: descended of a country long proverbial for its freedom; born, educated, and passing her youth in another, where the enthusiasm of liberty went so far as to overturn every social, every moral regulation, so that she is doomed to find them both enslaved by tyranny, and at last to seek safety in one where virtue is certain of protection, where merit is certain of reward, and where genius may, uncontrolled, display her powers.

Madame La Baronne de Stael Holstein is the daughter of two celebrated characters, 'Monsieur Necker,' so famous previously to the French revolution, and Mademoiselle Curchodi de Nasse, a lady once beloved by our celebrated Gibbon, but in whose breast the passion of love gave way to the more sober dictates of the head; his father having objected to the connection from her want of fortune.

Monsieur Necker, in his commercial exertions in Paris, was both a merchant and a banker, and was even for some time a partner with the well-known Louis Texier, then an eminent merchant in London. Indeed, as Madame de Stael herself observes, he might have accumulated a great fortune as a merchant, if he could but have convinced himself that wealth was necessary to happiness; but he often declared that he was never ambitious either of wealth or power.

Soon after his marriage, Monsieur Necker was appointed minister for his native republic at the French court: and such was his disinterestedness, that although he accepted the office, yet he refused the profits attached to it. The appointment, however, gave him rank at the court, and it was from these circumstances that the young Mademoiselle Necker enjoyed all the advantages of education, and of mixing, even in her earliest youth, with all the *beau monde* of Paris.

At the age of twenty-five he became intimate with the celebrated Raynal, and it cannot be doubted that the two friends mutually improved each other; to this connexion we may perhaps also attribute some of Madame de Stael's literary celebrity and distinguished philosophical modes of thinking; as it was impossible she could, with a mind like that which she possesses, participate in such an intercourse without profiting considerably by it.

In 1773, her father was much occupied by his financial writings, and even obtained the prize in that year for his *Eulogy on Colbert*, the former celebrated French minister, which was read at the academy of sciences. In 1776 he visited London, where he made himself so completely master of the

theory of the English funds, that on his return to Paris he was named director of the royal treasury, and in the succeeding year was appointed director general of the finances.

It was happy for Madame de Stael that both she and her parents escaped unhurt from the vortex of the French revolution ; perhaps their safety may in some measure have been owing to her marriage with the baron de Stael Holstein, minister plenipotentiary from the court of Sweden to the French republic, which took place some time about the year 1794 ; before which event, and immediately afterwards, she distinguished herself by several political tracts, and by some advice which she offered to the powers of Europe then in coalition.

Since that period, Madame de Stael has been the victim of political events ; and particularly about 1796, having returned to Paris, she was denounced by Legendre, the butcher, and the well known jacobin, as a person that entertained views hostile to the republic. Her rank, owing to the diplomatic situation of her husband, perhaps preserved her ; but the neutrality which Sweden found it necessary to preserve towards France, obliged her to conceal her sentiments until circumstances should permit their open avowal : accordingly we find that, in July 1796, she had retired to Lausanne, in Switzerland, where she first published her interesting work, *On the Influence of the Passions on Individuals, and on National Happiness*.

This work added much to Madame de Stael's literary fame ; but indeed her former ones did not fail of gaining admirers ; and even Mr. Fox did not disdain to quote her, in a speech in the house of commons, with respect to some observations published by her in 1794.

Madame de Stael must indeed at that time have thought very seriously, for the private life of her parents had been much interrupted by political squabbles, arising from the violent opposition made by many persons at the old French court, to the economical plans of her father ; and in 1788, then only twelve years of age, when Monsieur Necker was exiled by Louis XVI. to the distance of forty leagues from Paris, she accompanied him in his retirement, softening his misfortune, and also in acquiring a philosophical steadiness from his example ; indeed she herself describes him as waiting patiently for the future developement of events, with the same calmness that he exhibited in every crisis, as a man exposed neither to pains of the heart, nor to the upbraidings of a guilty conscience.

Subsequent events had also given her opportunities of exercising that philosophy, particularly in 1789, when her parents were forced to leave her at Paris, under the care of her uncle,

they going off secretly for Brussels in order to avoid the disturbances likely to arise from M. Necker's dismissal. This took place on the 11th of July, only three days before the memorable day of the destruction of the Bastile, the minister of marine bringing her father his order of banishment just as the family was sitting down to dinner with a large party. This dismissal created an alarm in Paris the next day. The terrors of the court were excited, and the attack on the peaceable people in the *Champs Elisees* caused them to arm, when they hoisted a green cockade, the colour of M. Necker's livery, and two days after took the Bastile.

Three days afterwards, Mademoiselle Necker set off from Paris to join her parents at Brussels, where she found them just as they had arrived from their journey, and dressed exactly as they had left the dinner table; and she tells us that his dress, all covered with dust, the strange name which her father had taken not to be recognized, the love she felt for him in his misfortunes, and, in short, all the circumstances of the case, had such an effect upon her, that on her first discovering him in the hall of the inn, she threw herself upon the ground prostrate before him, without regard to the strangers around her.

The intention of Necker, from the first, was to proceed to his native country; but he had chosen the route to Brussels as the shortest for the purpose of quitting France; he therefore set off to pursue his route to Switzerland through Germany, accompanied by the baron de Staël, who was then connected with the family, whilst Madame Necker and her daughter followed at a slower pace; and on their arrival at Frankfort they were stopped by a courier who was actually carrying letters from the king and the national assembly, recalling M. Necker a third time to the office of minister of state. Neither Madame nor her daughter, however, were dazzled by this change of fortune, but followed the gentlemen to Basle, where they joined them, and where Necker determined, though much against his inclination, to return; as he had heard of the events of the 14th of July, and now saw that his first task would be to support the royal authority, in the exercise of which duty he was certain to lose his popularity.

M. Necker appeared, and was adored, but only for a day. His first act was to request mercy to baron Porzenvall, a faithful Swiss officer who had been arrested.—Mercy ill accorded with the frenzy of the people. Necker was loudly abused, and after several months attempting to serve the king and the country he retired; but on quitting Paris, he was arrested by the mob on his way, his life was endangered, and those of his

family, and with difficulty he was released at the express decree of the national assembly. Such is popular favour!!

After those various changes, M. Necker retired to his little family estate at Coppet in Switzerland: and there he was during the residue of his life. At this period Madame de Stael had the misfortune to lose her mother, who during her long illness was particularly partial to music, and engaged some musicians to come every evening, in order that the impression produced by their harmony should soothe her soul by elevated thoughts, and give to her lingering dying moments a tone of peace and melancholy. On the very last day of her life, the instruments were playing in the next chamber, and Madame de Stael, impressed by the contrast between the different characters of some of the airs, and the uniform sombre cast of feeling which her expected decease produced, felt herself softened in an extraordinary manner; when her father coming in, desired her to play upon the piano. After performing several pieces, she began to sing the elegant air in *Edipus et Colonna*, by Sacchini, and in which the cares of Antigonus are so sweetly expressed. No sooner had she expressed this sentiment than her father burst into tears; Madame was obliged to tear herself away; and a few hours afterwards she found him weeping by the side of her dying mother!

Soon after this Madame de Stael, at the earnest intercession of her friends, and even at the earnest solicitation of her father himself, left Coppet to return to Paris, accompanied by her son and daughter; and this was the last time of her seeing him, as he died in 1804. Indeed, she lamented this last separation in very lively terms, although she had on several occasions been necessarily absent from him before this, in her various tours through Germany, &c. both on pleasure and on business.

After some stay at Paris she appears to have returned again to Germany; and there she first began to prepare her notes on that country, which she intended to submit to her father's consideration, and was actually preparing to return to Coppet for that purpose in the year 1804, when on the 18th of April, whilst at Berlin, she received letters informing her of his illness, he then residing during the spring at Geneva, where he was assisted by his niece, a daughter of the celebrated Sausure, a young lady whose pride and joy it was to fulfill all the duties of a daughter in the absence of Madame de Stael.

Before her arrival at Coppet, her father had breathed his last; but she found some solace for her filial grief in collecting his unedited manuscripts, which she prepared for the press,

and presented to the world in the winter of the year of his decease, from the city of Geneva.

From this time until the year 1810, Madame de Stael appears to have been occupied in preparing her recent work on Germnay for the press; and in that year she gave the manuscript for publication to the same bookseller at Paris who had printed her well-known novel of *Corinna*.

The bookseller submitted the work to the censors, and took on himself the responsibility of publication; Madame de Stael repaired herself to Paris, in order to superintend its progress through the press, although the censors, who were numerous, had actually suppressed many parts of the work. Ten thousand copies were then printed off; but just on the eve of publication general Savary, the minister of police, sent a party of *gens d'armes* to the bookseller's house, with orders to destroy the whole of the work; and he even went so far as to place sentinels in order to prevent a single copy from escaping the order of destruction! At the same moment Madame de Stael received orders to give up her original of the work, and to quit France in twenty-four hours. On this she took refuge in England, where her active mind continued employed on works calculated to enlighten and humanize mankind. She died at Vienna a few months ago, leaving one son and one daughter.

This catalogue of illustrious females might be greatly extended; but the examples given will, it is hoped, be sufficient to excite admiration, and to prompt to a laudable emulation. Females are not naturally the weak beings which some men wish to represent them. There is no virtue, whether it be courage, fortitude, perseverance, gratitude, affection, or correct thinking, that ennobles and elevates the character of men, but what has shone with equal lustre in the female sex; and their superiority in wit, delicacy, and imagination, is universally acknowledged. Let then our fair readers contemplate the character and actions of those of their sex, who have rendered themselves the favourites of posterity, and they will find their minds gradually weaned from trivial pursuits, and strengthened against the allurements of forbidden pleasures, and the blandishments of conceited fops.

S K E T C H
OF
THE PRINCIPAL
SECTS OF RELIGION.

CHRISTIANITY (to which Judaism was introductory) is the last and most perfect dispensation of revealed religion with which God hath favoured the human race. It was instituted by *Jesus Christ, the Son of God*, who made his appearance in Judea near 2000 years ago. He was born at Bethlehem, brought up at Nazareth, and crucified at Jerusalem. His lineage, birth, life, death, and sufferings, were minutely predicted by a succession of the Jewish prophets, and his religion is now spread over a considerable portion of the globe. The evidences of the Christian religion are comprised under—Historical testimony, prophecies, miracles, the internal evidence of its doctrines and precepts, and the rapidity of its first propagation among the Jews and the Gentiles. Though thinking men have in every age differed respecting some of the doctrines of this religion, yet they are fully agreed in the divinity of its origin, and in the benevolence of its tendency.

It is a painful truth, that Christianity is of very small extent, compared with those many and vast countries overspread with Paganism or Mahometanism: for, by a calculation ingeniously made by some, it is found that, were the inhabited known world divided into *thirty parts*, *nineteen* of them are still possessed by Pagans, *six* by Jews and Mahometans, *two* by Christians of the Greek and eastern churches, and *three* by those of the church of Rome and Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than five to twenty-five, or one to five. Besides, it was made before New Holland, New Guinea, and various other islands in the Pacific ocean were discovered; how much greater then must the numerical difference now be between the extent of ground possessed by those enjoying the light of the gospel, and that inhabited by those who are still groping in Pagan darkness!

If we regard the *number of inhabitants* on the face of the globe, the proportion of Christians to other religionists is

not much greater ; for, according to a calculation^r made in a pamphlet, published in 1792, entitled, *An Inquiry into the Obligations of Christians, to use Means for the Conversion of the Heathen*, the inhabitants of the world amount to about 732,000,000 ; of whom only about 174,000,000 are Christians, viz. 100,000,000 Roman Catholics, 44,000,000 Protestants, and 30,000,000 of the Greek and eastern churches ; which together do not make a *fourth* part of the whole.

It is not our purpose to examine the history of the Christian church, which presents such frequent struggles of contending sects, many of which are now sunk into oblivion, but merely to notice those who in the present day attract attention.

CATHOLICS.

The *distinguishing* tenets of the Catholic faith are correctly stated in the creed promulgated by pope Pius IV. in 1564, the year after the council of Trent, which was convoked to point out the dogmas of faith against the reformers. .

This creed recognises all the traditions, observances, and constitutions of the church, and admits the scriptures according as the church understands them. It acknowledges seven sacraments, namely, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony ; also, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead ; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls *transubstantiation*.—That there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.—That the *saints* reigning together with Christ are to be honoured and invoked ; and that they offer prayers to God for us, and that their relics are to be had in veneration.—That the *images* of Christ, of the mother of God ever virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.—That the power of *indulgences* was left by Christ in the church.—That the holy, catholic, apostolic Roman church is the *mother* and *mistress* of all churches ; and that the bishop of Rome is successor to St. Peter, prince of the apostles, and vicar of Jesus Christ. Finally, this creed concludes (like most others) in condemning, rejecting, and ana-

thematizing all things contrary thereto, and in holding it as the only true faith, out of which none can be saved.

CHURCH OF ENGLAND.

The church of England broke off from the Romish church in the time of Henry VIII., when Luther began the reformation in Germany. It is governed by the king, who is the supreme head, by two archbishops, and by twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies, so that every prelate has a seat and vote in the house of peers. Dr. Benjamin Hoadley, however, in a sermon preached from this text, 'My kingdom is not of this world,' insisted that the clergy had no pretensions to temporal jurisdictions, which gave rise to various publications, termed by way of eminence, the *Bangorian* Controversy, for Hoadley was then bishop of Bangor. There is a bishop of Sodor and Man, who has no seat in the house of peers; and a late prelate of this see was the amiable and learned Dr. Wilson. —Since the death of the pedantic and intolerant archbishop Laud, men of moderate principles have been raised to the see of Canterbury, and this hath tended not a little to the tranquility of church and state. The established church of Ireland is the same as the church of England, and is governed by four archbishops and eighteen bishops. In the course of the last century disputes have arisen among the English clergy respecting the propriety of subscribing to any human formulary of religious sentiments.

DISSENTERS.

Dissenters from the church of England made their first appearance in queen Elizabeth's time, when, on account of the extraordinary purity which they proposed in religious worship and conduct, they were named *Puritans*. They were greatly increased by the act of uniformity, which took place on Bartholomew-day, 1662, in the reign of Charles II. By this act 2000 conscientious ministers were obliged to quit the established church, whence they were called *Non-conformists*. Their descendants are now known by the name of *Protestant Dissenters*, and rank under the three respectable denominations of Presbyterians, Independants, and Baptists.

SCOTCH PRESBYTERIANS.

The members of the kirk of Scotland are, strictly speaking, the only *Presbyterians* in Great Britain. Their mode of

ecclesiastical government was brought thither from Geneva by John Knox, the celebrated Scotch reformer, and who has been styled the apostle of Scotland, for the same reason that Luther was called the apostle of Germany. Contrary to the Episcopalians, the Presbyterians maintain that the church should be governed by presbyteries, synods, and general assemblies. The title presbyterian comes from a Greek word which signifies senior or elder. In the kirk of Scotland there are fifteen synods and sixty-nine presbyteries. Their doctrine is Calvinistic, and their general assembly is held annually in the month of May at Edinburgh. Dreadful scenes took place in Scotland previous to the final establishment of Presbyterianism in its present form at the revolution, and its confirmation in 1706 by an act of union between the two kingdoms.

SECEDERS.

The Seceders are a numerous body of Presbyterians, whose predecessors first broke off from the established kirk in Scotland about the year 1733, under Ebenezer and Ralph Erskine. But in 1747, a rupture took place amongst this sect. Messrs. Ebenezer and Ralph Erskine, James Fisher, and others, maintained, that there was no inconsistency in Seceders swearing the *Burgess-oath*, administered in several of the royal boroughs of Scotland, which admitted that the established religion was still the true religion. These, on account of this sentiment, were called *Burghers*. On the other hand, Messrs. Alexander Moncrieff, Thomas Mair, Adam Gib, and others, no less warmly contended, that this clause could not be sworn by Seceders, without a renunciation of their testimony; and hence they were denominated *Antiburghers*. This name, however, has never been acknowledged by the society, who designate themselves, *The General Associate Synod*.

INDEPENDENTS.

The Independents, or Congregationalists, deny not only the subordination of the clergy, but also all *dependency* on other assemblies. Every congregation, say they, has in itself what is necessary for its own government, and is not subject to other churches or to their deputies. Thus the *independency* of one church with respect to another, has given rise to the appellation *Independants*; though this mode of church government is adopted by the Dissenters in general.

BAPTISTS.

The Baptists are distinguished from other denominations, respecting the *mode* and *subject* of baptism. They contend that this ordinance should be administered by immersion only, which indeed is enjoined, though not practised, by the church of England. They also assert, that it should be administered to those alone who profess their belief in the Christian religion, and their determination of regulating their lives by its precepts. Some of the learned, however, suppose that the controversy is not so properly, whether *infants* or *adults* should be baptized, as whether the rite should be administered on the profession of our *own* faith, or that of *another's* faith. The Baptists are divided into the *General*, who are Arminians, and into the *Particular*, who are Calvinists.

METHODISTS.

The Methodists in this country form a large part of the community. The followers of Mr. Whitfield (who died in America, 1770, aged 56) are Calvinists, and were warmly patronized by the late countess dowager of Huntingdon.

The Methodists hold the doctrines of original sin, general redemption, justification by faith, the witness of the spirit, and Christian perfection. By their *rules*, each society is divided into smaller companies, called *classes*. There are from twelve to twenty in each class; one of whom, generally a person of more experience than the rest, is styled the *leader*. It is the business of the leader to see each person in his class once a week at least, in order to inquire how their souls prosper; and to meet the minister and the stewards of the society once a week. At this meeting the *stewards* receive what money the leaders have collected in their classes, and judge of any charge brought against a disorderly member. This is termed a *leader's meeting*. A number of these societies united together make what is called a *circuit*. To one circuit, two or three, and sometimes four preachers are appointed, one of whom is styled the *superintendent*; and this is the sphere of their labours for at least one, or not more than two years. Once a quarter, the preachers meet all the classes, and speak personally to each member. Those who have walked orderly the preceding quarter then receive a *ticket*. After the visitation of the classes, a meeting is held, consisting of all the preachers, leaders, and stewards in the circuit. At this meeting, the stewards deliver their collections to a *circuit steward*, and every thing relating to

temporal matters is publicly settled. It is superior to a leader's meeting, and is called a *quarterly meeting*. A number of these circuits, from five to ten, or less or more, according to their extent, form a *district*; the preachers of which meet annually. Every district has a *chairman*, who fixes the time of meeting. This assembly is called a *district meeting*, and has authority to try preachers, examine accounts, and decide on building chapels. The *conference* is the supreme court, and ought to consist of 100 of the senior travelling preachers.

While class meetings consist of twelve to twenty persons, *band meetings* are composed of only four or five of the same sex, and nearly of the same age, who meet to converse freely on spiritual things. *Watch nights* are considered as peculiarly solemn. The service lasts usually from eight to twelve o'clock at night. *Love feasts* are held quarterly. At these meetings, small pieces of cake and water are distributed, a collection is made for the poor, the members who please relate their experience, and the whole begins and ends with prayer and singing.

In Europe and America the Methodists exceed 330,000 members; and, if the regular hearers be added, their number will not be less than 700,000.

MORAVIANS.

The Moravians are supposed to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman, who died 1760. They direct their worship to Jesus Christ; are much attached to instrumental as well as vocal music in their religious services, and discover a great predilection for forming themselves into classes, according to sex, age, and character. Their founder not only discovered his zeal, in travelling in person over Europe, but has taken special care to send missionaries into almost every part of the known world. They revive their devotion by celebrating agapæ, or love feasts, and the casting of lots is used amongst them to know the will of the Lord. The sole right of contracting marriage lies with the elders.

QUAKERS.

The Quakers, in regard to industry, intelligence, and property, constitute a very respectable sect. They first appeared in England about the year 1650. Their founder, George Fox, was confined in the preceding year for having publicly opposed a preacher, who had asserted that the more sure word of prophecy, mentioned 2 *Pet.* i. 19, was the scripture; George

Fox declaring that it was the Holy Spirit : and in the following year, being brought before two justices in Derbyshire, one of them, scoffing at George Fox for having bid him and those about him tremble at the word of the Lord, gave to them the name of *Quakers*, an appellation which soon became and has remained their most usual denomination ; but they themselves have adopted the appellation of *Friends*. They insist mostly on morality, mutual charity, and the love of God. Their religion and worship are simple and without ceremonies. To wait in profound silence for the influence of the Spirit, is one of the chief points they inculcate. The Quakers have places of worship, where they regularly assemble on the sabbath, though sometimes without vocal prayer, or any religious or practical exhortation. They reject water baptism and the Lord's Supper, have no distinct order of ministers, and are firm advocates for the Arminian system of doctrine.

UNITARIANS.

The Unitarian asserts, that Christ had no existence until born of the Virgin Mary, and that, being a man like ourselves, though endowed with a large portion of the divine wisdom, the only objects of his mission were to teach the efficacy of repentance without an atonement, as a medium of the divine favour ; to exhibit an example for our imitation ; to seal his doctrine with his blood ; and, in his resurrection from the dead, to indicate the certainty of our resurrection at the last day.

ARIANS.

The Arians acknowledge that the Son was the *Word*, though they deny his being eternal ; contending, that he had only been created prior to all other beings. Christ, say they, had nothing of man in him except the flesh, with which the *Logos*, or *Word*, spoken of by the apostle John, was united, which supplied the rest.

CALVINISTS.

The Calvinists adhere to the doctrine which Calvin taught at Geneva, about 1540. The tenets of Calvinism are predestination, original sin, particular redemption, irresistible grace, and the perseverance of the saints. These, in the learned world, are termed *the five points*, and frequent have been the controversies agitated respecting them.

ARMINIANS.

The Arminian favours the tenets of Arminius, the disciple of Beza, and latterly an eminent professor of divinity at Leyden, who flourished about the year 1600. His tenets include the five following propositions: 1st, That God has not fixed the future state of mankind by an absolute unconditional decree. 2dly, That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular. 3dly, That mankind are not totally depraved. 4thly, That there is no such thing as irresistible grace in the conversion of sinners. And, 5thly, That those who are united to Christ by faith may fall from their faith, and forfeit finally their state of grace.

ANTINOMIANS.

Those called Antinomians affirm, that the gospel alone is to be preached, and that the elect being saved by the imputed righteousness of Christ alone, good works do not promote our salvation, nor do evil works hinder it.

SWEDENBORGIAN.

The Swedenborgians are the followers of Emanuel Swedenborg, a Swedish nobleman, who died in London 1772. He professed himself to be the founder (under the Lord) of the *New Jerusalem Church*, alluding to the New Jerusalem spoken of in the book of the Revelation of St. John. He denies the doctrine of atonement, or vicarious sacrifice, together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c. His followers are numerous in England, Germany, Sweden, &c., and also in America. They use a liturgy and instrumental as well as vocal music in their public worship.

SANDEMANIANS.

The chief opinions and practices in which this sect differs from other Christians, are, their weekly administration of the Lord's Supper; their love feasts, of which every member is not only allowed, but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service; their kiss of charity used on this occasion, at the admission of a new member,

and at other times when they deem it necessary and proper; their weekly collection before the Lord's Supper, for the support of the poor and defraying other expenses; mutual exhortation: abstinence from blood and things strangled; washing each other's feet, the precept concerning which, as well as other precepts, they understand literally; and community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church, and the unlawfulness of laying up treasures upon earth. They allow of public and private diversions so far as they are not connected with circumstances really sinful: but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

There are many other sects of less consequence, which our limits prevent us from detailing.

COLLECTION

OR

LITERARY CURIOSITIES.

On the Tea Plant.

OF all the vegetable productions of China, the tea plant deserves particular notice, as its leaves afford by infusion a favourite liquor which is used daily among us by people of all ranks and condition.

This shrub which seems to be a species of myrtle, seldom grows beyond the size of a rose-bush, or at most six or seven feet in height. It thrives best in a gravelly soil, and is usually planted in rows upon little hills about three or four feet distant from each other. Its leaves are long, narrow, tapering to a point, and indented like rose or sweet-brier leaves. The shrub is an evergreen, and bears a small fruit containing several round blackish seeds, about the bigness of a large pea, but scarcely one in a hundred comes to perfection. By these seeds the plant is propagated, nine or ten of them being put into a hole together: and the shrubs thence arising are afterwards transplanted into proper ground. They thrive best when

exposed to the south sun, and yield the best tea; but there is a sort that grows without cultivation, which, though less valuable, often serves the poorer class of people.

The Chinese know nothing of imperial tea and several other names which in Europe serve to distinguish the goodness and price of this fashionable commodity. In fact, though there are various kinds of tea, there are now generally allowed to be the product of the same plant, differing only in colour and fragrance according to the difference of soil, the time of gathering, and the method of preparation.

The bohea tea chiefly differs from the green by its being gathered six or seven weeks sooner, when the plant is in full bloom, and the leaves full of juice; whereas the other, by being left longer on the tree, loses a great part of its juice, and contracts a different colour, taste, and virtue. The bohea tea is gathered the beginning of March; the bing or imperial in April; and the single or green in May or June. During all the months of gathering, the leaves on the top of the shrub are the finest and dearest, and are gradually coarser towards the bottom of the plant.

The bohea is first dried in the shade, and afterwards exposed to the heat of the sun; the green is dried in the sun as soon as gathered; and both are afterwards convolved or shrivelled up in earthen pans over a slow fire.

It is very rare to find tea perfectly pure, the Chinese themselves generally mixing other leaves with it to increase the quantity; though the price among them is usually threepence a pound, and never exceeds ninepence.

Bohea tea, if good, is all of a dark colour, crisp and dry, and has a fine smell: green tea is also to be chosen by its crispness, fragrancy, and light colour with a blueish cast; for it is not good if any of the leaves appear dark or brown. The essential qualities of tea reside in its fragrant and volatile parts.

Tea was introduced into Europe in the year 1610 by the Dutch East India company. In 1666 it was sold in London at sixty shillings a pound.

Of Thunder and Lightning.

The cause of thunder is the same with that which produces the phenomena of electricity. Thunder is a grander species of electricity, excited naturally, unlike the feeble efforts of human art.

The cloud which produces thunder and lightning may be considered as a great electrified body; or, in other words, as a great conductor, insulated and electrified. If a cloud of this

kind meets with another which is not electrified, or is less so than itself, the electric matter flies off towards this cloud; and hence proceed flashes of lightning, and the report of thunder.

Thunder storms generally happen when there is little or no wind; and their first appearance is marked with one or more dense clouds, increasing very fast in size, the lower surface black, and nearly level, but the upper arched. Many of these clouds seem frequently piled one upon another, all arched in the same manner; but they keep continually uniting, swelling, and extending their arches.

At the time of the rising of this cloud, the atmosphere is generally full of a great number of separate clouds, motionless, and of odd and whimsical shapes. All these, upon the appearance of a thunder cloud, draw towards it, and become more uniform in their shapes as they approach; till, coming very near the thunder cloud, their limbs mutually stretch towards one another, they immediately coalesce, and together make one great and dark mass.

While the thunder cloud is swelling, and extending its branches over a large tract of country, the lightning of electricity is seen to dart from one part of it to another, and often to illuminate its whole mass. When the cloud has acquired a sufficient extent, the lightning strikes, between the cloud and the earth, in two opposite places, perhaps many miles distant, the path of the lightning lying through the whole body of the cloud and its branches.

In this grand operation the clouds seem to serve as conductors to convey the electric fluid from those parts of the earth which are overloaded with it, to those which are exhausted of it.

As the electric fire will always run along metallic bodies, it is obvious that if metallic conductors could be raised to the height of the clouds, all the electric fire contained in a cloud might be discharged or drawn off, and consequently the phenomenon of thunder and lightning be prevented. On this principle small pointed conductors have been affixed to buildings; but as these are generally too low to discharge a thunder cloud, and not large enough to turn aside a stroke of lightning, security is attained more effectually by leaden or copper pipes communicating with the ground from the roof of the house.

In a thunder storm it is well to prefer the middle of the room, and to avoid sitting near large metallic bodies. A bed removed from the wall is perfectly secure. In the open air, trees ought to be avoided, and low situations preferred to high ones.

Gregory.

On Charity.

Whether pity be an instinct or a habit, it is in fact a quality which God appointed: and the final cause for which it is appointed is to afford to the miserable, in the compassion of their fellow-creatures, a remedy for those inequalities and distresses which God foresaw many must be exposed to, under every general rule for the distribution of property.

Besides this, the poor have a claim founded in the law of nature, which may be thus explained: All things were originally common: no one being able to produce a charter from Heaven, had any better title to a particular possession than his next neighbour. There were reasons for men's agreeing upon a separation of this common fund; and God, for these reasons, presumed to have ratified it. But this separation was made and consented to, upon the expectation and condition that every one should have a sufficiency for his subsistence, or the means of procuring it; and as no fixed laws for the regulation of property can be so contrived as to provide for the relief of every case of distress which may arise, these cases and distresses, when their right and share in the common stock were given up or taken from them, were supposed to be left to the voluntary bounty of those who might be acquainted with the exigencies of their situation, and able to afford assistance. And therefore, when the partition of property is rigidly maintained against the claims of indigence and distress, it is maintained in opposition to the intention of those who made it; and to *His*, who is the supreme proprietor of every thing, and who has filled the world with plenteousness for the support and comfort of all whom He sends into it.

The Scriptures are more copious on this duty than upon almost any other. The apostles also describe this virtue as propitiating the Divine favour in an eminent degree; and these recommendations have produced their effect. It does not appear that before the times of Christianity an infirmary, hospital, or public charity of any kind, existed in the world; whereas most countries in Christendom now abound with these institutions.

Paley.

Different Modes of Salutation among various Nations.

Modes of salutation among various nations have very different characters, and it is no uninteresting speculation to examine their shades. Many display a refinement of delicacy; while others are remarkable for their simplicity, or for their sensibility.

In general, however, they are frequently the same in the infancy of nations; and in more polished societies, respect, humility, fear, and esteem, are expressed much in a similar manner, for these are the natural consequences of the organization of the body.

The first nations had no peculiar modes of salutation; they knew no reverences; they despised and disdained them. The Greenlanders laugh when they see an European uncover his head, and bend his body, before him whom he calls his superior.

The islanders near the Philippines take the hand or foot of him they salute, and with it gently rub their face. The Laplanders apply their nose strongly against that of the person they salute.

Other salutations are very incommodious and painful. It requires great practice to enable a man to be polite in an island situated in the straits of Sunda; they raise the left foot of the person they mean to compliment, which they pass gently over the right leg, and thence over his face. The inhabitants of the Philippines bend their body very low, placing their hands on their cheeks, and raising at the same time one foot in the air with their knee bent.

An Ethiopian takes the robe of another and ties it about his own waist, so that he leaves his friend half naked.

The grandees of Spain claim the right of appearing covered before the king, to shew that they are not so much subjected to him as the rest of the nation. And it is remarked that the English do not uncover their heads so much as the other nations of Europe.

The negroes are lovers of ludicrous actions, and make all their ceremonies farcical. Their mode of expressing respect consists of the most ridiculous contortions. When two negro monarchs visit, they salute each other by snapping the middle finger three times.

Manufacture of Pins.

There is hardly any commodity cheaper than pins, and but few that pass through more hands before they come to be sold. It is reckoned that twenty-five work-people are successively employed on each pin, between the drawing of the brass wire and the sticking of the pin into the paper.

When the brass wire, of which the pins are to be formed, is first received, it is generally too thick for the purpose of being cut into pins. It is therefore wound off from one wheel to another, with great velocity, and made to pass between the two, through a circle in a piece of iron, of smaller diameter.

The wire is then straightened, and afterwards cut into lengths of three or four yards, and then into smaller ones, every length being sufficient to make six pins. Each end of these is ground to a point, which is performed by a boy, who sits with two small grinding-stones before him, turned by a wheel. Taking up a handful he applies the ends to the coarsest of the two stones, being careful at the same time to keep each piece moving round between his fingers, so that the points may not become flat; he then applies them to the other stone: by these means a boy of twelve or fourteen years of age is enabled to point about sixteen thousand pins in an hour. When the wire is thus pointed, a pin is taken off from each end; and this is repeated till it is cut into six pieces.

The next operation is that of forming the heads, or, as it is called, head-spinning; which is done by means of a spinning-wheel, one piece of wire being thus wound round another with astonishing quickness, and the inner one being drawn out leaves a hollow tube: it is then cut with shears, every two turns of the wire forming one head; and these are softened by being thrown into iron pans, and placed in a furnace till they are red-hot. As soon as they are cool again, they are distributed to children, who sit with anvils and hammers before them, which they work with their feet by means of a lathe: and, taking up one of the lengths, they thrust the blunt end into a quantity of the heads that lie before them; and catching one at the extremity, they apply it immediately to the anvil and hammer; and by a motion or two of the foot, the point and the head are fixed together in much less time than it can be described in, and with a dexterity only to be acquired by practice, the spectator being in continual apprehension for the safety of their fingers' ends.

The pin is now finished as to its form, but still it is merely brass, and has yet to be coloured; for which purpose it is thrown into a copper containing a solution of tin and the lees of wine. Here it remains for some time, and, when taken out, it assumes a white though dull appearance. To give it a polish, it is put into a tub containing a quantity of bran, which is set in motion by turning a shaft that runs through its centre, and thus by means of friction, it becomes perfectly bright. The pin being complete, nothing remains but to separate it from the bran, which is performed by a mode exactly similar to the winnowing of corn; the bran flying off, and leaving the pins behind fit for immediate sale.

Book of Trades,

Customs of various Nations in their Repasts.

The Maldivian islanders eat alone. . They retire to the most hidden parts of their houses, and draw down the cloths which serve as blinds to their windows, that they may eat unobserved. An absurd reason may be alledged for their misanthrophical repasts : they will never eat with one who is inferior to them in birth, in riches, or dignity ; and as it is a difficult matter to settle this equality, they are condemned to lead this unsocial life.

On the contrary, the inhabitants of the Philippines are remarkably sociable. Whenever one of them finds himself without a companion to partake of his meal, he runs till he meets with one : and, however keen his appetite may be, he ventures not to satisfy it without a guest.

The tables of the rich Chinese shine with a beautiful varnish, and are covered with silk carpets very elegantly worked. The master of the house absents himself, while his guests regale at his table with undisturbed revelry. They do not make use of plates, knives, or forks ; but their food is served up in dishes, out of which they eat in common : and for this purpose every guest has two little ivory or ebony sticks which he handles very adroitly.

The Otaheiteans, who are lovers of society, and very gentle in their manners, eat separate from each other. At the hour of repast the members of each family divide ; two brothers, two sisters, and even husband and wife, parents and children, have each their respective basket. They place themselves at the distance of two or three yards from each other, they turn their backs, and take their meal in profound silence.

Among the greater part of the American Indians, the host is continually on the watch to solicit his visitors to eat, but touches nothing himself. In New France the host wearies himself with singing to divert the company while they eat.

The Tartars pull a man by the ear, to press him to drink ; and they continue tormenting him till he opens his mouth : they then clap their hands and dance before him.

No customs seem more ridiculous than those practised by a Kamtschatdale, when he wishes to make another his friend. He first invites him to eat. The host and his guest then strip themselves in a hut, which is heated to an uncommon degree. While the guest devours the food set before him, the other is continually stirring the fire. The stranger must bear the excess of the heat as well as the repast. He vomits ten times before he will yield. At length he purchases a respite by a

present of clothes or dogs ; for his host threatens to heat the hut, and oblige him to eat till he dies. The stranger has the right of retaliation allowed him, and the host passes through the same ceremonies in the hut of the stranger. Should the host refuse to accept the invitation of his guest, the stranger would return and inhabit his hut, till he had obtained back the presents so singularly extorted from him.

It is said that this extraordinary custom is used as a trial of the constancy and firmness of the person whose friendship is sought. The Kamtschatdale, who is at the expense of the first repast, is desirous to know whether the stranger have strength to endure pain with him, and generosity enough to share with him some part of his property ; and in his turn he shows with what degree of fortitude he can defend his friend. Thus the most singular customs among unpolished nations would probably appear, however absurd in their form, to have a moral tendency, if they could always be investigated by the eye of the philosopher.

Character of the principal Nations of Europe.

In *religion*, the German is sceptical ; the Englishman devout ; the Frenchman zealous ; the Italian ceremonious ; the Spaniard a bigot.

In *keeping his word*, the German is faithful ; the Englishman safe ; the Frenchman giddy ; the Italian shuffling ; the Spaniard a cheat.

In *giving advice*, the German is slow ; the Englishman fearless ; the Frenchman precipitate ; the Italian nice ; the Spaniard circumspect.

In *external appearance*, the German is large ; the Englishman well made ; the Frenchman well looking ; the Italian of middle size ; the Spaniard awkward.

In *dress*, the German is shabby ; the Englishman costly ; the Frenchman fickle ; the Italian ragged ; the Spaniard decent.

In *manners*, the German is clownish ; the Englishman barbarous ; the Frenchman easy ; the Italian polite ; the Spaniard proud.

In *keeping a secret*, the German forgets what he has been told ; the Englishman conceals what he should divulge, and divulges what he should conceal ; the Frenchman tells every thing ; the Italian is close ; the Spaniard mysterious.

In *vanity*, the German boasts little ; the Englishman despises all other nations ; the Frenchman flatters every body ; the Italian estimates cautiously ; the Spaniard is indifferent.

In *eating and drinking*, the German is a drunkard; the Englishman gross and luscious; the Frenchman delicate; the Italian moderate; the Spaniard penurious.

In *offending and doing good*, the German is inactive; the Englishman does both without consideration; the Italian is prompt in beneficence, but vindictive; the Spaniard indifferent.

In *speaking*, the German and Frenchman speak badly, but write well; the Englishman speaks and writes well; the Italian speaks well, writes much and well; the Spaniard speaks little, writes little, but well.

In *address*, the German looks like a blockhead; the Englishman resembles neither a fool nor a wise man; the Frenchman is gay; the Italian is prudent, but looks like a fool; the Spaniard is quite the reverse.

Servants are companions in Germany; obedient in England; masters in France; respectful in Italy; submissive in Spain.

The *women* are housewives in Germany; queens in England; ladies in France; captives in Italy; slaves in Spain.

In *courage*, the German resembles a bear; the Englishman a lion; the Frenchman an eagle; the Italian a fox; and the Spaniard an elephant.

In *the sciences*, the German is a pedant; the Englishman a philosopher; the Frenchman is a smatterer; the Italian a professor; and the Spaniard a grave thinker.

Magnificence.--In Germany the princes, in England the ships, in France the court, in Italy the churches, in Spain the armories, are magnificent.

Kotzebue.

On Vulgarity.

A vulgar, ordinary way of thinking, acting, or speaking, implies a low education, and a habit of low company. Young people contract it at school, or among servants, with whom they are too often used to converse; but, after they frequent good company, they must want attention and observation very much, if they do not lay it quite aside; and indeed, if they do not, good company will be very apt to lay aside them.

A vulgar man is captious and jealous; eager and impetuous about trifles: he suspects himself to be slighted; thinks every thing that is said is meant at him: if the company happen to laugh, he is persuaded they laugh at him; he grows angry, and says something very impertinent, by showing what he calls a proper spirit.

A man of fashion does not suppose himself to be the principal object of the thoughts, looks, or words of the company; and never suspects that he is either slighted or laughed at, unless

he is conscious that he deserves it. He is never vehement and eager about trifles; and wherever they are concerned, rather acquiesces than wrangles.

A vulgar man's conversation turns chiefly upon himself, his domestic affairs, his servants, and the little anecdotes of the neighbourhood; all which he relates with an emphasis as interesting matters.

Vulgarism in language is the next and distinguishing characteristic of bad company and bad education. A man of fashion avoids with care all proverbial expressions, and trite saws, which are the flowers of the rhetoric of a vulgar man. He has also some favourite word, which for the sake of using often, he commonly abuses. Such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. He sometimes, too, affects hard words by way of ornament, which he always mangles. A man of fashion uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically.

An awkward address, ungraceful attitudes and actions, loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having acquired something of their air and motions. The very accoutrements of a man of fashion, are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head: his cloathes fit him so ill, and constrain him so much, that he seems rather their prisoner than their proprietor. He presents himself in company like a criminal in a court of justice; his very air condemns him; and people of fashion will no more connect themselves with the one, than people of character will with the other.

Chesterfield.

The sugar Cane.

The mountains of Jamaica are in general crowned with trees of a thousand different species, ever verdant, forming beautiful groves and cool retreats. The valleys also are generally verdant, being refreshed with many streams, and adorned with plantations of choice and valuable plants, particularly the sugar cane.

The reed or cane which yields us such an agreeable juice, is like the reeds we generally see in morasses and on the edges of lakes; except that the skin of these latter is hard and dry, and their pith void of juice, whereas the skin of the sugar cane is soft, and the pith very juicy, though in a greater or less degree according to the goodness of the soil, its exposure to

the sun, the season it is cut in, and its age; which circumstances contribute equally to its goodness and its bulk. The sugar cane usually grows to the height of six or seven feet, sometimes higher, exclusive of the long green tufted leaves at top, from the middle of which rise the flower and the seed. The stem or stalk is divided by knots or joints, whence likewise shoot out leaves, but these usually fall as the cane rises; and it is a sign that the cane is not good, or that it is far from its maturity, when the knots are beset with leaves. The cane is yellowish when ripe, and about an inch in diameter.

When the canes are ripe, they are cut up one at a time with a proper instrument, being too large to be mowed with a scythe. The canes are then bundled up into faggots, and carried to the mills, which are very curious machines contrived to bruise them, and press out the liquor or juice they contain. These mills are composed of three wooden rollers covered with plates of iron, and are of four kinds, being turned either with slaves, water, wind, or cattle.

The juice pressed from the canes is conveyed by a laden canal into the sugar-house, where it passes successively into a number of coppers or cauldrons, heated by different degrees of fire; by which process the juice of the canes is purified, thickened, and rendered fit to be converted to any of the kinds of sugar.

In New England and Canada a sort of sugar is obtained from the juice of the maple tree by boiling it. A good tree will yield twenty gallons of juice; and this sugar is said to exceed that of the cane in its medicinal virtues. Sugar has also been made in large quantities in Prussia, from an extract of beet root.

On Clouds and Rain.

A cloud is a collection of vapour, suspended in the atmosphere. In other words, it is a congeries of watery particles raised from the waters, or watery parts of the earth, by the solar or electrical fire. These watery particles in their first ascent, are too minute, and too much separated by their mutual repulsion, to be perceived; but as they mount higher and higher, meeting with a greater degree of cold, losing their electricity, or by some process employed by Nature for this purpose, they are, in a certain degree, condensed, and rendered opake, by the reunion of their parts, so as to reflect and absorb light, and become visible as clouds.

The lowest part of the air being pressed by the weight of the upper against the surface of the water, and continually

rubbed upon by its motion, attracts and dissolves those particles with which it is in contact, and separates them from the rest of the water. And since the cause of solution is the stronger attraction of the particles of water towards the air than towards each other, those that are already dissolved and taken up will be raised still higher, by the attraction of the dry air, which passes over them, and thus will diffuse themselves, rising gradually higher and higher, thereby leaving the lower air not so much saturated, but that it will still dissolve and take up fresh particles of water, which process is greatly promoted by the motion of the wind.

When the vapours are thus raised into the higher and colder parts of the atmosphere, some of them will coalesce into small particles, which slightly attracting each other, and being intermixed with air, will form *clouds*; and these clouds will float at different heights, according to the quantity of vapour borne up, and to the degree of heat in the upper part of the atmosphere. The clouds, therefore, are generally higher in summer than in winter; in the former season they are from one mile to three miles high, and in the latter from a quarter of a mile to a mile.

When the clouds are much increased by a continual addition of vapours, and their particles are driven close together by the force of the winds, they will run into drops heavy enough to fall down in *rain*. If the clouds are frozen before their particles are gathered into drops, small pieces of them being condensed, and made heavier by the cold, they fall down in *flakes of snow*. If the particles are formed into drops before they are frozen, they become *hailstones*. When the air is replete with vapours, and a cold breeze springs up which checks the solution of them in the air, clouds are formed in the lower parts of the atmosphere, and these compose a *mist* or *fog*. This usually happens in a cold morning; but the mist is dispersed when the sun has warmed the air, and made it capable of dissolving the watery particles of which the mist is composed.

Southerly winds generally bring rain, because, being commonly warm, and replete with aqueous vapours, they are cooled by passing into a colder climate; and therefore part with some of them, and suffer them to precipitate in rain: northerly winds on the contrary being cold, and acquiring heat by coming into a warm climate, take up or dissolve more vapour than they before contained; and therefore are dry and parching, and usually attended with fair weather.

Gregory.

AN ASSEMBLAGE

OF

*SELECT PIECES, INSTRUCTIVE TALES,**AND AMUSING ALLEGORIES,*

IN

PROSE AND VERSE.

The Feast of Esther, Queen of Persia.

QUEEN Esther now prepared her royal feast,
 With pomp befitting her illustrious guest,
 The palace gate, on that auspicious day,
 Thrown wide, bright scenes of eastern pomp display.
 The lofty dome, on marble pillars rais'd,
 With golden wreaths and stately arches grac'd;
 Rich hangings, wrought with gold, the walls adorn,
 And speaking sculptures, exquisite of form;
 Portraits of heroes long since hears'd in death,
 Who almost seem endu'd with speech and breath;
 With needle-work, in tints of finest grain,
 Wrought by queen Esther and her virgin train;
 Loud trumpet's sound the guest's approach proclaim,
 And soon appear the monarch and his train,
 In royal vestments clad, and by his side
 The proud Amalekite with haughty stride,
 And all his num'rous train in bright array,
 Prond of the fatal honours of that day.
 Whatever earth, or air, or sea afford,
 Collected there to grace the sumptuous board;
 Beneath a splendid canopy of state,
 Glitt'ring with gems and gold, the monarch sat;
 Attending on the queen, on either hand
 A lovely train of Sion's daughters stand,
 Rich gems of fall'n Jernsalem, who here
 In foreign grandeur round their queen appear:

Some round the spacious hall sweet odours fling,
 Some to soft measures touch the trembling string;
 Some round the festive board rich goblets bear,
 Others with fans collect the cooling air:
 The king with pleas'd attention views the scene,
 And gaz'd with rapture on the charming queen,
 Whom oft he saw suppress a rising sigh,
 Whene'er her timid glances met his eye;
 As often too the starting tear would fly,
 Spite of her caution to her trembling eye!
 Alarm'd at this, 'My gentle love,' he cry'd,
 'My bosom's darling, and my empire's pride,
 What mean those heaving sighs, those speaking tears?
 Give me to know the cause, dismiss thy fears;
 Need I repeat what I have said before,
 Half my great empire, half my royal store,
 They all are thine, if 'twill thy peace restore.
 How oft must I adjure thee? Still thy fears
 Prevail—thou answer'st only with thy tears!
 'Alas! my lord,' reply'd the weeping fair,
 'Low at thy feet, O hear my humble prayer!
 Amidst the pomp and grandeur of my state,
 My heart is bleeding for my country's fate!
 O yet reverse the dreadful doom you've past,
 To lay my country and my kindred waste;
 If they must die, dread Sir, I must not live;
 My country's ruin I cannot survive!
 Nay, I must die; for that severe decree
 In their destruction has included me.
 Ah! canst thou see thy Esther's bosom gor'd,
 The sport of a licentious ruffian's sword?
 Beneath these walls, pale, bleeding, dying, cast
 Amidst her slaughter'd kindred breathe her last!
 She ceas'd,—deep lost in thought the king appears,
 While on his knees she sunk, suffused in tears:
 Sudden he starts, as from a dreadful dream,
 And from her humble posture rais'd the queen,
 'Who is the man, and what, or where,' he cries,
 With rage and fury sparkling in his eyes,
 'Who dares devise thy death, good Heav'n, thy death!
 Or threaten thee with danger's lightest breath?
 Thou treasure of my soul, more priz'd by me
 Than all the riches found in earth or sea!
 My present joy, and pledge of all to come,
 Speak,—name the man, for sudden death's his doom!'

‘The adversary of our wretched race
Sits by your side,—turn, and behold his face !
He in revenge fomented this bloody strife
Against my uncle, who preserv’d your life ;
For a slight disrespect, which gall’d his pride,
He runs to spread destruction far and wide :
To urge his instant fate, to you he came,
But found his treach’rous arm revers’d with shame,
When through the streets at your command he pass’d,
And with indignant rage his triumph grac’d.
Now with redoubled rage his bosom burns,
With tenfold fury on our race he turns,
Who soon must fall the prey of ruthless foes,
Unless, great Sir, your pity interpose.’
The king on Haman cast a furious look,
With silent rage the banquet he forsook ;
The palace garden sought with eager haste,
And deeply there reflects on all that’s past !
He pauses on the rashness of the deed,
That doom’d a whole defenceless race to bleed,
To gratify a haughty favourite’s spleen,
And e’en endanger’d his beloved queen !
Mean time, proud Haman, seized with sudden fear,
Arose, and to the thoughtful queen drew near ;
With supplicating air embrac’d her knees,
In hopes her indignation to appease.
The king return’d, and started at the scene ;
‘And dar’st thou, wretch,’ he cried, ‘approach our queen ?
Guards, seize the traitor !’—strait the guards obey,
Cover’d his face, and hurried him away :
To the same punishment the wretch consign’d,
Which he for noble Mordecai design’d.
‘And now, my love, my queen,’ the monarch cry’d,
‘Dry up thy tears, and cast thy fears aside ;
For thy sake I recall my harsh decree,
Thy people shall their safety owe to thee ;
Thy noble uncle too, to whom we owe
Our preservation from a traitor’s blow,
To him and to the Jews we grant the pow’r
Of self-defence in the approaching hour !
The Medes’ and Persians’ laws are such, that we
No otherwise can cancel or decree :
Our pow’rs are his and thine, we to his hand
Our signet give, as second in command ;
In ev’ry province force by force oppose,
Your just defence against your people’s foes.’

'The grateful princes now no longer mourn'd,
 But to her lord her prostrate thanks return'd :
 The joyful tidings soon spread far and near,
 Cheer'd ev'ry heart, and dried up ev'ry tear.
 The Persians sent the Jews their ready aid,
 By force repell'd each ready ruffian's blade,
 While Mordecai proud Haman's place supply'd,
 Whose future days in peace and honour glide.

Anonymous.

Love and Madness.

The poets have a tradition, that Venus had two children at a birth, Love and Madness; and that they were so strangely alike too, in make, countenance, humour, and manners, that it is hard to say which was which. Give the girl a bow and a quiver, and one would have sworn it to be Cupid: and then it was but dressing up the boy with a bib and a bauble, to make him as like his sister again, as ever he could stare. As they grew up, they were inseparable companions in their little plays, freaks, and gambols: and they had both the very same way of frolic, in putting tricks upon one another. They would be touchy, sputtering, and violent, in one breath, and then kiss and be friends in the next. From biting and scratching, they would fall a catterwawling and hugging, and never fail in the conclusion to brawl themselves asleep. Venus herself would sit muzzling and gazing them in the eyes, one after the other, by the whole hour together; till she fell in love with her own image, in the very face of her hopeful brats.

It fell out once, upon a particular occasion, that Jupiter, with his lady-sister, and some gods of quality, had a merry-meeting at Cytherea; where neice and nephew were immediately sent for to give a relish to the entertainment. The word was no sooner given, but into the parlour they came, in a kind of triumph, with their mother's pouch, and pigeons; and a train of pleasant drolls at their heel, like so many lacqueys to attend the chariot. Cupid, upon the first entry into the room, made proclamation, for all the gods, at their uttermost peril, to pay true faith and allegiance to the sovereign deity of Love. Upon these words, he mounted his eagle, made his bow ready, and nicking his arrow, threatened Jupiter himself with his own thunder: while mad sister quoiffed herself in a fool's cap, with a puppet in her right hand, and a rattle in her left.

The gods could not forbear laughing at the spectacle, though they saw well enough, that they themselves were ridiculed. Apollo's quiver was to seek; Mars miss'd his lance; Nereus

his trident; Mercury's wings were gone; nay, the very mother herself did not come off scotfree; only Pallas, under the protection of her honour and prudence, escaped untouched. Jupiter was well enough pleased, however with the farce, and after a thousand busses and fair words, a toy took him in the head to throw a plate of kissing comfits betwixt them. This put them presently upon the scramble, and so from scuffling they fell to strokes. As Cupid was looking about for arms, his sister took a needle, and at two pushes stuck both her brother's eyes out. This disaster put all into a confusion. Venus fell to tearing her hair, beating her breasts, and washing the blood from the child's eyes with her tears; trying over and over if kissing would bring him to himself again. But the wounds were so desperate, that Phœbus himself gave her to understand, that it was not in the power of herbs to cure them.

The sister was so transported with this accident, that she could hardly believe what she saw; and in this passionate consternation she snatched up the little instrument, with her brother's blood yet reeking upon it; and she was just upon the point of putting out her own eyes, in revenge of her brother's. Jupiter held her hand, and bade her preserve those eyes for the service of her brother, who now stood in need of a leader. Madness (or Folly) undertook the office, and did as she was commanded, and has ever since served Cupid for one guide, though she herself wanted another. *Sir Roger L'Estrange.*

The three Dervises.—An oriental Tale.

Three dervises agreed to travel together; they accordingly presented themselves to the captain of a ship, about to depart on a voyage from Syria to Cyprus, and requested a passage in his vessel. The captain was not averse, but insisted that each dervise should give him a sequin. 'No,' replied the elder dervise, 'it is impossible for us to give money.' 'For what reason?' returned the captain. 'Because,' said the dervise, 'we are sacred characters, and possess certain divine gifts.' 'Pray,' answered the captain, 'what may these divine gifts be?'

'Why,' said the elder dervise, 'I possess the faculty of discerning any object at the distance of a year's journey.' 'I,' cried the second dervise, 'am able to hear at as great a distance as my brother can see.' 'Well, Sir,' said the captain to the third dervise, 'pray what is your divine gift?' 'Sir,' said he, 'I am an infidel.' 'An infidel!' exclaimed the captain; 'go about your business, mine is a royal vessel, belonging to the sultan, and cannot possibly take infidels on board; your companions may go with me, but you must be left behind.'

‘We beg your pardon, Sir,’ said the two other dervises, ‘but we cannot possibly go without our companion; we must all go together, or all stay at home.’ ‘If that be the case,’ returned the captain, ‘on account of the divine gifts which you two possess, I consent to overlook the infidelity of your friend; I will take you all.’

The three dervises embarked together, and the vessel had favourable weather; in the course of the voyage, as the dervises and the captain were sitting in conversation upon deck, ‘Look! look!’ said the elder dervise, ‘see there, the daughter of the sultan of India, sitting at the window of her palace, working embroidery.’ ‘A mischief on your eyes,’ exclaimed the second, ‘for her needle is this moment dropt from her hand, and I hear it sound upon the pavement.’ ‘Sir,’ said the third dervise to the captain, ‘shall I, or shall I not be an infidel?’ ‘Come with me,’ said the captain, ‘into my cabin, and let me profess infidelity along with you.’

Beloe.

Anecdotes of Charles XII., King of Sweden.

It is well known under what severe discipline the troops of Charles XII. were kept: that they never pillaged towns taken by assault, before they received permission: that they even then plundered in a regular manner, and left off at the first signal. The Swedes boast to this day of the discipline which they observed in Saxony, while the Saxons complain of the terrible outrages they committed; contradictions which it would be impossible to reconcile, were it not known how differently different men behold the same object. It was scarcely possible but that the conquerors would sometimes abuse their rights, as the conquered would take the slightest injuries for the most enormous outrages. One day as the king was riding near Leipsic, a Saxon peasant came and threw himself at his feet, beseeching him to grant him justice on a grenadier, who had just taken from him what was designed for his family’s dinner. The king immediately caused the soldier to be brought to him: ‘Is it true,’ said he, with a stern countenance, ‘that you have robbed this man?’ ‘Sire,’ said the soldier, ‘I have not done him so much injury as you have done his master; you have taken from him a kingdom, I have taken from this fellow nothing but a turkey.’ The king gave the peasant ten ducats with his own hand, and pardoned the soldier for the wit and boldness of his reply; saying to him, ‘Remember, friend, that if I have taken a kingdom from Augustus, I have kept nothing to myself.’

One day, as the king was dictating some letters to his secretary, to be sent to Sweden, a bomb fell on the house, pierced the roof, and burst near the apartment in which he was. One half of the floor was shattered to pieces; the closet where the king was employed, being partly formed out of a thick wall, did not suffer by the explosion; and by an astonishing piece of fortune, none of the splinters that flew about in the air entered at the closet door, which happened to be open. The report of the bomb, and the noise it occasioned in the house, which seemed ready to tumble, made the secretary drop his pen. 'What is the matter,' said the king with a placid air, 'why do you not write?' The secretary could only say, 'Ah, Sire, the bomb?' 'Well,' replied the king, 'what has the bomb to do with the letter I am dictating to you? Go on.'

Voltaire.

The pursuit of Health.

One April morn reclin'd in bed,
Just at the hour when dreams are true :
A fairy form approach'd my head,
Smiling beneath her mantle blue.

'Fie, fie,' she cried, why sleep so long,
When she, the nymph you dearly love,
Now roves the vernal flowers among,
And waits for you in yonder grove?

'Hark ! you may hear her cherub voice,
The voice of Health is sweet and clear ;
Yes you may hear the birds rejoice
In symphony her arbour near.'

I rose, and hasten'd to the grove,
With eager steps and anxious mind ;
I rose, the elfin's truth to prove,
And hop'd the promis'd nymph to find.

My fairy took me by the hand,
And cheerfully we stepp'd along ;
She stopp'd but on the new-plough'd land.
To hear the russet wood lark's song.

We reach'd the grove—I look'd around,
My fairy was no longer near ;
But of her voice I knew the sound,
As thus she whisper'd in my ear :

'The nymph, fair Health, you came to find,
Within these preeinets loves to dwell ;
Her breath now fills the balmy wind ;
This path will lead you to her cell.'

I bended to the primrose low,
And ask'd if Health might there reside :
'She left me,' said the flower, 'but now,
For yonder violet's purple pride.'

I question'd next the violet's queen,
Where buxom Health was to be found ?
She told me, that she late was seen
With cowslips toying on the ground.

Then thrice I kiss'd the cowslips pale,
And in their dew-drops bath'd my face,
I told them all my tender tale,
And begg'd their aid coy Health to trace.

'From us,' exclaim'd a lowly flower,
'The nymph has many a day been gone ;
But now she rests within the bower,
Where yonder hawthorn blooms alone.'

Quick to that bower I ran, I flew,
And yet no nymph I there could find ;
But fresh the breeze of morning blue,
And spring was gay, and Flora kind.

If I return'd sedate and slow,
What if the nymph I could not see ?
The blush that pass'd along my brow
Was proof of her divinity.

And still her votary to prove,
And still her duleet smiles to share,
I'll tread the fields, I'll haunt the grove,
With untir'd steps and fondest care.

O sprite belov'd ! vouchsafe to give
 A boon, a precious boon to me ;
 Within thy influence let me live,
 And sometimes, too, thy beauties see.

So shall the muse in nobler verse,
 And strength renew'd, exulting sing ;
 Thy praise, thy charms, thy power rehearse,
 And sweep, with bolder hand, the string.

Beloe.

Rape of the Sabine Virgins.

When Romulus, the founder of Rome, had formed his infant republic, finding that he had no women, and that none of the neighbouring nations would give their daughters in marriage to men whom they considered as a set of lawless banditti; he was obliged by stratagem to procure for his citizens, what he could not obtain for them by intreaty. Accordingly, having proclaimed a solemn feast, and an exhibition of games in honour of equestrian Neptune, and by that means gathered a great number of people together ; on a signal given, the Romans, with drawn swords in their hands, rushed among the strangers, and forcibly carried away a great number of their daughters to Rome. The next day Romulus himself distributed them as wives to those of his citizens, who had thus by violence carried them away. From so rude a beginning, and among a people so severe and inflexible as the Romans, it is not unnatural for the reader to expect to find, that women were treated in the same indignant, if not worse manner, than they were among the nations we have already mentioned. In this, however he will be mistaken ; it was the Romans who first gave to the sex public liberty, who first properly cultivated their minds, and thought it as necessary as to adorn their bodies : among them were they first fitted for society, and for becoming rational companions ; and among them, was it first demonstrated to the world, that they were capable of great actions, and deserved a better fate than to be shut up in seraglios, and kept only as the pageants of grandeur, or instruments of satisfying illicit love ; truths which the sequel of the history of the Sabine women will amply confirm.

The violent capture of these young women by the Romans, was highly resented by the neighbouring nations, and especially by the Sabines, to whom the greatest part of them belonged ; they sent to demand restitution of their daughters, promising,

at the same time, an alliance, and liberty of intermarrying with the Romans, should the demand be complied with. But Romulus not thinking it expedient to part with the only possible means he had of raising future citizens, instead of granting what they asked, demanded of the Sabines, that they should confirm the marriages of their daughters with the Romans. These conferences, at last, produced a treaty of peace; and that, like many others of the same nature, ended in a more inveterate war. The Romans having in this gained some advantages, the Sabines retired; and having breathed a while, sent a second embassy to demand their daughters, were again refused, and again commenced hostilities. Being this time more successful, they besieged Romulus in his citadel of Rome, and threatened immediate destruction to him and all his people, unless their daughters were restored. In this alarming situation, Hersilia, wife of Romulus, demanded an audience of the senate, and laid before them a design, which the women had formed among themselves, without the knowledge of their husbands, which was, to act the part of mediators between the contending parties. The proposal being approved, a decree was immediately passed, permitting the women to go on the proposed negociation; and only requiring that each of them should leave one of her children as a security that she would return; the rest, they were all allowed to carry with them, as objects which might more effectually move the compassion of their fathers and relations. Thus authorized, the women laid aside their ornaments, put on mourning, and carrying their children in their arms, advanced to the camp of the Sabines, and threw themselves at the feet of their fathers. The Sabine king, having assembled his chief officers, ordered the women to declare for what purpose they were come; which Hersilia did in so pathetic a manner, that she brought on a conference between the chiefs of the two nations, and this conference, by her mediation and that of the other women, soon ended in an amicable alliance.

Alexander's History of Women.

Jupiter's Allegory.

Jupiter, in the beginning, joined Virtue, Wisdom, and Confidence, together; and Vice, Folly, and Diffidence; and thus connected, sent them into the world. But though he thought he had matched them with great judgment, and said that Confidence was the natural companion of Virtue, and that Vice deserved to be attended with Diffidence, they had not gone far before dissension arose among them. Wisdom, who was the

guide of the one company, was always accustomed before she ventured upon any road, however beaten, to examine it carefully; to inquire whither it lead; what dangers, difficulties, and hindrances, might possibly or probably occur in it. In these deliberations she usually consumed some time; which delay was very displeasing to Confidence, who was always inclined to hurry on, without much forethought or deliberation, in the first road he met. Wisdom and Virtue were inseparable: but Confidence one day, following his impetuous nature, advanced a considerable way before his guides and companions; and not feeling any want of their company, he never inquired after them, nor ever met with them more. In like manner the other society, though joined by Jupiter, disagreed and separated. As Folly saw a very little way before her, she had nothing to determine concerning the goodness of roads, nor could give the preference to one above another; and this want of resolution was increased by Diffidence, who, with her doubts and scruples, always retarded the journey. This was a great annoyance to Vice, who loved not to hear of difficulties and delays, and was never satisfied without his full career, in whatever his inclination led him to. Folly, he knew, though she hearkened to Diffidence, would be easily managed when alone; and therefore, as a vicious horse throws his rider, he openly beat away this controller of all his pleasures, and proceeded on his journey with Folly, from whom he is inseparable. Confidence and Diffidence being, after this manner, both thrown loose from their respective companies, wandered for some time; till at last chance led them at the same time to one village. Confidence went directly up to the great house, which belonged to Wealth, the lord of the village; and without staying for a porter, intruded himself immediately into the innermost apartments, where he found Vice and Folly well received before him. He joined the train; recommended himself very quickly to his landlord; and entered into such familiarity with Vice, that he was inlisted in the same company with Folly. They were frequent guests of Wealth, and from that moment inseparable. Diffidence, in the mean time, not daring to approach the great house, accepted of an invitation from Poverty, one of the tenants; and, entering the cottage, found Wisdom and Virtue, who being repulsed by the landlord, had retired thither. Virtue took compassion of her, and Wisdom found, from her temper, that she would easily improve: so they admitted her into their society. Accordingly, by their means, she altered in a little time somewhat of her manner, and becoming much more amiable and engaging, was now called by the name of Modesty. As ill company has a

greater effect than good, Confidence, though more refractory to counsel and example, degenerated so far by the society of Vice and Folly, as to pass by the name of Impudence. Mankind, who saw these societies as Jupiter first joined them, and know nothing of these mutual desertions, are thereby led into strange mistakes; and wherever they see Impudence, make account of Virtue and Wisdom, and wherever they observe Modesty, call her attendants Vice and Folly. *Hume.*

The Lover's Heart.

The following tale is recorded in the Historical Memoirs of Champagne, by Bouquier. It has been a favourite narrative with the old romantic writers; and the principal incident, however objectionable, has been displayed in several modern poems. It is probable, that the *true* history will be acceptable, for its tender and amorous incident, to the fair reader.

The lord de Coucey, vassal to the count de Champagne, was one of the most accomplished youths of his time. He loved, with an excess of passion, the lady of the lord Du Fayel, who felt for him reciprocal ardours. It was with the most poignant grief this lady heard her lover acquaint her, that he had resolved to accompany the king and the count de Champagne to the wars of the Holy Land; but she could not oppose his wishes, because she hoped that his absence might dissipate the jealousy of her husband. The time of departure having come, these two lovers parted with sorrows of the most lively tenderness. The lady, in quitting her lover, presented him with some rings, some diamonds, and with a string that she had woven herself of his own hair, intermixed with silk and buttons of pearl, to serve him, according to the fashion of those days, to tie a magnificent hood which covered his helmet. This he gratefully accepted, and instantly departed.

When he arrived in Palestine, he received at the siege of Acre, in 1191, in gloriously ascending the ramparts, a wound, which was declared mortal. He employed the few moments he had to live, in writing to the lady Du Fayel; and he made use of those fervid expressions which were natural to him in his afflictive situation. He ordered his squire to embalm his heart after his death, and to convey it to his beloved mistress, with the presents he had received from her hands in quitting her.

The squire, faithful to the dying commands of his master, returned immediately to France, to present the heart and the presents to the lady of Du Fayel. But when he approached the castle of this lady, he concealed himself in the neighbouring

wood, till he could find some favourable moment to complete his promise. He had the misfortune to be observed by the husband of this lady, who recognized him, and who immediately suspected he came in search of his wife with some message from his master. He threatened to deprive him of his life, if he did not divulge what had occasioned him to come there. The 'squire gave him for answer, that his master was dead; but Du Fayel not believing it, drew his sword to murder him. The man, frightened at the peril in which he found himself, confessed every thing; and put into his hands the heart and letter of his master. Du Fayel, prompted by the fellest revenge, ordered his cook to mince the heart; and having mixed it with meat, he caused a ragout to be made, which he knew pleased the taste of his wife, and had it served to her. This lady eat greedily of the dish. After the repast, Du Fayel inquired of his wife, if she had found the ragout according to her taste: she answered, that she had found it excellent. 'It is for this reason,' he replied, 'that I caused it to be served to you, for it is a kind of meat which you very much liked. You have, Madame,' the savage Du Fayel continued, 'eat the heart of the lord de Coucey.' But this she would not believe, till he shewed her the letter of her lover, with the string of his hair, and the diamonds she had given him. Then, shuddering in the anguish of her sensations, and urged by the darkest despair, she told him---'It is true that I loved that heart, because it merited to be beloved: for never could I find its superior; and, since I have eaten of so noble a meat, and that my stomach is the tomb of so precious a heart, I will take care that nothing of inferior worth shall be mixed with it.' Grief and passion choaked her utterance. She retired into her chamber; she closed the door for ever; and, refusing to accept of consolation or food, the amiable victim expired on the fourth day.

Historical Anecdotes.

Delays are dangerous.

Delays are dangerous-----Ah, me!
 Ce'st bien vrai—as you shall see.
 And that example may be found,
 We'll turn the subject round and round.

A time there is in woman's life,
 That fixes her a maid or wife.
 A ribbon'd youth with sword and sash on,
 Courting that pretty flirt—Miss Fashion;

Romances thus on each lov'd feature :
 ' Ah ! was e'er seen so sweet a creature ?'
 Then struck the gorget on his breast,
 And warmer thus his flame express'd :
 ' But, what a brow ! what bon-ton swim !
 Her shape how elegantly slim !
 What graces in that train behind !
 Each fold denotes a taste refin'd.
 Then such good breeding crowns the whole,
 In every movement there is soul.
 My angel, name the happy day,
 But let it quickly be, I pray.'
 ' The first of April then, (says she)
 I yield to——your felicity.
 You men are so importunate ;
 But wedlock's an affair of weight.'
 ' O my adorable, I know,
 And well I've turn'd it to and fro.
 Ah, that the blessed morn were here,
 My love, my life, my soul, my dear !'
 The usual thumps and sighings past,
 This blessed morn arrives at last.
 ' Well now my charming Fashion ! now,
 Come blooming come, fulfil your vow.
 Thus on his knee your Sword-knot begs.'
 ' Do, pray Sir, get upon your legs ;
 To see a soldier on his knees,
 In military times like these,
 Is really shocking I protest !—
 This nasty cough so breaks my rest,
 I have not slept a wink all night—
 Then how I look !—I'm quite a fright.
 If I to-day be made a wife,
 I'm positive 'twould cost my life.
 To leave my room some risks I run—
 Observe— I've still my night cap on.
 I am so ill and feel so queer—
 Pray put it off now—there's a dear,
 Postpone it, if you love your Fashion.'
 ' Postpone it, Madame ! (in a passion)
 Fire, flints, and fury ! what d'ye stay ?
 May thunders rive me if I say !
 Plain yes, or no ? I ask no more.'
 ' For dear sake, Sukey, shut that door.
 There come such whiff's into my neck,
 And I'm so subject to a creck ;

Stay but a month for pity's sake—
 O how I stretch—I'm scarce awake.
 'For ever, Madam, sleep for me,
 I'll well reward your perfidy.
 Yes, Madame, sleep I say for ever,
 No more I'll trouble you—no never!
 Delays are dangerous, (he cries)
 Oh when will womenkind be wise?
 Farewell, go weep the occasion past,
 You'll prove the April fool at last.'
 And so she did. Her airs miscarried,
 She's forty-nine, and—still unmarried.

The Tea-table.—A Vision.

Imagination!—how may'st thou be defined? How art thou formed? Whose swiftness can outstrip the wings of the wind, whose eye can penetrate even through the heart, and form most solid substance out of ærial nothingness!

A train of thoughts, leading to the same point, came across my mind, as my head pressed my pillow, for the purpose of reflection, as it should seem, rather than with the intent of rest. I wished to furnish myself with an idea to trace whence *idea* sprung, and was inadvertently, and almost insensibly, led into a totally different train, which only served to convince me of the absolute power of imagination, and my own total inability to trace its source.

I found myself in an elegant apartment, which contained a female party. It was, indeed, a tea party, where gentlemen are seldom the leading features. What had been the subject of previous conversation I cannot tell, as it appeared at a stand at the moment that my imagination entered the room.

I soon found, to my great surprise, that a simple mantua-maker was thought an object of sufficient consequence to engross the tea-table chat; the humility of whose station could not shield her from the spleen of the *great little* party now assembled.

An old lady, after having sipped her tea and found it to her taste, broke silence. (Her name was Scrutiny; she had strong marked features; her eyes were dark and piercing, but their expression was hid by her projecting eye-brows, and long dark eye-lashes.) 'Pray, ladies, do you know any thing of this Miss——, Miss——, (I don't recollect names very well) this new dress maker, Miss Wharton, I think her name is. She is quite a stranger here, without recommendation. Nobody seems to know who or what she is. Her respectability must

be ascertained before she can expect to meet with much encouragement.

'Truly, Madame,' replied another lady of the name of Suspicion, (whose head shook much, but it appeared to be rather the effect of habit than of age or infirmity.) 'Truly, Madam, I am very doubtful of her respectability. She may be a good woman, or she may be a bad one; I cannot tell, I'm sure.—(I have made my tea too sweet—John, give me a little water.)—It's a bad, *bad* world we live in—and we are so often deceived, that we cannot be too *careful*. But though I would wish to do as much good as I could in the world, yet I would wish to know on whom I exercise it. We cannot be too careful. Favours blindly bestowed, are often bestowed on unworthy objects; so I always consider, and inquire first; and yet we may be deceived.—(John, my cup is empty.)—Aye, Madam, aye, we can never be too cautious—It's a wicked, wicked world we live in—We can never be too cautious; and I must be well assured of the propriety of Miss Wharton's conduct, before I give her any encouragement----Nobody can blame one for being *careful*!

'Oh, indeed, Ma'am, you are very right, Ma'am—Nobody, certainly, *can* blame you,' rejoin'd a little deformed lady, whose shrivelled face bespoke age; yet it was not the effect of age, but misery. I could not rightly hear her name, but, looking at her minutely, I saw it imprinted in large characters on her forehead; it was Envy.-----'Oh you are right, Ma'am!—For my part I would not, on any account, give the girl encouragement----I think her character a very doubtful one---I don't like mystery.-----I call'd with lady Betty the other day; but there was a sort of reserve about her, an assumption of elegance-----but these sort of creatures can easily borrow the manners of people of fashion; but then it never sits easy.----They call her handsome; but for my part I cannot see a trait of beauty about her--but perhaps I am no judge.----- (Not any more tea, thank you, Ma'am----for my part I am a very poor tea-drinker, as you may perceive.)-----She is too tall, too thin, and too pale---She looks so sickly---For my part I think there is something extraordinary the matter with her---I don't think I shall employ her, for I don't observe any particular taste about her dresses, excepting the patterns she receives from London, and that is no merit of her's you know-----The people make a vast fuss about her; but they have a sad habit here of spoiling strangers, and this great interest, forsooth, is on account of her beauty-----but I think, without any compliment either to myself or any one present, we may rank ourselves equal to her.'-----

‘Compliment, Madam!’ hastily interrupted a tall, thin, middle aged lady of the name of Ill-nature; ‘you do not pay yourself any compliment at all, in supposing you could excel her---She has no intrinsic merit, either of person or manners, but what the ill-judged partiality of the public bestow----Her figure is devoid of grace, her face is destitute of expression, her eye without animation, her deportment without dignity, her voice without harmony-----Then, her language is incorrect---In short-----’

‘In short,’ interrupted Envy, greatly delighted, you are the only person I have heard speak sensibly on the subject----(I’ll take another cup of tea, if you please Ma’am)----For my part I am always happy to court the acquaintance of *intelligent* people, and shall be happy to see you at my house, at any time when you are not better engaged.’

‘You do me infinite honour, Madam-----I shall take the earliest opportunity of paying my respects.’----- (Envy made a low obeisance, and, having gathered fresh courage from the assistance of her new acquaintance, strenuously continued her conversation)-----For my part, with respect to this girl, I really don’t think her one bit better than she ought to be-----The men admire her prodigiously, but that’s no criterion---The admiration of the fellows is very easily excited; but it is no credit to be in their good graces----A modest woman would rather be without it.’

‘Oh yes, Ma’am, a really modest woman shrinks from notice,’ returned Envy, ‘but this creature seems to court it---I’m told she’s always at the window, and throws her veil up in the street, whenever a pretty fellow appears---For my part, I wish the old Italian fashion could be transplanted to this country, that women should never walk unveil’d---Then one’s delicacy would not be so often shock’d with a parcel of brazen-naked faces---I have heard many strange accounts of this girl---Some say one thing, and some another; but which is false or which is true, I cannot tell, not I---For my part, I am no inventor or propagator of lies, to the prejudice of any body’s character-----But some say she ran away for debt, and has changed her name to elude her creditors; others that she was kept by a nobleman in London, who turn’d her off---and some say that she---is a man in woman’s clothes!!’

The surprise that this declaration occasioned left an instantaneous pause of silence, which was eagerly seized on by a pretty looking girl, who had sat on thorns for some time past, in vain attempting to speak.

This young lady, whose name was Scandal, unfortunately (through a fright her mother had received) was born with a

considerable defect—Her lower jaw was so loosely hung, that it was obliged to be bandaged during her infancy; and though it was sufficiently recovered to be left at liberty, yet so much of the native defect still remained, that whenever she opened her mouth (like water in a sieve) she could never stop her tongue until her subject was run out.

‘Ladies, you are not so well acquainted with this circumstance as I am, nor with this young woman’s general character—Charity forbid that I should propagate any ill stories of any person! But there can be no harm in repeating what is public, and what we know to be true—Well, ladies, as I was saying, this Miss Wharton, as she calls herself, was bar-maid at an inn near London; a young man of family and fortune fell desperately in love with her—and they say she was acquainted with an old woman who had sold herself to the devil, and had the power of witchcraft.—and that in warming his bed one night, she gave him something to drink, which set him mad for love of her.—Well, ladies, she of course knew how to play her cards———She would not listen to his addresses on any thing less than honourable terms——and so she wheedled him—(pray, lady Mary, do you have your coffee from town?)—wheedled him into a marriage——But he was under age, and durst not inform his friends——They lived very happy for a time—But she, ladies, having unfortunately forgot herself in prosperity, (a very common case) had neglected and offended the old woman, who, in a fit of revenge, betrayed her——(you know those kind of people have no sense of honour)——Well, ladies, as I was saying, this old woman betrayed her to the young gentlemen’s friends, who insisted on his leaving her; and as he was now rather weary of her, he was glad of an opportunity of getting rid of her——She, however, fancied that she would have plenty of money, as he had made a very handsome settlement on her previous to their marriage, and she had the writings in her own possession—But the old witch———(pray, lady Mary, does your cook make your tea-cakes? They are excellent of their kind, but rather too sweet)———Well, the old witch, ladies, as I was saying, spirited them away, and she was left destitute, and in the family way too.—However, the young man agreed to support her during her confinement, and the child was to be sent to him———She left him, and went to Hampstead, a pleasant village, about ten or fifteen miles from London; and as soon as she recovered she came down here———And this, ladies, you may depend upon it, is the *true* story——’To my certain knowledge this is the fact——It came in a regular channel to me; for the woman at whose house she lodged, was nurse to lady Charlotte Seymour—She

told lady Charlotte---lady Charlotte told her maid----The family were visiting near Birmingham last summer, and lady Charlotte's maid told it to Mrs. Wesley's maid-----Now Mrs. Wesley's maid is sister to my maid's cousin---Mrs. Wesley's maid told it to her sister---Her sister told it to her cousin (my maid)-----and my maid told it to me.'

Oh Invention! who can stop thy course?

A lovely girl, who sat in a corner almost hid from observation, unable any longer to bear the unmerciful attacks made on the poor absent criminal, undertook her defence---The soft blush of modesty suffused her cheek, as she ventured her opinion. Her dress was of white without ornament, save only that her arms were braced with pearl, and clasped with small and delicate emblems of Ingenuity and Liberality; and from her neck was suspended a full-sized miniature of Truth.

The name of this interesting girl was Benevolence-----'It grieves me much,' said she, 'to find the world in general disposed to take the dark side of the question-----Some slight acquaintance with the young person, whose name and intentions have been so cruelly sported with, enables me to contradict the whole of this lady's accusation.---Miss Wharton is the daughter of a gallant officer, who fought and died in his country's cause, unable to leave any provision for his widow and child, save that small tribute which is allowed for the support of those unfortunate women whose husbands have fallen victims in a nation's warfare.

'The industry of Miss Wharton, in teaching music, added to their income, until, about two years ago, she had the misfortune to lose that beloved parent, a loss which, though she has felt unceasingly, she has never murmured at the dispensations of Providence.-----After the death of her mother, she accepted a situation in a nobleman's family, where the little remains of peace which fortune had left her was destroyed by the uncommon merits of one of the younger branches of this family.---He lov'd her, and would have privately married her; but she had too much pride to enter any family by stealth, and too much humanity to remain in it, whilst injuring the peace of any part of it. She therefore took advantage of the young gentleman's absence to leave them; and chose this occupation, in order to conceal herself from his knowledge, resolutely sacrificing her own eternal peace, rather than injure the man she lov'd!

'This is the true history of the amiable and unfortunate Miss Wharton.

'Would it not be more to our own credit, and to the happiness of our fellow creatures, my friends, to put the most

favourable construction upon every person's conduct? There are few, very few indeed, who will bear strict Scrutiny.----- Suspicion has the baneful power of placing the fairest intentions often in the foulest light.---Envy is ever endeavouring to depreciate the merit of others;---and Ill-nature cannot patiently bear the praises of any person.-----Scandal is a sort of petty vice, that, without intending to do harm, is often the occasion of the greatest injuries.---If we cannot praise, let us be silent; or, if we are compelled to censure, at least let it be with justice!"

This conversation had a visible effect on all present.-----Scrutiny sunk back on her chair.-----Suspicion closed her eyes.---Envy hung her head.---Ill-nature drew her veil to conceal her blushes.-----Scandal, though perhaps she felt less shame than her companions, yet looked infinitely more foolish. She wished much to undertake her own defence, but had not courage, being awed by the mild, steady countenance of her opponent.

Oh Benevolence! what a charm art thou, which has the power at any time to put vice and folly to the blush, and to obtain a victory even without seeking for one! Benign spirit! shed but one ray of thy divine influence over me, and I would not part with that heavenly sensation to be mistress of all the wit and wisdom, which an admiring multitude could praise!

E. W. Macauley.

Natural History of the Year.

A *year* is produced by the complete revolution of the earth round the sun, a period of 365 days and nearly 6 hours. It is indifferent, for the purpose of measuring time, at what part of this period the beginning of the year is made, provided an exact account be kept of the return of the earth to the same point from which it set out. There are however four points in this annual revolution, which are marked out by striking distinctions. These are the two *equinoxes* and the two *solstices*.

In order to understand what these mean, we are first to observe, that while the earth is revolving round the sun, it is at the same time constantly spinning on its own axle; and thus successively presenting one half of its surface to the sun, while the other half is turned from it. This makes the difference of day and night; for as each part of the surface comes in succession to front the sun, it is said to be day in that part; as when it has turned from the sun, it is its night. Now if the axle of the earth were perpendicular to the plane in which it moves round the sun; in other words, if it *spun upright*, it is obvious that the day and night would always be

of equal length over the whole globe, every point of it having as much space to pass, turned towards the sun, as turned from it. But this is not the case; for its action is oblique, varying about $23\frac{1}{2}$ degrees from the perpendicular: for which reason, during half of the revolution, the northern hemisphere of the globe enjoys a greater portion of the sun's light than the southern, and consequently, its days are longer than its nights: during the other half the opposite takes place, and its nights are longer than its days; and in the southern hemisphere the same happens at contrary times. It is only therefore on the central ring of the globe, called the equator or equinoctial line, that the days and nights are always equal. In all the other parts, they are equal only on two days in the year, called the vernal and autumnal equinoxes, which happen on or near March 25, and September 23. Midway between these points are the two solstices; that of our summer, when the days in the northern hemisphere are at their greatest length, which is about June 21; and that of our winter, when they are shortest, about December 21: the reverse taking place in the southern hemisphere.

This shows that the difference between the days and nights goes on increasing from the equator to the poles, at which last there is only one day and one night in the year. The same circumstance, namely, the obliquity of the earth's axis, is also the cause of the difference of the climates and seasons with respect to *heat*. At the equator the rays of the sun fall perpendicularly on the earth, and therefore act with more power; whence arises the great heat of that and the tropical regions, which extend to a certain degree from it on each side. On advancing towards both poles, the rays fall more and more obliquely, and therefore act with less and less force; whence this space is occupied, first by the temperate zones extending on each side the tropics, and then by the frigid zones extending from these to the poles. So weak is the power of the sun in these last, owing to the great obliquity with which its rays strike the earth, that they are buried in almost perpetual snow and ice. These differences are those of *climate*. As to the differences of *season*, they depend upon the length of time that the earth is exposed to the rays of the sun, as well as the greater or less directness with which the rays strike it. During the short days the influence of the sun is less in both these respects, which therefore produces winter; during the long days it is greater, and therefore causes summer; and the middle seasons of spring and autumn correspond with the equality of nights and days; it is to be remarked, however, that this correspondence is not perfectly exact, for the severest

frosts usually take place after the days have begun to lengthen, as the most oppressive heats are found to happen when the days are in the wane; the reason of which is, that the earth having imbibed more heat than it gave out during the summer months, is not exhausted of its superabundant warmth till about the close of the year, or after the winter solstice; in like manner, on account of the waste of the earth's heat being greater in winter than its supply, it continues to imbibe heat during the spring, and is not saturated till after the summer solstice. Hence also arises the difference between the spring and autumn, though the position of the sun with respect to the earth is in both the same: the heat of the spring is inferior to that of autumn both in regularity and degree; for, owing to the deficiency of warmth in the earth, it is constantly imbibing the floating heat of the lower part of the atmosphere; hence originates a large collection of clouds, which, intercepting the rays of the sun, combines, together with the absorption of the earth, to deprive the air of much of its heat. Whereas in autumn, the earth being hotter than the air, gives out regularly a large portion of warmth, which naturally tending to disperse the clouds, affords a free passage to the solar rays; thus autumn ought in general to be hotter than spring, for these two reasons; first, that the earth itself gives out a considerable quantity of heat; and secondly, that the rays of the sun meet with fewer interruptions in passing thence to the earth. At the equator there is no proper difference of seasons, except as occasioned by rainy or windy periods, which proceed from other causes, and the case is much the same on each side of it, for some distance.

ON LETTING AND HIRING

HOUSES AND LODGINGS.

THE proper and regular way of making a distress for rent in arrear is to go upon the premises for which the rent is due, and take hold of some piece of furniture, or other articles there, and say, (if the distress be made by the landlord himself,) 'I seize this chair (or other thing as the case may be) in the name of all the goods and effects on these premises, for the sum of 20*l.* being half a year's rent due to me at Lady-day last.' (Or if the distress be made by some person empowered by the landlord) say, 'for the sum of 20*l.* due to James Jones, esq. the landlord of these premises, at Lady-day last, by virtue of an authority from the said James Jones, to me given for that purpose.'

Houses taken by the year, at will, require half a year's notice to quit, which should expire at the time the year, or half-year, expires.

Lodgings taken by the week require a week's notice to quit; if taken by the month, a month's notice; if by the quarter, then a quarter's notice; and if by the year, then half a year's notice will be requisite.

By the 4 G. II. c. 28. 'If any tenant for life or years, or other person who shall come into possession by, from, or under him, shall wilfully hold the premises after the determination of the term, and after demand made, and notice in writing given for delivering the possession thereof, he shall for the term of such detention, pay after the rate of *double the yearly value* thereof; to be recovered by action of debt in any court of record.'

And by the 11 G. II. c. 19. s. 18. 'If any tenant, having power to determine his lease, shall give notice of his intention to quit the premises at a time mentioned in such notice, shall not accordingly deliver up the possession at the time in such notice contained, he, his executors, or administrators, shall from

thenceforward pay *double rent* for such time as he continues in possession; to be recovered in like manner as the single rent.'

Every man of common right must support his house, so that it may not be an annoyance to another. By the 11 G. II. c. 19. a tenant may not lawfully remove goods from an house before his rent be paid, without leave of his landlord. The law allows a landlord to enter a house to view repairs; but if he breaks the house, or continues there all night, he is a trespasser, and the law will judge that he entered it for that purpose. And in case of two executions, there must not be two years' rent paid to the landlord; for the intent of this act was to reserve to the landlord only the rent for one year, and it was his fault if he let it run more in arrear. The distress for rent must be for rent in arrear; therefore it must not be made the same day on which the rent becomes due, for if the rent be paid at any time during that day, whilst a man can see to count it, the payment is good.

Landlords may dispose of goods or chattels within thirty days after their removal, unless such goods be *bona fide* sold. When such goods are fraudulently concealed, the tenant shall forfeit double their value; or where complaint is made, the offender, when his goods will not pay this penalty, shall be committed to the house of correction for six months. The landlord, assisted by a constable, may break open a door in the day time, in order to seize goods, which he suspects are concealed.

Notice from a Landlord to a Tenant to quit House and Premises.

Sir,

I hereby give you notice to quit, on or before Midsummer-day next, the house and garden you hold of me at the rent of twenty-five pounds per annum. Dated the 10th day of March, 1817.

Yours, &c.

Henry Good,

Landlord of the said house and premises.

To Mr. William Newton, Richmond.

N. B. The notice or warning to quit must be in writing, and directed to the tenant who is in possession of the premises.

Notice from a Landlord to a Tenant to quit Apartments.

Sir,

I hereby give you notice to quit and deliver up, on or before the 25th day of December next, the apartments

which you now hold of me in this house. Witness my hand this 20th day of December, 1817.

Thomas Williams.

To Mr. William Davidson.

Notice from a Landlord to a Tenant, either to quit the Farm and Premises, or pay double Rent. Sec. 4, Geo. II. c. 28.

Sir,

I hereby give you notice to quit and deliver up, on or before the 5th of January next, the house, farm, lands, and tenement, which you now hold of me, situate in Uxbridge, in the county of Middlesex; in default whereof I shall require for the same the net yearly rent of one hundred pounds (being double the present yearly rent thereof) for all the time which you shall hereafter continue possession. Dated this 4th day of October, 1817.

William Ford, landlord of the said premises.

To Mr. Francis Job.

Notice from a Tenant to a Landlord to quit Apartments.

Sir,

I hereby give you notice, that, on the 25th day of December next, I shall quit and deliver up the apartments I now hold of you, in this house. Witness my hand this 19th day of September, 1817.

John Lawrence.

To Mr. James Thompson.

